Hari-nāmāmṛta-vyākaraṇam

Volume One

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Hari-nāmāmṛta-vyākaraṇam

by

Jīva Gosvāmī

The Grammar with the Nectar of Hari's Names

Volume One

Translator:

Matsya Avatāra Dāsa

Editor:

Gaurapada Dāsa

Contents



Dedicated to:

His Divine Grace
A.C. Bhaktivedanta Svami Prabhupāda
founder-ācārya
International Society for Krishna
Consciousness

Foreword

Hari-nāmāmṛta-vyākaraṇa is the best treatise on Sanskrit grammar. In a clear way, Jīva Gosvāmī included both the rules set by Pāṇini and the additional rules written by Kātyāyana (*Vārttika*), Patañjali (*Mahābhāṣya*) and others. On occasion, Jīva Gosvāmī himself created rules to reflect the usage of the Sanskrit language in the *Purāṇas.* The Sanskrit language was primarily a spoken language: The rules were made to reflect the usage in the *bhāṣā* (spoken language) and in the scriptures.

Every full treatise on Sanskrit grammar must contain at least seven chapters (*prakaraṇam*) on the classical topics. In his treatise, Jīva Gosvāmī composed 3181 *sūtras.* This is called the *Bṛhat* version. Of these, Matsya Avatāra Dāsa selected the most essential ones, 1273 *sūtras* in total. He calls this the *Madhyama* version, or the course version: These are the *sūtras* presented here. This is the material Matsya used when he taught Sanskrit at Gopīparāṇadhana Prabhu's Sanskrit School in Govardhana for six years (2005-2011) and in Vrindavan for three more years after Prabhuji's departure from this world. During his class on the ācāryas' commentaries on the Tenth Canto of *Bhāgavatam,* Matsya would make us, the students, reference the *sūtras* to explain the words and the syntax therein, and would make us do the same at the end of each grammar class upon showing us a *rasika* verse from one of the ācāryas.

Similarly, Bhaṭṭoji Dīkṣita's *Vaiyākaraṇa-siddhānta-kaumudī,* the most popular treatise in the study of Pāṇini's *Aṣṭādhyāyī,* has three shorter versions, called *Madhyama-siddhānta-kaumudī, Laghu-siddhānta-kaumudī,* and *Sāra-siddhānta-kaumudī.* All three are the work of Varadarāja. Matsya's *Madhyama* version of *Hari-nāmāmṛta-vyākaraṇa* corresponds to *Madhyama-siddhānta-kaumudī.* Further, Matsya created a very concise version of *Hari-nāmāmṛta-vyākaraṇa,* called HNV *sāra.* That version is taught at VIHE in Vrindavan.

Jīva Gosvāmī's treatise is an elaboration of an earlier version of *Hari-nāmāmṛta-vyākaraṇa,* said to have been written by Śrī Rūpa Gosvāmī. Dr. Belvalkar writes:

> *96. Harināmāmṛta.*—There are two works going by this name. The one by Rūpagosvāmin, the companion and disciple of Chaitanya (1484-1527) and the author of several other Vaishṇava works, is perhaps the older of the two. The peculiarity of this work is the employment of various names of Kṛishna and Rādhā, and of their acts, not simply by way of illustration but as actual technical terms. [...] Jīvagosvāmin's Harināmāmṛta varies only slightly from the above. A third Vaishṇava grammar called Chaitanyāmṛita is likewise mentioned by Colebrooke[1].[2]

Thus, the first *Hari-nāmāmṛta* was renamed *Laghu* after the second one was composed. However, Haridāsa Dāsa of Navadvīp does not mention the first work at all. Rather, in his section on grammar he only says Rūpa Gosvāmī wrote *Prayuktākhyāta-candrikā* (*Prayuktākhyāta-mañjarī*) and Jīva Gosvāmī wrote *Śrī-hari-nāmāmṛta-vyākaraṇam.* Further, according to Haridāsa Dāsa, the 'third' Vaiṣṇava grammar, which he mentions in his list of unavailable works on grammar, is attributed to Kavi Karṇapūra: *kavi-karṇapūre śrī-caitanya-caritāmṛta-vyākaraṇa āropita hoiyācche* [3].[4]

Śrīla Prabhupāda, on the other hand, says Jīva Gosvāmī is the author of both works:

> Śrīla Jīva Gosvāmī compiled a grammar in two parts, named *Laghu-hari-nāmāmṛta-vyākaraṇa* and *Bṛhad-dhari-nāmāmṛta-vyākaraṇa.* If someone studies these two texts in *vyākaraṇa,* or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.[5]

There are yet others who posit that Sanātana Gosvāmī is the author of the *Laghu.* However, *Amṛta,* the most complete and authoritative commentary on Jīva Gosvāmī's *Hari-nāmāmṛta,* states that Rūpa Gosvāmī is the author of the *Laghu.*[6] This is corroborated by a manuscript of the *Laghu* found in Bengal by Dr. Demian Martins, a reputable modern-day Sanskrit scholar.

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1 Miscellaneous Essays, Vol. ii. p. 48.

2 Belvalkar, Shripad Krishan. *An Account of the Different Existing Systems of Sanskrit Grammar.* Delhi: The Bharatiya Book Corporation, 1997 [1909], pp. 94-95.

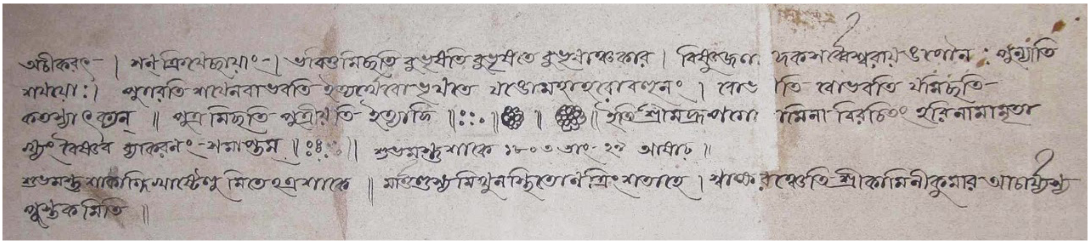
3 A Third Vaishnava Grammar called Chaitanyamrita is likewise mentioned by Colebrooke [Miscellaneous Essays vol. II, p. 48] Systems of Sanskrit Grammar by S.K. Belvalkar, p. 114.

4 Dāsa, Haridāsa, *Gauḍīya-vaiṣṇava-sāhitya,* Haribol Kuṭīr, Navadwip, Bengal, 1967 [1948], *ṣaṣṭha-pariccheda,* p. 218.

5 Purport on *Caitanya-caritāmṛta,* Ādi 13.29 (Los Angeles: Bhaktivedanta Book Trust, 1982).

6 For the details, consult the *Amṛta* commentary on Jīva Gosvāmī's *maṅgalācaraṇa* 1.

The image below is his scan of the last page of the manuscript. The text is Sanskrit written in Bengali script. The text after the two ornate designs in the middle of the manuscript states that Rūpa Gosvāmī is the author: *iti śrīmad-rūpa-gosvāminā viracitaṁ hari-nāmāmṛtākhyaṁ vaiṣṇava-vyākaraṇaṁ samāptam.*



[7]

The whole text reads: *acīkarat. san kriyecchāyām. bhavitum icchati—bubhūṣati, bubhūṣate (bubhūṣyate), bubhūṣāñcakāra. viṣṇujanādy-eka-sarveśvarā[d] yaṅ paunaḥ-punyātiśayayoḥ. [punaḥ] punar atiśayena vā bhavati—ity arthe, bobhūyate. yaṅo mahāharo bahulam—bobhavīti, bobhavati (bobhuvati). yam icchati—katasmāt (tasmāt) kyan. putram icchati putrīyati—ity-ādi.* ***iti śrīmad-rūpa-gosvāminā viracitaṁ hari-nāmāmṛtākhyaṁ vaiṣṇava-vyākaraṇaṁ samāptam.*** *śubha-mantu śāke 1803 (1881 CE) tārik 29 āṣāḍha. śubha-mantha-śākābdi khāṣṭelu mite hae śāke. mārttaṇḍasya mithuna-sthitonatriṁśatāhe. svākṣaraṁ ceti śrī-kāminī-kumāra ācāryyasya pustakam iti.*

The first half of the manuscript shows that the work was extremely concise both in length—the topics do not go beyond the *ākhyāta-prakaraṇa*—and in the details. The few lines of text before the colophon correspond to *sūtras* 569 to 618 in Matsya's course version; the wording is exactly the same in Jīva Gosvāmī's treatise. Those words are found either in his *sūtras* or in his *vṛtti.* Thus the text of Rūpa Gosvāmī's *Hari-nāmāmṛta-vyākaraṇa* is an abridgment, and is very similar in form to his text in the third chapter of *Prayuktākhyāta-mañjarī* (a lexicon of verbs that are actually in use): This treatise, translated by the present writer and edited by Matsya Avatāra Dāsa, has been published by Ras Bihari Lal and Sons.

7 Source: http://vidyabhusanaproject.blogspot.in/2015/03/vidyabhusana-project-update-and-rupa.html (retrieved 4-22-2016).

Moreover, this edition, the course version, consists of two volumes, which include the seven essential chapters (*prakaraṇam*) as follows:

1. **Volume One:** *Maṅgalācaraṇa* (invocation), *Saṁjñā-sandhi-prakaraṇa* (terminology and phonetic combinations), *Nāma-prakaraṇa* (noun declension), *Ākhyāta-prakaraṇa* (verb conjugation), and appendixes;
2. **Volume Two:** *Kāraka-prakaraṇa* (meanings of case endings), *Kṛdanta-prakaraṇa* (participles, and nouns made from a *kṛt* suffix), *Samāsa-prakaraṇa* (compounds), *Taddhita-prakarana* (nouns made from a *taddhita* suffix), and appendixes.

The list of *sūtras* for the course version is in the appendix of Volume Two. The list of *sūtras* for the *Bṛhat* version is included in the comparative table in that appendix. For more details, consult the table of contents in Volume Two.

Jīva Gosvāmī was a prodigy who later became a literary giant. Śrīla A.C. Bhaktivedānta Svāmī nicely expounds upon the life story of Jīva Gosvāmī:

> From his very childhood Jīva Gosvāmī was greatly fond of Śrīmad-Bhāgavatam. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the Bhakti-ratnākara. […]
>
> After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where, after retirement, we had the opportunity to live from 1962 until 1965, when we decided to come to the United States of America.[8]

In 1890 CE, Bhaktivinoda Ṭhākura composed *Navadvīpa-dhāma-māhātmya* in Bengali. In eighteen chapters, Bhaktivinoda described Lord Nityānanda's complete tour of the nine islands of Navadvīpa. Taking the young Śrīla Jīva Gosvāmī along, Lord Nityānanda pointed out all the different places of pilgrimage and told the stories behind those sacred sites. In chapter 18, Bhaktivinoda wrote:

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8 Purport on *Caitanya-caritāmṛta,* Ādi 10.85.

eisaba tattva to're rūpa-sanātana
jānāibe alpadine vallabha-nandana
to're vṛndāvane prabhu dila adhikāra
vilamba nā kara 'jīva', braje jete āra"
eta bali' prabhu tāra mastake caraṇa
arpaṇa kariyā śakti kare sañcāraṇa
mahāpreme śrī-jīva gosvāmī katakṣaṇa
nityānanda-padatale rahe acetana
śrīvāsa-aṅgane 'jīva' gaḍāgaḍi jāya
sāttvika vikāra saba dehe śobhā pāya
kāṅdiyā-kāṅdiyā bale,—"durbhāgya āmāra
nā dekhinu e nayane nadīyā-vihāra
jīva nistārite līlā kaila gaura-rāya
se-līlā nā dekhi' mora dina vṛthā jāya"
śrī-jīva jāibe braje kariyā śravaṇa
śrīvāsa-aṅgane āila jata sādhu-jana
vṛddha-saba śrī-jīve karena āśīrvāda
kaniṣṭha vaiṣṇava māge śrī-jīva-prasāda

""Son of Vallabha, very soon, Rūpa and Sanātana will teach you all these truths. Now the Lord Himself has given to you the right to enter Vṛndāvana. Jīva, do not delay any longer in going there!"

"Saying this, the all-merciful Nityānanda Prabhu put His feet upon Jīva's head and invested him with spiritual power. In ecstatic love of God, Jīva Gosvāmī remained unconscious for some time at Nityānanda Prabhu's feet. He then began to roll on the ground there, in Śrīvāsa's courtyard, as ecstatic symptoms of love manifested in his body. Crying, he said, "How unfortunate I am that I did not see the Lord's pastimes in Navadvīpa with my own eyes. Gaurahari performed His pastimes to free the souls bound in the material world, but I did not see those activities, so my days simply pass uselessly."

"Hearing that Śrī Jīva was going to Vṛndāvana, many devotees came to Śrīvāsa's courtyard. The senior Vaiṣṇavas gave Jīva their blessings, and the junior Vaiṣṇavas begged for his mercy." (18.36-44)

In Vrindavan, Jīva Gosvāmī became a disciple of Rūpa Gosvāmī and wrote eighteen major works on Vaiṣṇava philosophy, comprising more than 400,000 verses. He is considered by many philosophers and Sanskritists to be the greatest Sanskrit scholar.

Gaurapada Dāsa
India, 2016

Introduction

Hari-nāmāmṛta-vyākaraṇa epitomizes Śrī Caitanya Mahāprabhu's teachings to His grammar students upon returning from His pilgrimage to Gayā:

āviṣṭa haiyā prabhu karena vyākhyāna
sūtra-vṛtti-ṭīkāya, sakala hari-nāma
prabhu bale,—"sarva-kāla satya kṛṣṇa-nāma
sarva-śāstre 'kṛṣṇa' bai nā balaye āna

"Fully absorbed in Kṛṣṇa, Mahāprabhu explained that Hari's names are in all the *sūtras,* in all the author's explanations, and in all the commentaries. He added: 'Kṛṣṇa's names are eternal and real. In all the scriptures, the purport is nothing but Kṛṣṇa.'" (*Caitanya-bhāgavata,* Madhya 1.147-148)

Jīva Gosvāmī studied an astounding number of grammatical treatises. Indeed, from the various references he gives throughout his book, we know that he studied Pāṇini's *Aṣṭādhyāyī* along with its various commentaries such as Kātyāyana's *Vārttikas,* Patañjali's *Mahā-bhāṣya,* Vāmana and Jayāditya's *Kāśikā,* and *Bhāṣā-vṛtti* and *Bhāga-vṛtti.* We also know that he studied Śarvavarmā Ācārya's *Kātantra-vyākaraṇa,* Vopadeva's *Mugdha-bodha-vyākaraṇa,* Kramadīśvara's *Saṅkṣipta-sāra-vyākaraṇa,* Candra Gomī's *Cāndra-vyākaraṇa,* Padmanābha Datta's *Supadma-vyākaraṇa,* Anubhūti Svarūpācārya's *Sārasvata-vyākaraṇa,* and Rāmacandra Ācārya's *Prakriyā-kaumudī* along with their respective commentaries.

Of those, *Kātantra-vyākaraṇa* and *Sārasvata-vyākaraṇa* are incomplete by themselves, and *Sārasvata-vyākaraṇa* and *Prakriyā-kaumudī* are fraught with mistakes. Pāṇini's *Aṣṭādhyāyī* itself is impossible to understand without the help of multiple commentaries because it is too concise and because the wording is very difficult to understand. For example, to learn the rules of grammar in the Pāṇinian system, one has to first read Pāṇini's *sūtras,* then consider the additions and amendments found in the *Vārttikas,* and then read the great commentary called *Mahā-bhāṣya.* And if one wants to understand every *sūtra* deeply, one also has to study *Kāśikā* and its subcommentaries

(*Nyāsa* and *Pada-mañjarī*), since the *Mahā-bhāṣya* comments only on one third of Pāṇini's *sūtras.*

At present, people generally study Pāṇini's grammar through *Siddhānta-kaumudī* (a book written by Bhaṭṭoji Dīkṣita, a contemporary of Jīva Gosvāmī), which rearranges Pāṇini's *sūtras* into topical divisions. But this introduces new ambiguity and confusion, because the natural flow (*anuvṛtti*) of Pāṇini's *sūtras* is broken, in the sense that Pāṇini designed his *sūtras* so that sometimes one term in a *sūtra* is also carried forward to a later *sūtra.*

Jīva Gosvāmī's grammar, however, is unparalleled because he collected the essential teachings of all these grammatical works and put them together in a clear, precise, and Kṛṣṇa-conscious way. The manner in which he designed the *sūtras* is such that they are easy to understand and their meaning is unambiguous. Therefore Jīva Gosvāmī's grammar excels all others both in its grammatical content and in its spiritual value.

The Format of the Translation

Jīva Gosvāmī wrote both the *sūtras* and the *vṛtti.* A *sūtra* is a rule, and in this context the term *vṛtti* denotes the author's commentary. This book features two additional commentaries: *Amṛta* and *Saṁśodhinī.* The *Amṛtāsvādinī-ṭīkā,* or *Amṛta* for short, was a commentary written by a Vaiṣṇava named Gopāla dāsa. The name *Amṛta-āsvādinī* means "It causes one to relish nectar," and *ṭīkā* means "a commentary." What kind of *amṛta* does this commentary make us drink? The *Hari-nāmāmṛta.* This commentary allows us to understand in detail what Jīva Gosvāmī wrote in his *Hari-nāmāmṛta-vyākaraṇa.* In this book I have presented *Amṛta* in a summary study form. In total, about ninety percent of the content of the original *Amṛta* commentary is covered here. I have also included select parts of the *Bāla-toṣaṇī* commentary here and there, when it covers something not covered by *Amṛta. Bāla-toṣaṇī* means "It satisfies the children or beginners." As the name suggests, it is a simpler commentary, which is why I used *Amṛta* as the main commentary in this edition.

The *Saṁśodhinī-ṭīkā,* or *Saṁśodhinī* for short, is a commentary written by myself, Matsya Avatāra dāsa, a disciple of Bhakti-tīrtha Svāmī and, at the time of writing this book, a resident of Govardhana. *Saṁśodhinī* means "It corrects and refines." This commentary points out the various *apapāṭhas* (wrong readings) in Jīva Gosvāmī's *sūtras* and *vṛttis* and establishes the

correct reading through a thorough comparison of all the printed editions of *Hari-nāmāmṛta,* cross-checking of the *Amṛta* and *Bāla* commentaries, study of the equivalent Pāṇinian *sūtras,* and examination of ancient hand-written manuscripts in the Vrindavan Research Institute.[9] Furthermore, it helps to refine the student's understanding of the subject matter at hand by adding further clarification on particular points and by giving relevant examples and counterexamples. One should know that whatever appears as footnotes in this book is also considered part of the *Saṁśodhinī-ṭīkā,* in addition to the words in square brackets within the *Amṛta* commentary.

Source References

The main source reference is: *Śrī-śrī-hari-nāmāmṛta-vyākaraṇam, sa-vṛttikam, śrī-śrīla-śrī-jīva-gosvāmi-prabhupādena viracitam.* Purī Dāsa (editor), Śrī-śacī-nātha Rāya Caturdhurīṇa (publisher), Bengal, 1987. Other editions consulted are as follows:

- The Haridāsa Śāstrī edition (Vrindavan);
- The Gauḍīya-maṭha edition (Vrindavan), which includes the *Bāla* commentary;
- The Kṛṣṇa-dāsa edition (Kusuma-sarovara, Vraja), which includes both the *Amṛta* commentary and the *Bāla* commentary; and
- Hand-written manuscripts in the Vrindavan Research Institute.

Amṛta's Prayers to Jīva Gosvāmī

1

svalpāyuṣāṁ kali-yuge 'tra nṛṇāṁ śam icchan
śabdānuśāsana-mahā-jaladhiṁ vimathya
nāmāmṛtaṁ samadadād ya idaṁ kṛpāluḥ
sa śrīla-jīva-caraṇaḥ śaraṇaṁ mamāstu

su-alpa-āyuṣām—whose duration of life is very short; *kali-yuge*—in Kali yuga (Age of Quarrel); *atra*—in this; *nṛṇām*—of men; *śam*—welfare; *icchan*—desiring; *śabda-anuśāsana*—of Sanskrit grammar; *mahā-jaladhim*—the great ocean; *vimathya*—after churning; *nāma-amṛtam—Hari-nāmāmṛta-vyākaraṇa; samadadāt*—bestowed; *yaḥ*—who; *idam*—this; *kṛpāluḥ*—compassionate;

9 The table of comparisons of the various readings was left out of this edition.

saḥ—that; *śrīla-jīva-caraṇaḥ*—the venerable[10] Śrīla Jīva Gosvāmī; *śaraṇam*—shelter; *mama*—my; *astu*—may he be.

Desiring the welfare of the short-lived people in this age of Kali, the compassionate Śrīla Jīva Gosvāmī churned the great ocean of Sanskrit grammar and bestowed upon them this *Hari-nāmāmṛta-vyākaraṇa*. May he be my shelter.

2

nīrasaṁ hi śabda-śāstraṁ
nāma-rasa-vidhānataḥ
yo 'mṛtayan adān nṛbhyaḥ
śrī-jīvo vijayatām asau [11]

nīrasam—dry, without *rasa; hi*—certainly; *śabda-śāstram*—the science of words, grammar; *nāma-rasa*—the *rasa* of the holy names; *vidhānataḥ*—by supplying; *yaḥ*—who; *amṛtayan*—who having made nectarean; *adāt*—gave; *nṛbhyaḥ*—unto the people; *śrī-jīvaḥ*—Śrī Jīva Gosvāmī; *vijayatām*—may he be glorified; *asau*—the well-known.

Glory to Śrī Jīva. He converted dry grammar into nectar by adding the *rasa* of the holy names, and then he distributed this nectar to everyone.

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10 In phrases like *śrīla-jīva-caraṇaḥ* and *śrīla-rūpa-gosvāmī-pādaḥ,* the words *caraṇa* and *pāda,* which literally mean "foot", are used merely to indicate respect. This is a Sanskrit idiom. Rather than addressing respectable persons directly, one addresses their feet. Thus here I translated *caraṇa* as "venerable".

11 This verse is found at the beginning of the *Amṛta* commentary on the *Samāsa-prakaraṇa,* whereas the first verse is at the beginning of the commentary on the *Saṁjñā-sandhi-prakaraṇa.*

श्रीश्रीराधाकृष्णाभ्यां नमः ।
śrī-śrī-rādhā-kṛṣṇābhyāṁ namaḥ[12]

I offer my obeisances to Śrī Śrī Rādhā and Kṛṣṇa.

Invocation

Maṅgalācaraṇam

1

कृष्णमुपासितुमस्य स्रजमिव नामावलिं तनवै ।
त्वरितं वितरेदेषा तत्साहित्यादिजामोदम् ॥

kṛṣṇam upāsitum asya
srajam iva nāmāvaliṁ tanavai
tvaritaṁ vitared eṣā
tat-sāhityādi-jāmodam

kṛṣṇam—Lord Kṛṣṇa, the Supreme Personality of Godhead; *upāsitum*—to worship; *asya*—His; *srajam*—a garland; *iva*—like; *nāma*—of names; *āvalim*—a series; *tanavai*—may I compose; *tvaritam*—quickly; *vitaret*—is able to bestow; *eṣā*—this series of Lord Kṛṣṇa's names; *tat-sāhitya-ādi*—poetry about Him and so on (or, His association and so on); *ja*—born of; *āmodam*—the bliss.

To worship Kṛṣṇa, I shall compose as a garland for Him a *nāmāvali,* a set of His own sweet names. This *nāmāvali* will quickly bestow upon one the bliss derived from being with Kṛṣṇa, from poetry about Kṛṣṇa, and from other things that pertain to Him.

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12 Editor's note: Traditionally, the first line before the invocatory verse was written by a scribe, not by the author. For instance, Purī Dāsa remarks that out of the six manuscripts he consulted for his edition of Sanātana Gosvāmī's *Bṛhad-vaiṣṇava-toṣaṇī,* the invocatory line has four readings: Three manuscripts read "*śrī-śrī-kṛṣṇa-caitanya-candrāya namaḥ,*" one reads "*śrī-śrī-rādhā-kṛṣṇābhyāṁ namaḥ,*" another reads "*śrī-kṛṣṇāya bhagavate namaḥ,*" and yet another reads "*oṁ namaḥ śrī-rādhā-madana-gopālāya.*" Bengali scribes are known to have taken liberties with texts at the beginning of a work and at the end of a chapter, not to mention the colophon. One word *śrī* is sufficient, by the rule: *dvandvāt paraḥ pūrvo vā śrūyamāṇaḥ śabdaḥ pratyekam abhisambadhyate,* "A word that is heard after or before a *dvandva* compound is joined with each element of the *dvandva* compound." (HNV 969 *vṛtti*). The word *śrī* placed before a noun stands for *śrī-yukta* (endowed with splendor) (HNV 947 *vṛtti*). In all his works (not counting the end of a chapter, etc.), Jīva Gosvāmī used the expression "*śrī-śrī*" only once (provided it was not added by a scribe): *śrī-śrī-caitanya-devaṁ bhagavantaṁ namaskaroti* (commentary on *Bhakti-rasāmṛta-sindhu* 1.1.2). Incidentally, in a *dvandva* compound, a form of *śrī* can optionally be used before each word; Kṛṣṇadāsa Kavirāja wrote: *śrīmad-rādhā-śrīla-govinda-devau* (*Caitanya-caritāmṛta,* Ādi 1.16).

Amṛta—The venerable Śrīla Jīva Gosvāmī desired a grammatical system that would use Lord Hari's names for its technical terms and examples, and he wished to benefit the Vaiṣṇavas who haven't studied Sanskrit grammar as well as those who have previously studied other Sanskrit grammatical systems. And so he begins his grammar, *Hari-nāmāmṛta,* elaborating on *Laghu-hari-nāmāmṛta-vyākaraṇa,* the short collection of *sūtras* written by his spiritual master, Śrīla Rūpa Gosvāmī.[13] Hoping that the book may be completed without obstacles, he starts the *maṅgalācaraṇa* with the word *kṛṣṇa*. By so doing, he lets us know that the whole book is full of auspiciousness.

The *maṅgalācaraṇa* is defined in the following way. *Āśīr namas-kriyā vastu-nirdeśo vāpi tan-mukham:* "One invokes auspiciousness (*maṅgalācaraṇa*) at the beginning of a book by offering benedictions (*āśiṣ*), offering obeisances (*namas-kriyā*), or defining the subject matter of the treatise (*vastu-nirdeśa*)." In Śrīla Jīva's *maṅgalācaraṇa,* the word *kṛṣṇa* defines the subject of the treatise and the last two lines enounce a benediction.

Kṛṣṇa is the original Personality of Godhead. This is established by the *Śrīmad-Bhāgavatam's paribhāṣā* [14] statement, *kṛṣṇas tu bhagavān svayam:* "But Kṛṣṇa is the original Personality of Godhead." (*Bhāgavatam* 1.3.28) The name "Kṛṣṇa" means that He attracts (*ākarṣati*) all the moving and nonmoving living entities by His great charm or by His blissful form. According to the rule *kṛṣer varṇe* (*Uṇādi-sūtra* 3.4), the name "Kṛṣṇa" is formed when the *uṇādi* suffix *na[k]* is applied with the meaning of "a color" after the verbal root *kṛṣ.* But, because *uṇādi* suffixes are applied variously (see *sūtra* 877), *na[k]* can also be applied with the meaning "a name." Thus the word *kṛṣṇa* can refer to the person named Kṛṣṇa or to the color black. The *Mahābhārata* (*Udyoga-parva* 71.4) explains the name "Kṛṣṇa" as follows:

kṛṣir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma
kṛṣṇa ity abhidhīyate

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13 There is a difference of opinion among the commentators about the authorship of the *Laghu-hari-nāmāmṛta-vyākaraṇa. Amṛta* ascribes it to Rūpa Gosvāmī, while *Bāla* ascribes it to Sanātana Gosvāmī. It is more likely, however, that *Amṛta* is correct, because *Amṛta* is a commentary far more scholarly and complete than *Bāla.*

14 A *paribhāṣā* is a key statement that teaches how to properly interpret all the other statements in a book.

"The word *kṛṣi* means existence [*bhū*], and the word *ṇa* means bliss [*nirvṛti*]. The Absolute Truth, which is the combination of existence and bliss, is called Kṛṣṇa." [15]

Jīva Gosvāmī explains this verse in a slightly different way in *Gopāla-campū* (*Pūrva* 1.3). He says that the word *bhū* here ends with the suffix *[k]vi[p]*, which has been applied in the sense of *bhāva* (the meaning of the verbal root).[16] The meaning of the verbal root *kṛṣ* is *ākarṣaṇa* (to attract). Moreover, in *kṛṣṇa,* the *uṇādi* suffix *na[k]* is applied in the active voice. Thus the word *kṛṣṇa* refers to the Absolute Truth who has a humanlike form and who first attracts and then gives bliss. In this regard, Lakṣmīdhara Paṇḍita's *Nāma-kaumudī* says, *kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodāyāḥ stanan-dhaye para-brahmaṇi rūḍhiḥ:* "The word *kṛṣṇa* is conventionally the name of the Supreme Brahman whose complexion is dark blue like a *tamāla* tree and who sucks the breast of Mother Yaśodā."

In the verb *tanavai* in Śrīla Jīva's *maṅgalācaraṇa* verse, the suffix *ai[p]* has been used in the sense of *prārthanā* (prayer). The intention here is to indicate that because the name and the possessor of the name are nondifferent it is impossible to bind the Lord's names without the Lord's *kṛpā-śakti* (mercy potency), just as it is impossible to bind the Lord with rope without the Lord's *kṛpā-śakti*, a fact proven by the *Bhāgavatam's* statement *kṛpayāsīt sva-bandhane*, "Out of mercy he agreed to be bound" (*Bhāgavatam* 10.9.18). Thus Jīva Gosvāmī prays for the Lord's mercy.

There is an injunction that one should not engage in useless work. Therefore in the second half of the verse Jīva Gosvāmī describes the results of his endeavor. In the verb *vitaret,* the suffix *yāt* has been applied in the sense of *śakti* (ability), and therefore *vitaret* means "is able to bestow." The word *eṣā* here means "this *nāmāvali* that I am composing," and *āmoda* means "bliss." The word *sāhitya* conventionally means "a particular poetic composition." The word *tat-sāhitya* thus describes a particular *sāhitya* related to Lord Kṛṣṇa, namely *Śrīmad-Bhāgavatam,* and the word *ādi* means "other books like the *Gopāla-campū,* the *Lalita-mādhava,* the *Muktā-carita,* and so on." Thus the second half of the verse means "This series of names will quickly bestow upon a person the bliss born of *Śrīmad-Bhāgavatam* and related works."

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15 This verse is quoted in *Caitanya-caritāmṛta* (*Madhya* 9.30). In the Bhandarkar critical edition of the *Mahābhārata,* the second half of this verse (*Udyoga-parva* 68.5) reads a little differently: *kṛṣṇas tad-bhāva-yogāc ca kṛṣṇo bhavati śāśvataḥ,* "The name 'Kṛṣṇa' is derived from the combined meanings of these two words. Kṛṣṇa exists eternally."

16 For the details, see the *sūtra: sampad-ādeḥ kvip-ktī bhāve lakṣmyām* (902).

Even though each individual name of the Supreme Lord has the innate extraordinary power to bestow spiritual ecstasy, stringing His names into a garland helps one easily keep them around one's neck. Thus this is not a useless endeavor.

Alternatively, *tat-sāhitya* can mean "the association of Lord Kṛṣṇa," *ādi* can mean "embraces, pastimes, and so on," and *āmoda* can mean "conjugal pleasure." Thus the second half of the verse can also mean "This series of names will quickly bestow upon one the conjugal pleasure produced from Kṛṣṇa's association, embraces, and pastimes."

Tat-sāhitya can also be derived in the following way: Devotional service (*bhakti*) is called *sa-hitā* (beneficial) because it is accompanied (*sa*) by the benefit (*hitā*) of releasing one from ignorance. The word *tat* refers to Kṛṣṇa, and thus devotional service to Kṛṣṇa is called *tat-sahitā.* That which is endowed with pure devotional service is therefore called *tat-sāhitya.* And so the word *tat-sāhityādi* refers both to the sacred books on *bhakti-rasa* (starting from *Śrīmad-Bhāgavatam*) and to the devotees, the worthy recipients of *bhakti-rasa.* The books are to be studied and the devotees to be served. Thus the second half of the verse can also mean "This series of names will quickly bestow upon one the bliss produced from reading the sacred books on *bhakti-rasa* and serving the devotees."

Just as Satyā can refer to Satyabhāmā, and Bhīma to Bhīmasena, Kṛṣṇa can refer to Kṛṣṇa-caitanya. Thus, by offering a *nāmāvali* as a garland to Kṛṣṇa-caitanya, Jīva Gosvāmī performs the *yuga-dharma* by worshiping Lord Caitanya with *saṅkīrtana,* in line with the following verse of *Śrīmad-Bhāgavatam:*

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

"In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." (11.5.31)

When writing an introduction to a Sanskrit book, one not only has to invoke auspiciousness but also has to state the book's four essential components (*anubandha-catuṣṭaya*):

adhikārī ca sambandho
viṣayaś ca prayojanam
avaśyam eva vaktavyaṁ
śāstrādau tu catuṣṭayam

"The eligible person (*adhikārī*), the relationship (*sambandha*), the topic (*viṣaya*), and the purpose (*prayojana*)—these four must be indicated at the beginning of an authoritative book."

Saṁśodhinī—Who are the qualified readers of the book? With whom does the book have a relationship? What is the topic of the book? And what is the purpose of the book? Jīva Gosvāmī answers these questions in the first two verses of the *maṅgalācarana*. The Vaiṣṇavas are the qualifed readers, as indicated in the next verse by the word *vaiṣṇavārtham*. This book has a relationship with Kṛṣṇa, as indicated in this verse by the word *kṛṣṇam*. Jīva Gosvāmī explains in the *Tattva-sandarbha* (*anuccheda* 9) that in the context of *anubandha-catuṣṭaya, sambandha* means the book's relationship with Kṛṣṇa, which is the relationship between the describer and the described (*tad-vācya-vācakatā-lakṣaṇa-sambandha*). The topic is grammar, as shown in the next verse by the word *vyākaraṇam*. The primary purpose is *bhakti,* as indicated in this verse by the word *upāsitum*.[17] The secondary purpose is knowledge of grammar, knowledge helpful for studying holy texts (like *Śrīmad-Bhāgavatam*) that bestow *bhakti.*

2

आहतजल्पितजटितं दृष्ट्वा शब्दानुशासनस्तोमम् ।
हरिनामावलिवलितं व्याकरणं वैष्णवार्थमाचिन्मः ॥

āhata-jalpita-jaṭitaṁ
dṛṣṭvā śabdānuśāsana-stomam
hari-nāmāvali-valitaṁ
vyākaraṇaṁ vaiṣṇavārtham ācinmaḥ

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17 The word *upāsitum* is a synonym for *sevitum* (to serve). According to the definition *bhaj[a] sevāyām,* the verbal root *bhaj,* from which the word *bhakti* is formed, means "to serve." The suffix *tum* in *upāsitum* indicates purpose, as shown in the *sūtra: yad-artham anyat tasmāc caturthī* (680).

āhata—useless; *jalpita*—statements; *jaṭitam*—entangled with; *dṛṣṭvā*—having examined; *śabda-anuśāsana*—of grammars; *stomam*—a multitude; *hari-nāma*—of Lord Hari's names; *āvali*—a series; *valitam*—endowed with; *vyākaraṇam*—a grammar; *vaiṣṇava-artham*—for the Vaiṣṇavas; *ācinmaḥ*—we are compiling.

Having carefully examined many grammatical works, all entangled with useless statements, for the sake of the Vaiṣṇavas we are compiling a grammar richly endowed with Lord Hari's holy names.

AMṚTA—Someone may object, "You may use God's names for worshiping Him, but for determining the derivation of words there are already so many grammars available. Why take so much trouble to make another grammar when everything is already covered by the existing ones?" To answer this objection, Jīva Gosvāmī speaks the current verse, beginning with *āhata.*

According to the *Amara-koṣa,* the Sanskrit dictionary written by Amara Siṁha, the definition of the word *āhata* is *mṛṣārthaka* (having a false meaning, meaningless), or in other words *ātyantika-śreyo-rahita* (devoid of any ultimate good). The word *jalpita* means *vacana* (statements), the word *jaṭitam* means *yuktam* (full of), and the word *dṛṣṭvā* means *viśeṣeṇālocya* "having specifically examined."

A liberal rendering of the second verse would therefore be: "I have carefully gone through many grammatical works that were full of meaningless talks devoid of any ultimate good. Therefore, to save the Vaiṣṇavas from having to do the same, I am compiling this *Hari-nāmāmṛta-vyākaraṇa,* a grammar richly endowed with Lord Hari's holy names."

SAṀŚODHINĪ—Externally, *ācinmaḥ* (we are compiling) seems to be a plural verb. This, however, does not necessarily mean that several authors wrote *Hari-nāmāmṛta,* because in Sanskrit one can use a plural form in a singular sense (*sūtra* 631). In English too a person may refer to himself as 'we', especially when writing a book. A famous example in the Sanskrit language is *balir vaiyāsakir vayam* (*Bhāgavatam* 6.3.20), where Yamarāja refers to himself as *vayam* (we). Alternatively, the use of the plural verb *ācinmaḥ* could be Jīva Gosvāmī's way of acknowledging Rūpa Gosvāmī's earlier work upon which he bases his own work, or his way of giving credit to the disciples who helped him in this endeavor.

The word *jaṭita* is derived from the word *jaṭā,* which means "matted hair, dreadlocks." Jīva Gosvāmī studied many grammars, beginning with the most celebrated one composed by Pāṇini. Some of these grammars were incomplete or inaccurate, others so concise and intricate that they were almost unintelligible without multiple commentaries. These grammars are compared to a tangled clot of hair, glued together with the filthy grease of terminology bereft of transcendental significance. To save the Vaiṣṇavas from having to learn Sanskrit from such grammars, Jīva Gosvāmī compiled *Hari-nāmāmṛta-vyākaraṇa,* a pure grammar rich with transcendental terminology.

3

व्याकरणे मरुनीवृति जीवनलुब्धाः सदाघसंविग्नाः ।
हरिनामामृतमेतत् पिबन्तु शतधावगाहन्ताम् ॥

vyākaraṇe maru-nīvṛti
jīvana-lubdhāḥ sadāgha-saṁvignāḥ
hari-nāmāmṛtam etat
pibantu śatadhāvagāhantām

vyākaraṇe—of Sanskrit grammar; *maru-nīvṛti*—in the desert region; *jīvana*—water; *lubdhāḥ*—desirous of; *sadā*—constantly; *agha*—with difficulties; *saṁvignāḥ*[18]—afflicted; *hari-nāma-amṛtam*—the nectar of Lord Hari's names (or, the grammar called *Hari-nāmāmṛta*); *etat*—this; *pibantu*—let them drink; *śatadhā*—in a hundred ways; *avagāhantām*—let them dive into.

Let those whohanker for water in the desert of Sanskrit grammar and who are therefore constantly beset with difficulties drink the nectar of Lord Hari's names, and let them dive into this nectar again and again.

Amṛta—In this verse, Jīva Gosvāmī offers beneficial advice to the Vaiṣṇavas who have already studied other grammars and encourages them to study his treatise.

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18 In all the printed editions of *Hari-nāmāmṛta-vyākaraṇa,* this word is spelled *saṁvighnāḥ.* This, however, is a mistake because there is no such word in the Sanskrit language. It is obvious that the proper spelling of this word is *saṁvignāḥ* because both *Bāla* and *Amṛta* gloss it as *udvignāḥ*, a synonym made from the same verbal root (*vij*). The correct reading *saṁvignāḥ* can be found in manuscript 993 (Serial No: 3030, Accession No: 933) in the Vrindavan Research Institute.

The words *vyākaraṇe maru-nīvṛti* here mean *vyākaraṇe itara-vyākaraṇa-rūpe maru-nīvṛti nirjala-bālukā-maya-pradeśe* (in other Sanskrit grammars, which are deserts, or waterless sandy regions), and *sadāgha-saṁvignāḥ* means "constantly beset with difficulties and distressed by the continuous barrage of useless statements." The word *jīvana-lubdhāḥ* means "desirous of water" or "desirous of achieving eternal life by gaining nectar." The word *pibantu* here means "let them feel satisfied after quenching their thirst by drinking," and the word *śatadhā* means "in every way." The word *avagāhantām* means "let them become cooled by bathing."

Thus the verse means: "Let those who hanker for water in the desert of other Sanskrit grammars, who are constantly beset with difficulties, and who are distressed by the continuous barrage of useless statements found in those grammars quench their thirst and become satisfied by drinking the nectar of Lord Hari's holy names. Let them also become cooled by submerging themselves in this nectar."

Or else *harināmāmṛtam* means "the *Hari-nāmāmṛta-vyākaraṇa*, the grammar in which there is the nectar of Lord Hari's names," *pibantu* means "let them study," *śatadhā* means "again and again," and *avagāhantām* means "let them ponder." Thus the end of the verse would mean: "Let them study this *Hari-nāmāmṛta* and deliberate upon it again and again."

In this way, Jīva Gosvāmī has specified the name of his book. Because other grammatical treatises are full of dry talks, studying them results only in distress. Moreover, such treatises grant grammatical knowledge useful only for understanding poetry and so on. On the other hand, when one studies the *Hari-nāmāmṛta,* a sweet fragrance arises from keeping this garland of names, strung by a great soul and offered to Śrī Kṛṣṇa, around one's neck, and at the same time one achieves the same knowledge of grammar.

In addition, because this book is full of the Lord's holy names, a faithful study of it will bestow the best result—*bhakti* known as *saṁvid* (complete knowledge), which is more confidential than simple knowledge of Brahman and which bestows the happiness of understanding the sacred devotional texts (*bhakti-śāstras*). Jīva Gosvāmī has stated in the first verse of the *maṅgalācaraṇa,* "This *nāmāvali* will quickly bestow the bliss born of Lord Kṛṣṇa's association, poetry about Kṛṣṇa, and more that pertains to Kṛṣṇa." Who, then, desiring their own welfare, would roam in the barren desert of dry grammars, giving up the all-auspicious *Hari-nāmāmṛta*?

4

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।
वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

sāṅketyam—as an assignation; *pārihāsyam*—jokingly; *vā*—or; *stobham*—as musical entertainment; *helanam*—neglectfully; *eva*—certainly; *vā*—or; *vaikuṇṭha*—of the Lord; *nāma-grahaṇam*—chanting the holy name; *aśeṣa*—unlimited; *agha-haram*—neutralizing the effect of sinful life; *viduḥ*—advanced transcendentalists know.

"One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures."

Amṛta—Someone may say that the use of Lord Hari's names as technical grammatical terms (*saṅketas*) is improper and brings sinful reactions. To dispel that doubt, Jīva Gosvāmī quotes this verse from the *Bhāgavatam* (6.2.14), which proves that Lord Hari's names destroy unlimited sins even when they are used indirectly as grammatical terms.

Saṁśodhinī—There are two basic kinds of meters in which a verse may be written: *akṣara-vṛttam* (qualitative meter) and *mātrā-vṛttam* (quantitative meter). *Akṣara-vṛttam* is a meter calculated according to the number and quality of the *akṣaras* (syllables) in a *pāda* (quarter of a verse: line), whereas *mātrā-vṛttam* is a meter calculated according to the number of *mātrās* (prosodial instants) in a *pāda.* In this book, the first three verses of the *maṅgalācaraṇa* are *mātra-vṛttam* whereas the fourth is *akṣara-vṛttam.* The fourth verse is a simple *śloka* composed in the meter called *anuṣṭubh* (a meter which contains 8 syllables per line), whereas the first three verses are composed in the *āryā* meter.

The *āryā* meter has several varieties which are nicely explained by Anundoram Borooah:

Part IV. Quantitative metres.
Sec i: Āryā |
490. The only proper quantitative metre used by Sanskrit poets is āryā with its varieties.
491. Āryā generally consists of two halves: the first containing thirty quantities and the second twenty-seven quantities, of which the twenty-first quantity is generally a light syllable.
492. If both halves contain thirty quantities it is called *gīti.*
493. If both halves contain twenty-seven quantities it is called *upagīti.*
494. If the first half consists of twenty-seven quantities and second of thirty, it is called *udgīti.*
495. If both halves contain thirty-two quantities, it is called *āryāgīti.*[19]

Here quantities means *mātrās,* and a light syllable means a *laghu.* In the *pathyā* variety of *āryā* the first and third *pādas* of the above meters must contain twelve *mātrās.* Thus it is actually the amount of *mātrās* in the second and fourth *pādas* which distinguish these meters from each other. Jīva Gosvāmī's three verses are perfectly executed according to these rules. For example, in all six halves a light syllable (*laghu*) makes up the twenty-first quantity:

1

kṛṣṇam upāsitum asya
srajam iva nāmāvaliṁ tanavai
tvaritaṁ vitared eṣā
tat-sāhityādi-jāmodam

2

āhata-jalpita-jaṭitaṁ
dṛṣṭvā śabdānuśāsana-stomam
hari-nāmāvali-valitaṁ
vyākaraṇaṁ vaiṣṇavārtham ācinmaḥ

3

vyākaraṇe maru-nīvṛti
jīvana-lubdhāḥ sadāgha-saṁvignāḥ
hari-nāmāmṛtam etat
pibantu śatadhāvagāhantām

19 Borooah, Anundoram. *Prosody.* Publication Board Assam, Gauhati. 1975 [1877].

1. the *a* in *nāmāvaliṁ* is *laghu;*
2. the final *i* in *tat-sāhityādi* is *laghu;*
3. the *u* in *śabdānuśāsana* is *laghu;*
4. the first *a* in *vaiṣṇavārtham* is *laghu;*
5. the first *a* in *sadāgha* is *laghu;*
6. the third *a* in *śatadhāvagāhantām* is *laghu.*

The first verse (*kṛṣṇam...*) is the *upagīti* variety of *āryā* since its structure is 12,15 / 12,15 //.
The second verse (*āhata...*) is the *gīti* variety of *āryā* since its structure is 12,18 / 12,18 //.
The third verse (*vyākaraṇe...*) is *āryā* proper since its structure is 12,18 / 12,15 //.

In all six halves, the *yati* (pause) comes after the twelfth quantity.

The first half of each verse begins with the cadence 2, 1, 1, 2, 1, 1.
The second half of each verse ends with the cadence 2, 1, 2, 2, 2.

While this is not a rule, it seems that Jīva Gosvāmī wanted to give all three verses a similar rhythm. Since these three verses are *mātra-vṛttam,* they will not sound the same as ordinary *ślokas* which are *akṣara-vṛttam.* The trick to pronouncing these verses is to focus on holding the light syllables for one *mātrā* and the heavy syllables for two *mātrās,* and to pause after the first twelve *mātrās* as indicated by the commas in the verses above. In this way the natural rhythm of the meter will come out.

Chapter One

Saṁjñā-sandhi-prakaraṇam
Terminology and
Phonetic Combinations

Saṁjñā-prakaraṇam
Terminology

१ । नारायणादुद्भूतोऽयं वर्णक्रमः ।
1. nārāyaṇād udbhūto ’yaṁ varṇa-kramaḥ

nārāyaṇāt—from Lord Nārāyaṇa; *udbhūtaḥ*—appeared; *ayam*—this; *varṇa*—of phonemes; *kramaḥ*—series.

This series of *varṇas* (the Sanskrit alphabet) appeared from Nārāyaṇa:

a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ. ka kha ga gha ṅa ca cha ja jha ña ṭa ṭha ḍa ḍha ṇa ta tha da dha na pa pha ba bha ma ya ra la va śa ṣa sa ha kṣa. ete varṇā akṣarāṇi. eṣām udbhava-sthānāni—a-ā-ka-varga-ha-visargāṇāṁ kaṇṭhaḥ. i-ī-ca-varga-ya-śānāṁ tālu. u-ū-pa-vargāṇām oṣṭhaḥ. ṛ-ṝ-ṭa-varga-ra-ṣāṇām mūrdhā. ḷ-ḹ-ta-varga-la-sānāṁ dantāḥ. ed-aitoḥ kaṇṭha-tālu. od-autoḥ kaṇṭhauṣṭham. va-kārasya dantauṣṭham. anusvārasya śiro nāsikā vā.

VṚTTI—These sounds are called *varṇas* or *akṣaras:*

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	ऋ ṛ	ॠ ṝ

ऌ ḷ	ॡ ḹ	ए e	ऐ ai	ओ o	औ au

अं ṁ	अः ḥ

क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma

य ya	र ra	ल la	व va
श śa	ष ṣa	स sa	ह ha

क्ष kṣa[i]

Saṁśodhinī—To say that the word *varṇa* refers to a letter in the alphabet is inaccurate. A letter is defined as a symbol that represents a speech sound, not the sound itself. The Sanskrit word *varṇa* is more accurately translated as a phoneme, a speech sound. Having arisen from Nārāyaṇa the phonemes in the Sanskrit alphabet are eternal, whereas the letters used to represent them may vary. For example, prior to the introduction of the printing press in India, the script in which Sanskrit was written and taught varied from place to place and was often the same as the script of the local vernacular language. The dissemination of printed Sanskrit texts, however, encouraged the predominance of a single printed alphabet, the Devanāgarī script, in which the modern languages Hindi and Marathi are also written. Today most Sanskrit publications are printed in this script. The fifty *varṇas* of the *varṇa-krama* (Sanskrit alphabet) are listed at the beginning of this section in both Devanāgarī script and roman transliteration.[20]

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20 For the details regarding the procedure of the writing of each Sanskrit phoneme and conjunct consonant, as well as an explanation of the various meters in Sanskrit, and a thorough grammatical analysis of each word in *Bhagavad-gītā,* consult the three-book series called *Sanskrit: Bhagavad-gita grammar* (Bhaktivedānta Svāmī Language School, Vrindavan: Ras Bihari Lal and Sons, 2005).

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i One edition of the text does not list *kṣa.* There is some disagreement about whether *kṣa* is part of the Sanskrit alphabet. This is addressed in *Saṁśodhinī* 16.

It will be explained in *sūtra* 16 that the *varṇas* from *ka* to *ha,* the consonants of the Sanskrit alphabet, depend on a vowel for their pronunciation. Therefore the consonants are appended with the vowel *a* when they appear in the *varṇa-krama.* Thus *ka* refers to the *varṇa k, kha* to the *varṇa kh,* and so on. One should not be confused by the proliferation of terms like "the *varṇa ka,*" "*ka-rāma*", and *k* ; they all refer to the consonant *k,* never to *k+a.* This is the case with all consonants in the Sanskrit alphabet. One should also be careful not to mistake *kh, gh, ch,* and so on, to be a combination of *k+h, g+h, c+h,* and so forth. There are no conjunct consonants that have *h* as their second member in Sanskrit. In roman transliteration, the *h* in *kh, gh,* and so on, is used merely to indicate that the *varṇa* is an aspirated consonant.

The *varṇas* from *a* to *au,* the vowels of the Sanskrit alphabet, are written differently when they follow a consonant. The vowel *a,* however, has no post-consonantal symbol and is assumed to come after every consonant unless there is another vowel or a *virāma* (see below) in its place. In this list, the post-consonantal forms of the vowels appear with the consonant *k* to indicate their proper placement:

क *ka,* का *kā,* कि *ki,* की *kī,* कु *ku,* कू *kū,* कृ *kṛ,* कॄ *kṝ,* कॢ *kḷ,* कॣ *kḹ,* के *ke,* कै *kai,* को *ko,* कौ *kau.*

In the following special instances, the post consonantal symbols of *u, ū,* and *ṛ* are put in different places:

रु *ru,* रू *rū,* दृ *dṛ,* हृ *hṛ.*

The *virāma* (्) is a small oblique stroke, placed just below a consonant, that is used to signal the deletion of the consonant's inherent *a*. Thus *ak* would be written in Devanāgarī as अक्. The various conjunct consonants and the symbol called *avagraha* (ऽ) will be described under *sūtras* 34 and 56 respectively. The *daṇḍa* (।) is used at the end of a half-verse or sentence to signify a full stop (period), whereas the double *daṇḍa* (॥) is used in prosody to signify the end of a verse and in prose to signify the end of a paragraph. The numbers of the Devanāgarī script are as follows:

1	2	3	4	5	6	7	8	9	0
१	२	३	४	५	६	७	८	९	०

Amṛta—One might wonder, "It was stated that the *varṇas* appeared from Nārāyaṇa, but from where specifically on His body did each *varṇa* appear?" Jīva Gosvāmī answers:

Vṛtti—

- ***A, ā, ka-varga* (*ka, kha, ga, gha, ṅa*), *ha,* and *visarga* (*ḥ*) appeared from the throat of Nārāyaṇa.**
- ***I, ī, ca-varga* (*ca, cha, ja, jha, ña*), *ya,* and *śa* appeared from the palate of Nārāyaṇa.**
- ***U, ū,* and *pa-varga* (*pa, pha, ba, bha, ma*) appeared from the lips of Nārāyaṇa.**
- ***Ṛ, ṝ, ṭa-varga* (*ṭa, ṭha, ḍa, ḍha, ṇa*), *ra,* and *ṣa* appeared from the top of the palate of Nārāyaṇa.**
- ***Ḹ, ḷ, ta-varga* (*ta, tha, da, dha, na*), *la,* and *sa* appeared from the teeth of Nārāyaṇa.**
- ***E* and *ai* appeared from the throat and the palate of Nārāyaṇa.**
- ***O* and *au* appeared from the throat and the lips of Nārāyaṇa.**
- ***V* appeared from the teeth and the lips of Nārāyaṇa.**
- ***Anusvāra* (*ṁ*) appeared from either the head or nose of Nārāyaṇa.**

Saṁśodhinī—The place where each *varṇa* appeared corresponds to the place where it is properly pronounced. The *varṇas a, ā, ka-varga* (*ka, kha, ga, gha, ṅa*), *ha,* and *visarga* (ḥ) are called *kaṇṭhya* because they are pronounced in the throat (*kaṇṭha*). The *varṇas i, ī, ca-varga* (*ca, cha, ja, jha, ña*), *ya,* and śa are called *tālavya* because they are pronounced on the palate (*tālu*). Other names, which also correspond to the place where they are pronounced, appear below along with their English equivalents:

Gutturals (*kaṇṭhya*)	अ a	आ ā	क ka	ख kha	ग ga	घ gha	ङ ṅa	ह ha	अः ḥ
Palatals (*tālavya*)	इ i	ई ī	च ca	छ cha	ज ja	झ jha	ञ ña	य ya	श śa
Labials [i] (*oṣṭhya*)	उ u	ऊ ū	प pa	फ pha	ब ba	भ bha	म ma		
Cerebrals (*mūrdhanya*)	ऋ ṛ	ॠ ṝ	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	र ra	ष ṣa
Dentals (*dantya*)	ऌ ḷ	ॡ ḹ	त ta	थ tha	द da	ध dha	न na	ल la	स sa

i The reason for the unusual order is that Jīva Gosvāmī is going by the order of the vowels, not by the order of the *vargas*.

Gutturo-palatals (*kaṇṭha-tālavya*)	ए e	ऐ ai
Gutturo-labials (*kaṇṭhauṣṭhya*)	ओ o	औ au
Dento-labial (*dantauṣṭhya*)	व va	
Either in the head or in the nose (*śiro nāsikā vā*)	अं ṁ	

Amṛta—Even though the word *nārāyaṇa* can refer to any form of the Lord, it primarily refers to Kṛṣṇa because He is the original Nārāyaṇa and because the *avatāras,* beginning from Matsya and Vāmana, and even the three Puruṣas are His aspects (*aṅgas*). This is corroborated by Lord Brahmā's statement in *Śrīmad-Bhāgavatam* (10.14.14):

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

"Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā."

In his commentary on this verse, Śrīdhara Svāmī defines the name Nārāyaṇa as follows: *nāro jīva-samūho 'yanam āśrayo yasya saḥ … nārasyāyanaṁ pravṛttir yasmāt saḥ*, "Nārāyana is He whose abode is the aggregate of *jīvas,* and from whom the aggregate of *jīvas* arises." In other words, He stays in the hearts of all the living entities as the Supersoul, and He is the origin of all living entities. But while explaining the phrase *nārāyaṇo 'ṅgam*, Śrīdhara Svāmī gives an alternate etymology of the word *nārāyaṇa*. *Narād udbhūtā ye 'rthāś catur-viṁśati-tattvāni tathā narāj jātaṁ yaj jalaṁ tad-ayanād yo nārāyaṇa prasiddhaḥ so 'pi tavaivāṅgaṁ mūrtiḥ*: "That Nārāyaṇa who is well-known because of His entering the twenty-four elements that appeared from Nara and the water that was produced from Nara is also Your plenary portion." The Nārāyaṇa referred to here is Garbhodakaśāyī Viṣṇu. He is also called Nara. When Nara entered the universe, He found only darkness with no place in which to reside. Thus He filled half the universe with water from His own perspiration and laid down on the same water. Because this water

was produced from Nara, it is called Nāra, and because Nara lies down on this water he is called Nārāyaṇa (One whose resting place is the water called Nāra).

Jīva Gosvāmī defines Nārāyaṇa in his *Bhāgavatam* commentary, *Krama-sandarbha,* in the following way: *narāṇāṁ dvitīya-tṛtīya-puruṣa-bhedānāṁ samūho nāraṁ tat-samaṣṭi-rūpaḥ prathama-puruṣa eva; tasyāpy ayanaṁ pravṛttir yasmāt sa nārāyaṇaḥ*, "Nāra is the first Puruṣa [Kāraṇodakaśāyī Viṣṇu], the source of the two Naras who are the second Puruṣa [Garbhodakaśāyī Viṣṇu] and the third Puruṣa [Kṣīrodakaśāyī Viṣṇu]. Nārāyaṇa is He from whom even Kāraṇodakaśāyī Viṣṇu arises."

The explanation of the name Nārāyaṇa is *nāram ayanam yasya saḥ nārāyaṇaḥ,* "Nārāyaṇa is He whose shelter is the Vrajavāsīs." Here the word *nara* (human) means a Vrajavāsī (resident of Vṛndāvana), and the whole community of Vrajavāsīs is called *nāra.* Thus the word *nārāyaṇa* means Śrī Kṛṣṇa, the Supreme Personality of Godhead who appears in a human-like form and becomes dependant on His devotees. Kṛṣṇa Himself confirms this in Śrīmad *Bhāgavatam* (10.25.18): *tasmān mac-charaṇaṁ goṣṭhaṁ man-nāthaṁ mat-parigraham,* "The Vraja-vāsīs[21] are My shelter, My protectors, and My family." Kṛṣṇa, controlled by their love, is unable to even bathe, drink, eat, sleep, or enjoy without them. Thus in the Ādi Purāṇa Kṛṣṇa tells Arjuna:

sahāyā guravaḥ śiṣyā bhujiṣyā bāndhavāḥ striyaḥ
satyaṁ vadāmi te pārtha gopyaḥ kiṁ me bhavanti na

"The *gopīs* are My assistants, My gurus, My disciples, My maidservants, My relatives, and My consorts. O son of Pṛthā, I tell you the truth. What aren't the *gopīs* to Me?"

Saṁśodhinī—It is well known that Lord Caitanya often called Advaita Ācārya, the celebrated incarnation of Mahā Viṣṇu (Kāraṇodakaśāyī Viṣṇu), by the name Nāḍā. This is recorded both in the *Caitanya-bhāgavata* and in the *Caitanya-caritāmṛta.* In the *Caitanya-bhāgavata* (Madhya 2.264), Lord Caitanya says to *Śrīvāsa Paṇḍita,* "By your loud chanting and Nāḍā's roaring I left Vaikuṇṭha and came here with My associates." In his *Gauḍīya-bhāṣya* commentary on this verse, Śrīla Bhaktisiddhānta Sarvasvatī Ṭhākura explains the word *nāḍā* as follows:

21 In this verse the word *goṣṭham* implies the *goṣṭha-vāsīs*, and *goṣṭha-vāsīs* means *vraja-vāsīs* because the word *goṣṭha* is a synonym of the word *vraja.*

> The editor of *Śrī Sajjana-toṣaṇī,* Śrīmān Bhaktivinoda Ṭhākura, has written in Volume 7, Part 11, as follows: 'Śrīmān Mahāprabhu often addressed Śrīla Advaita Prabhu as Nāḍā. I have heard a number of meanings of the word *nāḍā.* Some Vaiṣṇava scholar has said that the word *nārā* refers to Mahā-Viṣṇu because *nāra,* the total aggregate of all living entities, is situated within Him. Is the word *nāḍā* a corruption of the word *nārā*? The people of Rāḍha-deśa often use *ḍa* in place of *ra.* Is this the reason that the word *nārā* has been written as *nāḍā*? This meaning is often applicable.' The word *nāra* or *nārā* (*nāḍā*) is explained by Śrīdhara Svāmipāda in his *Bhāvārtha-dīpikā* commentary on *Śrīmad-Bhāgavatam* (10.14.14) as follows: 'The word *nāra* refers to the aggregate of living entities, and the word *ayana* refers to the shelter. You are Nārāyaṇa Himself because You are the supreme shelter of all embodied souls. You are Nārāyaṇa because all the propensities (*ayana*) of the living entities (*nāra*) emanate from You. You are the supreme Nārāyaṇa because You know (*ayana*) all living entities (*nāra*). You are renowned as Nārāyaṇa because You are the supreme shelter (*ayana*) of the water that emanates from Nara.' In the *smṛtis* it is stated: 'All the truths born from Nara are known as *nārān* by the learned scholars. Since the Supreme Lord is the shelter of this *nārān*, learned scholars glorify Him as Nārāyaṇa.' In the *Manu-saṁhitā* (1.10) it is stated: 'The waters are called *nāra,* for they emanate from the Supersoul, Nara. As they are His original resting place (*ayana*), He is named Nārāyaṇa.'

In *Hari-nāmāmṛta-vyākaraṇa,* the *varṇa-krama* is traced back to Nārāyaṇa, who is glorified throughout Vedic literature as the Supreme Lord. In that regard, the first *sūtra* of Kātantra grammar is: *siddho varṇa-samāmnāyaḥ,* "There is an established tradition of phonemes."[22] When Śrī Caitanya Mahāprabhu's students asked Him to explain it, He replied: *sarva-varṇe siddha nārāyaṇa,* "Nārāyaṇa is established in each phoneme" (*Caitanya-bhāgavata,* Madhya 1.252) (in Sanskrit: *sarva-varṇe siddho nārāyaṇaḥ*). He added that the origin of the phonemes is Kṛṣṇa's glance: *śiṣya bale, varṇa siddha haila kemane*? *prabhu bale, kṛṣṇa-dṛṣṭi-pātera kāraṇe* (*Caitanya-bhāgavata,* Madhya 1.253).

According to Haridāsa Dāsa of Navadvīpa, the purport of Jīva Gosvāmī's *sūtra* is that Nārāyaṇa manifested the syllable *oṁ* in the sky of Brahmā's heart, and Brahmā created the alphabet from *oṁkāra: tato 'kṣara-samāmnāyam asṛjad*

22 In this context, the word *siddha* (established) means *nitya* (eternal).

bhagavān ajaḥ (*Bhāgavatam* 12.6.43).[23] However, in Pāṇini's system, the most popular system of Sanskrit grammar, the *varṇa-krama* is said to originate from the fourteen *pratyāhāra-sūtras* emanated from Śrī Śiva.

Pratyāhāra

The term *pratyāhāra* literally means "withdrawal", as in the fifth stage of the eightfold Yoga system (withdrawal of the senses). But in Pāṇini's grammar, the term *pratyāhāra* refers to an abridgment: the abbreviation of a series of *varṇas* into one syllable by combining the first member of the series with the indicatory letter of the last member. The purpose of this system is brevity in the wording: The sage Pāṇini, author of the famous *Aṣṭādhyāyī* (the bible of Sanskrit grammar, literally "a group of eight chapters"), formed *pratyāhāras* and used such codes to make his *sūtras* (rules) as short as possible. It is said that Lord Śiva sounded his *ḍamaru* drum and thus revealed the following fourteen *pratyāhāra-sūtras* (often called the *Maheśvara-sūtras* or *Śiva-sūtras*) to Pāṇini:

1. *a-i-u[ṇ];* **2.** *ṛ-ḷ[k];* **3.** *e-o[ṅ];* **4.** *ai-au[c];* **5.** *ha-ya-va-ra[ṭ];* **6.** *la[ṇ];* **7.** *ña-ma-ṅa-ṇa-na[m];* **8.** *jha-bha[ñ];* **9.** *gha-ḍha-dha[ṣ];* **10.** *ja-ba-ga-ḍa-da[ś];* **11.** *kha-pha-cha-ṭha-tha-ca-ṭa-ta[v];* **12.** *ka-pa[y];* **13.** *śa-ṣa-sa[r];* **14.** *ha[l].*

The arrangement of the *Śiva-sūtras* is as follows:
(A) Vowels (*sūtras* 1-4): simple (1-2), complex (3-4) (nonexhaustive lists);
(B) Consonants (*sūtras* 5-14): semivowels (5-6), nasals (7), voiced aspirates (8-9), voiced nonaspirates (10), voiceless aspirates (11), voiceless nonaspirates (12), as well as sibilants and *h* (13-14) (*ūṣman,* or *śa-varga*).

A *pratyāhāra* is made from one or more *pratyāhāra-sūtras.* In the *pratyāhāra-sūtras,* the letters in brackets are indicatory letters, not to be counted among the group of *varṇas* indicated by a *pratyāhāra*. Further, *a, i, u, ṛ,* and *ḷ* in the first two *sūtras* stand for both the short form and the long form of the

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23 *varṇa-krama—pāṇini śiva hoite ḍamaru-vādye udghoṣite caturdaśa sūtrādhāra a i u ṇ ity-ādi pāiyāchilen. […] kintu ei nāmāmṛte "nārāyaṇād udbhūto 'yaṁ varṇa-kramaḥ" mātṛkā-krame svara-vyañjanāḍi varṇa śrī-nārāyaṇa hoite udbhūta hoiyā svābhāvika uccāraṇer paryyāye nirdiṣṭa hoiteche. 'tene brahma-hṛdā ya ādi-kavaye' (bhā. 1.1.1) o 'pracoditā yena' (bhā. 2.4.22) ity-ādi vacane jānā jāy je nārāyaṇa-i sva-nābhi-kamalaja brahmār mukha hoite śabda-brahma prakaṭita koriyācchen. nārāyaṇa hoite prāpta nāda-brahma hoite brahmā antaḥ-stha, uṣmādi akṣara-samaṣṭi sṛṣṭi koriyācchen, tāhāo bhāg. 12.6.43 hoite avagata haoyā jāy.* (Dāsa, Haridāsa, *Gauḍīya-vaiṣṇava-sāhitya,* Haribol Kuṭīr, Navadwip, Bengal, 1967 [1948], ṣaṣṭha-pariccheda, pp. 216-217)

simple vowels (ref. the *pratyāhāra ak* in: *akaḥ savarṇe dīrghaḥ, Aṣṭādhyāyī* 6.1.101)—*a* and *ā, i* and *ī, u* and *ū, ṛ* and *ṝ,* and *ḷ* and *ḹ* respectively. The *pratyāhāra al* therefore indicates the group of *varṇas* beginning from *a* in the first *pratyāhāra-sūtra* and ending with *ha,* which has the indicatory letter *l,* in the fourteenth *pratyāhāra-sūtra.* Thus the *pratyāhāra al* indicates the whole alphabet. Similarly, the *pratyāhāra ac* indicates the group of *varṇas* beginning from *a* in the first *pratyāhāra-sūtra* and ending with *au,* which has the indicatory letter *c,* in the fourth *pratyāhāra-sūtra.* Thus the *pratyāhāra ac* indicates all the vowels. Other *pratyāhāras* are made in the same way.

In the *pratyāhāra-sūtras,* both the indicatory letter *ṇ* and *ha* appear twice. This can lead to confusion. For example, the *pratyāhāra aṇ* in *Aṣṭādhyāyī* 1.1.51 (*ur aṇ ra-paraḥ*) denotes *a-i-u* (the first *Śiva-sūtra*), but the *pratyāhāra aṇ* in *Aṣṭādhyāyī* 1.1.69 (*aṇ ud-it savarṇasya cāpratyayaḥ*) denotes all the phonemes in the first six *Śiva-sūtras.* But as regard *ha,* it was necessary to repeat it twice: The second *ha* is only used within *pratyāhāras* that have the indicatory letter *l,* as in *śal* (*śa-varga,* or the *hari-gotras* in HNV 25).

The first two *sūtras* of *Aṣṭādhyāyī* illustrate the usage of the application of *pratyāhāra* (coding):
(1) *vṛddhir ād aic,* "*Ā, ai* [and *au*] are called *vṛddhi* " (*Aṣṭādhyāyī* 1.1.1), where *aic* is a code word for *ai-au[c],* in reference to *Śiva-sūtra* 4 above (in *ād,* the letter *t,* which changes to *d* by phonetic combination, is an indicatory letter explained in *Aṣṭādhyāyī* 1.1.70; the gist is that the letter *t* excludes the prolonged (*pluta*) sound of *ā*), and:
(2) *ad eṅ guṇaḥ,* "*A, e* [and *o*] are called *guṇa*" (*Aṣṭādhyāyī* 1.1.2), where *eṅ* is a code word for *e-o[ṅ]* (*Śiva-sūtra* 3); the letter *a* is considered *guṇa* only in the sense that *ar* and *al* are the respective *guṇas* of *ṛ* and *ḷ* (*Siddhānta-kaumudī* 17; HNV 117); here *at,* which changes to *ad* by phonetic combination, excludes both *ā* and prolonged *ā.*

In addition, Pāṇini made some *pratyāhāras* without referring to the *pratyāhāra-sūtras.* In total, it is said that Pāṇini used forty-two *pratyāhāras.*

२ । तत्रादौ चतुर्दश सर्वेश्वराः ।

2. tatrādau caturdaśa sarveśvarāḥ

tatra—there (in the alphabet); *ādau*—in the beginning; *caturdaśa*—fourteen; *sarva-īśvarāḥ—sarveśvaras* (the vowels of the Sanskrit alphabet).

The first fourteen *varṇas* of the alphabet are called *sarveśvaras.*

tasmin varṇa-krame ādau caturdaśa varṇāḥ sarveśvara-nāmāno bhavanti—a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au. ete svarā acaś ca prācīnānām. ete svatantroccāraṇāḥ. kādīnām uccāraṇaṁ caiṣām adhīnam iti sarveśvarāḥ.

mātrā-lāghava-mātraṁ putrotsava iti pare 'bhimanyante ||
hari-nāmākṣara-lābhād vayaṁ tv amūdṛk tiras-kurmaḥ ||

Vṛtti—The *sarveśvaras* are:

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	ऋ ṛ	ॠ ṝ

ऌ ḷ	ॡ ḹ	ए e	ऐ ai	ओ o	औ au

Earlier grammarians called these fourteen phonemes the *svaras* or the *ac-s.*[24] These fourteen *varṇas* are pronounced independently. They are called *sarveśvaras* because the pronunciation of the *varṇas* from *ka* onward (the consonants) depends on them. (The actual consonants are *k,* and so on.)

Amṛta—The etymology of the word *svara* (vowel) is *svenaiva rājata iti svaraḥ,* "A *svara* is so named because it shines (*rājate*) by itself (*sva*)." The word *sarveśvara*, which means "the controller of everything," refers to Śrī Kṛṣṇa, the Lord of both the material and spiritual worlds. The pronunciation of the *anusvāra* and *visarga* is also dependent on the *sarveśvaras*. Just as Lord Kṛṣṇa manifests Himself in the form of fourteen *manvantarāvatāras* and restores specific universal affairs, the vowels appear in fourteen forms and cause particular grammatical operations. The fourteen *manvantarāvatāras,* as listed in Rūpa Gosvāmī's *Laghu-bhāgavatāmṛta,* are Yajña, Viṣṇu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara, and Bṛhadbhānu.

Vṛtti—"Others consider the mere brevity of *mātrās*[25] to be like the delight created by the birth of a son, but we will disregard this idea because by doing so we will gain the syllables of Lord Hari's names."

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24 I did not translate the first line of the *vṛtti, tasmin varṇa-krame ādau caturdaśa varṇāḥ sarveśvara-nāmāno bhavanti,* because in the *Saṁjñā-sandhi-prakaraṇa* the first line of the *vṛtti* is usually only a paraphrase of the *sūtra.* And the translation of the *sūtras* is shown, the translations of the paraphrases are not required.

25 A *mātrā* is defined as a mora or, in other words, the length of time required to pronounce a short vowel. For more details, consult *sūtras* 31 to 34, and *Saṁśodhinī* on the fourth verse of the *maṅgalācaraṇa.*

Amṛta—In other words, to the other ācāryas who compose *sūtras,* saving *mātrās* gives the same joy as celebrating the birth of a son. But to gain the syllables of Lord Hari's names, this approach has been disregarded, for the divine bliss attained from the syllables of the holy names is millions of times greater than the insignificant material happiness that comes from achieving brevity in the composition of *sūtras.* This verse is Jīva Gosvāmī's answer to the following argument: "The ancient sages have accepted brevity in composing their grammars in accordance with the following definition of a *sūtra—svalpākṣaram analpārthaṁ viśuddhaṁ sarvato-mukham / viśeṣa-kathanāpekṣaṁ sūtraṁ sūtra-vido viduḥ,* 'The knowers of *sūtras* know a *sūtra* to be comprised of a few syllables, able to convey a lot of meaning, pure (free from error), complete, and relevant to the topic under discussion.' Why then does the author of this book deviate from this principle?"

Saṁśodhinī—Jīva Gosvāmī suddenly makes such a statement here because this *sūtra* is the first *saṁjñā-sūtra* (a *sūtra* that gives a name) in the *Hari-nāmāmṛta-vyākaraṇa.* Jīva Gosvāmī chose to name the vowels *sarveśvaras.* This name takes six times longer to pronounce than the Pāṇinian term *ac* because it has six *mātrās* whereas *ac* has only one. Therefore he writes this verse to justify his disregard of the conventional rules of brevity.

३ । दश दशावताराः ।

3. daśa daśāvatārāḥ

daśa—ten; *daśa-avatārāḥ—daśāvatāras.*

The first ten *varṇas* of the alphabet are called *daśāvatāras.*

a ā i ī u ū ṛ ṝ ḷ ḹ.

Vṛtti—The *daśāvatāras* are:

अ a	आ ā	इ i	ई ī	उ u	ऊ ū	ऋ ṛ	ॠ ṝ	ऌ ḷ	ॡ ḹ

Amṛta—The word *daśāvatāra,* which means "one who has ten incarnations," refers to Śrī Kṛṣṇa, who appears in the following ten incarnations: Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Paraśurāma, Rāma, Balarāma, Buddha, and Kalki.

४ । तेषां द्वौ द्वावेकात्मकौ ।

4. teṣāṁ dvau dvāv ekātmakau

teṣām—among them (the *daśāvatāras*); *dvau dvau*—every two *varṇas*; *ekātmakau*—are two *ekātmakas* (same nature).

Among the *daśāvatāras,* both *varṇas* of each consecutive pair are called *ekātmakas.*

teṣāṁ daśāvatārāṇāṁ madhye krameṇa dvau dvau varṇau pratyekaṁ parasparaṁ caikātmakau jñeyau. yathā—a ā iti dvau ekātmakau, i ī iti dvau, evaṁ u ū ity-ādi. atra sa-varṇa-saṁjñā ca. pratyekam ekātmakatvaṁ spaṣṭam eveti parasparārtham idaṁ sūtram.

VṚTTI—Among the *daśāvatāras,* both *varṇas* of each consecutive pair are called *ekātmakas,* individually and mutually. The two *varṇas a* and *ā* are *ekātmakas,* the two *varṇas i* and *ī* are *ekātmakas,* and so on. Needless to say, each *varṇa* among the *daśāvatāras* is individually an *ekātmaka* of itself. This *sūtra* is stated to point out that they are also *ekātmakas* of each other.

AMṚTA—The word *ekātmaka* means "one whose essence or identity is the same as another." The idea is that both *varṇas* in a pair of *ekātmakas* are essentially the same, just as Kṛṣṇa's *prakāśa* and *vilāsa* forms are nondifferent in identity from Svayaṁ-rūpa Kṛṣṇa. The many identical forms the original Kṛṣṇa manifests in pastimes like the *rāsa* dance are called *prakāśa.* The different forms, such as the Nārāyaṇa forms that Kṛṣṇa manifests in pastimes like *brahma-vimohana-līlā,* are called *vilāsa.* Forms like Balarāma and energies such as Lakṣmī should also be understood as *vilāsa* forms since they are also *tad-ekātma-rūpas,* "forms that are nondifferent in identity from Kṛṣṇa."

It is obvious that the same *varṇa* is individually an *ekātmaka* of itself, just as one *a* is the same as another *a,* and so on. However, within each pair, each *varṇa* is also an *ekātmaka* of the other—that is to say *a* and *ā* are *ekātmakas* of each other, *i* and *ī* are *ekātmakas* of each other, and so on.

५ । पूर्वो वामनः ।

5. pūrvo vāmanaḥ

pūrvaḥ—the first one; *vāmanaḥ*—*vāmana* (short vowel).

The first *varṇa* in each pair of *ekātmakas* is called *vāmana.*

a i u ṛ ḷ. ete hrasvāś ca.

VṚTTI—The *vāmanas* are:

अ a	इ i	उ u	ऋ ṛ	ऌ ḷ

Earlier grammarians called them *hrasvas.*

६ । परस्त्रिविक्रमः ।
6. paras trivikramaḥ

paraḥ—the other one; *trivikramaḥ—trivikrama* (long vowel).

The latter *varṇa* in each pair of *ekātmakas* is called *trivikrama*.

ā ī ū ṝ ḹ. ete dīrghāś ca.

VṚTTI—The *trivikramas* are:

आ ā	ई ī	ऊ ū	ॠ ṝ	ॡ ḹ

Earlier grammarians called them *dīrghas.*

SAṀŚODHINĪ—In His Trivikrama form, Lord Vāmana covered the whole universe with two steps and placed the third step on Bali Mahārāja's head. Therefore both Vāmana and Trivikrama refer to the same incarnation in two forms, one short, the other tall. Thus Jīva Gosvāmī has appropriately chosen these two names to describe the short and long vowels in each pair of *ekātmakas,* for *a* and ā and so on are essentially the same *varṇa:* They only differ in the duration of the pronunciation.

७ । अआवर्जिताः सर्वेश्वरा ईश्वराः ।
7. a-ā-varjitāḥ sarveśvarā īśvarāḥ

a-ā-varjitāḥ—excluding the *varṇas a* and *ā; sarveśvarāḥ—sarveśvaras; īśvarāḥ—īśvaras.*

The *sarveśvaras* exluding *a* and *ā* are called *īśvaras.*

i ī u ū ṛ ṝ ḷ ḹ e ai o au.

VṚTTI—The *īśvaras* are:

इ i	ई ī	उ u	ऊ ū	ऋ ṛ	ॠ ṝ

ऌ ḷ	ॡ ḹ	ए e	ऐ ai	ओ o	औ au

AMṚTA—The *īśvaras* are the presiding deities of the twelve months as described in *Śrī-caitanya-caritāmṛta* (*Madhya* 20.195-201). The names of the presiding deities for each of the twelve months, beginning with *mārga-śīrṣa* (November-December), are: Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, and Dāmodara.

८ । दशावतारा ईशाः ।

8. daśāvatārā īśāḥ

daśāvatārāḥ—daśāvatāras; īśāḥ—īśas.

The *daśāvatāras* excluding *a* and *ā* are called *īśas.*

i ī u ū ṛ ṝ ḷ ḹ.

VṚTTI—The *īśas* are:

इ i	ई ī	उ u	ऊ ū	ऋ ṛ	ॠ ṝ	ऌ ḷ	ॡ ḹ

AMṚTA—According to *Bṛhad-bhāgavatāmṛta,* the *īśas* are the presiding deities of the eight coverings of the universe (earth, water, fire, air, ether, false ego, *mahat-tattva,* and *prakṛti*). The names of the presiding deities for each of the eight coverings are: Varāha, Matsya, Sūrya, Pradyumna, Aniruddha, Saṅkarṣaṇa, Vāsudeva, and Parameśvara.

९ । अआइईउऊ अनन्ताः ।

9. a-ā-i-ī-u-ū anantāḥ

a-ā-i-ī-u-ū—the *varṇas a, ā, i, ī, u,* and *ū; anantāḥ—anantas.*

A, ā, i, ī, u,* and *ū* are called *anantas.

Amṛta—The name Ananta refers to Baladeva and His expansions, and means "he of whom there is no end." There are six Anantas, the original Ananta, Baladeva, in Kṛṣṇa-loka and his five expansions: Saṅkarṣaṇa, Kāraṇodaka-śāyī Viṣṇu, Garbhodaka-śāyī Viṣṇu, Kṣīrodaka-śāyī Viṣṇu, and the thousand-hooded Śeṣa. Lakṣmaṇa is not mentioned separately because He is included in Saṅkarṣaṇa.

१० । इईउऊ चतुःसनाः ।

10. i-ī-u-ū catuḥ-sanāḥ

i-ī-u-ū—the *varṇas i, ī, u,* and *ū; catuḥ-sanāḥ—catuḥsanas.*

I, ī, u,* and *ū* are called *catuḥsanas.

Amṛta—The word *catuḥ-sanaḥ* refers to the four Kumāras as a group. The names of the four Kumāras are Sanaka, Sanandana, Sanat-kumāra, and Sanātana. They are a special incarnation of the Lord according to the following statement of *Laghu-bhāgavatāmṛta* (1.3.3):

caturbhir avatāro 'yam eka eva satāṁ mataḥ
sana-śabdāt caturṣv eva catuḥ-sana iti smṛtaḥ

"Saintly authorities consider this incarnation of four persons as a single *avatāra.* Because all their names include the word Sana, the scriptures call them the four Sanas."

११ । उऊऋॠ चतुर्भुजाः ।

11. u-ū-ṛ-ṝ catur-bhujāḥ

u-ū-ṛ-ṝ—the *varṇas u, ū, ṛ,* and *ṝ; catuḥ-bhujāḥ—caturbhujas.*

U, ū, ṛ,* and *ṝ* are called *caturbhujas.

Amṛta—The name "Caturbhuja" refers to Nārāyaṇa and means "He who has four arms." But the *caturbhujas* as a group refer to the four *yugāvatāras* who manifest themselves in different colors (white, red, black, and yellow) to

propagate the four *yuga-dharmas* (meditation, fire sacrifice, deity worship, and congregational chanting of the Holy names) in the four *yugas* (Satya, Tretā, Dvāpara, and Kali). When the original Personality of Godhead, Śrī Kṛṣṇa, or His special incarnation, Śrī Caitanya Mahāprabhu, is manifest, the *yugāvatāra* does not incarnate independently, but rather merges into Him. Therefore the original Personality of Godhead is also sometimes called a *yugāvatāra* because the activities He performs also fulfill the purpose of the *yugāvatāra.* And considering that the activities the original Personality of Godhead performs fulfill the purpose of a *yugāvatāra,* He is also sometimes called a *yugāvatāra.*

१२ । एऐओऔ चतुर्व्यूहाः ।

12. e-ai-o-au catur-vyūhāḥ

e-ai-o-au—the *varṇas e, ai, o,* and *au; catuḥ-vyūhāḥ—caturvyūhas* (the diphthongs of the Sanskrit alphabet).

E, ai, o,* and *au* are called *caturvyūhas.

sandhy-akṣarāṇi. ete sarva eva trivikramāḥ.

VṚTTI—The earlier grammarians called them *sandhy-akṣaras.* All of them are *trivikramas.*

AMṚTA—The word *catur-vyūha* refers to the aggregate of the quadruple forms: Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. According to the *Tri-kāṇḍa-śeṣa,* a supplement to the *Amara-koṣa*, the word *vyūha* means either a form (*deha*) or an army (*sainya*).

SAṀŚODHINĪ—The *caturvyūhas* are named *sandhy-akṣaras* because they result from the combination (*sandhi*) of two vowels. The particular combinations that produce each of the *caturvyūhas* will be shown in *sūtras* 43, 44, 48, and 49.

१३ । अं इति विष्णुचक्रम् ।

13. aṁ iti viṣṇu-cakram

aṁ—the *varṇa ṁ; iti*—thus; *viṣṇu-cakram—viṣṇucakra.*

aṁ* is called *viṣṇucakra.

a-kāra uccāraṇārthaḥ. anusvāraḥ.

VṚTTI—Earlier grammarians called it *anusvāra.* The *a* in *aṁ* is for the sake of pronunciation.

AMṚTA—A *cakra* is so named because it strikes down (*cakate*) [from the verbal root *cak pratighāte*]. The disc of Lord Viṣṇu (the *viṣṇu-cakra*) is named Sudarśana. This *varṇa* is similar to a *cakra* because it also has a circular shape.

SAṀŚODHINĪ—The *a* in *aṁ* is inserted only to aid pronunciation. The actual *varṇa* is *ṁ,* written as the *bindu* (" ˙ ") in Devanāgarī script. The phoneme *a* is similarly used to aid pronunciation in the next two *sūtras*, the real phonemes being ँ and *ḥ,* which are written as " ँ " and " ः " in Devanāgarī script.

१४ । अँ इति विष्णुचापः ।

14. a̐ iti viṣṇu-cāpaḥ

a̐—the *varṇa a̐* ; *iti*—thus; *viṣṇu-cāpaḥ—viṣṇucāpa.*

a̐* is called *viṣṇucāpa.

anunāsikaś ca. nāsikā-bhavo 'yam, sānunāsikas tu mukha-nāsikā-bhavaḥ.

VṚTTI—Earlier grammarians called it *anunāsika.* This *varṇa* is pronounced in the nose, but a *varṇa* with an *anunāsika* [26] is pronounced by using both the mouth and the nose.

AMṚTA—The word *viṣṇu-cāpa* means "the bow of Viṣṇu." This bow is famous by the name Śārṅga.

१५ । अः इति विष्णुसर्गः ।

15. aḥ iti viṣṇu-sargaḥ

aḥ—the *varṇa ḥ; iti*—thus; *viṣṇu-sargaḥ—viṣṇusarga.*

aḥ* is called *viṣṇusarga.

visargaś ca.

VṚTTI—Earlier grammarians called it *visarga.*

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26 An example of a *sānunāsika*, a *varṇa* with an *anunāsika*, is *a̐.* This is the *varṇa a* with the *anunāsika* (ँ).

Amṛta—The word *viṣṇu-sarga* means "the abode of Lord Viṣṇu." Jīva Gosvāmī comments that the word *tri-sargaḥ,* found in the first verse of *Śrīmad-Bhāgavatam,* means "the three abodes: Gokula, Mathurā, and Dvārakā." The *Laghu-bhāgavatāmṛta* states that Kṛṣṇa's abode has two divisions because Mathurā and Gokula are included within Mathurā: *Dhāmāsya dvi-vidhaṁ proktaṁ māthuraṁ dvārvatī tathā,* "Kṛṣṇa's abode is said to have two divisions—Mathurā and Dvārakā." Thus the two dots in the viṣṇusarga represent the two abodes Mathurā and Dvārakā. Or else they represent Gokula and Mathurā in accordance with the following statement of the *Laghu-bhāgavatāmṛta. Māthuraṁ ca dvidhā prāhur gokulaṁ puram eva ca:* "Mathurā has two further subdivisions, Gokula and the city Mathurā."

Saṁśodhinī—The previous grammarians called this phoneme *visarga.* By making the *vi* of this word into *viṣṇu,* Jīva Gosvāmī has expertly converted it into a spiritual name with a relevant meaning.

१६ । कादयो विष्णुजनाः ।

16. kādayo viṣṇu-janāḥ

ka-ādayaḥ—the *varṇas* beginning with *ka; viṣṇu-janāḥ*—*viṣṇujanas* (the consonants of the Sanskrit alphabet).

All the *varṇas* from *ka* onward are called *viṣṇujanas.*

ka-kārādayo ha-kārāntā varṇā viṣṇujana-nāmāno bhavanti. viṣṇoḥ sarva-vyāpakatayā sarveśvarasya janā iva tasyādhīnā ity arthaḥ—ka kha ga gha ṅa ca cha ja jha ña ṭa ṭha ḍa ḍha ṇa ta tha da dha na pa pha ba bha ma ya ra la va śa ṣa sa ha. ka-ṣa-saṁyoge tu kṣaḥ. ete vyañjanāni halaś ca.

Vṛtti—The *varṇas* from *ka* to *ha* are called *viṣṇujanas.* Every *viṣṇujana* is dependent on a *sarveśvara* in the same way as the living entities are dependent on Lord Viṣṇu, who, being all-pervading, is the controller of everything (*sarveśvara*). The *viṣṇujanas* are:

क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma

य ya	र ra	ल la	व va
श śa	ष ṣa	स sa	ह ha

Earlier grammarians called the *viṣṇujanas* the *vyañjanas* or the *hal-s.* But *kṣa* is the combination of *ka* and *ṣa.*[27]

Amṛta—The Lord is called Viṣṇu because He pervades (*veveṣṭi*) the worlds. [The verbal root is *viś[l] vyāptau.*] The name Viṣṇu can also refer to Lord Kṛṣṇa because Kṛṣṇa is the original Viṣṇu. This is supported by the following statements from the *Padma Purāṇa* and Śrīmad-Bhāgavatam respectively: *yathā rādhā priyā viṣṇoḥ,* "as Rādhā is the beloved of Viṣṇu" and *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ,* "the sporting of Lord Viṣṇu with the young women of Vraja." The word *jana* means "an associate." Thus the word *viṣṇu-jana* means "an associate of Lord Kṛṣṇa." Lord Viṣṇu alone is the controller of everything (*sarveśvara*) because He is all-pervading. Just as His creatures (the *viṣṇu-janas*) are dependent on Him, the consonants (also known as *viṣṇujanas*) are dependent on the vowels (the *sarveśvaras*). The purport is that the *viṣṇujanas* depend on *sarveśvaras* for their pronunciation because it is impossible to pronounce a *viṣṇujana* without the help of a *sarveśvara.*

Saṁśodhinī—The names *viṣṇujana* and *vyañjana* both have the sound *jana* in them, and the names *sarveśvara* and *svara* both have the sound *vara* in them. Thus Jīva Gosvāmī has created rhyming equivalents which simultaneously express the constitutional dependence of the consonants and the living entities on the vowels and the Supreme Lord respectively.

In the *vṛtti,* the words *ka-ṣa-saṁyoge tu kṣaḥ* serve to exclude *kṣa-rāma* from the *viṣṇujanas.* In the Haridāsa, Purīdāsa, and Caitanya Maṭha editions, which are all based on the *Bāla-toṣaṇī* commentary, *kṣa* is included as the final member of the alphabet, in *Vṛtti* 1, but in the Kṛṣṇadāsa edition, which is based on the *Amṛtāsvādinī* commentary, *kṣa* is not seen there. Indeed its absence is confirmed by the following excerpts from the *Amṛtāsvādinī* commentary on this *sūtra: a-rāmādi-ha-rāmānto varṇa-kramaḥ* (the alphabet, from *a* to *ha*)

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27 In the Devanāgarī script, the special character क्ष (*kṣa*) is used to represent the combination of *ka-rāma* and *ṣa-rāma.* Thus a special effort is made here to point that out with the phrase *ka-ṣa-saṁyoge tu kṣaḥ:* "But *kṣa* is the combination of *ka* and *ṣa.*" Similarly, the character ज्ञ (*jña*) is used to represent the combination of *ja-rāma* and *ña-rāma,* as will be pointed out in *vṛtti* 190 with the sentence: *j-ñoḥ sat-saṅge jñaḥ:* "When there is *sat-saṅga* of *ja-rāma* and *ña-rāma,* we get *jña.*"

and *varṇānām ekona-pañcāśat-prakāratvaṁ darśitaṁ* (the alphabet has been shown to be fortynine-fold). Furthermore, *kṣa* is generally not included in the alphabets listed in other Sanskrit grammars.

On the other hand, Viśvanātha Cakravartī Ṭhākura explains in his book *Mantrārtha-dīpikā* that *Harināmāmṛta-vyākaraṇa* lists fifty *varṇas* in total and that the *Rādhā-kṛṣṇa-sahasra-nāma-stotra* of *Bṛhan-Nāradīya Purāṇa* mentions *pañcāśad-varṇa-rūpiṇī* (she who is the embodiment of the fifty *varṇas*) as one of the names of Śrīmatī Rādhārāṇī. The ācārya mentions the same theory in his explanation of the term *akṣa-mālā* in *Bhakti-rasāmṛta-sindhu: akṣa-mālā a-kārādi-kṣa-kāra-paryanta-varṇa-saṅkhaka-mālā yeṣām* (*Bhakti-sāra-pradarśinī* 1.2.122).[28] Similarly, even though *Bāla* on *vṛtti* 1 also says: *a-rāmādi-ha-rāmānto varṇa-kramaḥ* (the alphabet beginning with *a* and ending with *ha*), it contains an extra sentence: *atra ka-ṣa-saṁyoge kṣa iti vakṣyamāṇatve 'pi kṣa-rāmaś ca darśitaḥ,* "Although it will be explained in *vṛtti* 16 that *kṣa* is the combination of *ka* and *ṣa, kṣa* is also shown here." The ultimate deciding point, however, is that Jīva Gosvāmī does list *kṣa* in the alphabet when he elaborates upon the *varṇas* in his *Krama-sandarbha* commentary on *Bhāgavatam* 11.12.17. His commentary is shown below. Furthermore, Jīva Gosvāmī also uses the wording *kṣa-rāmasya* in *Bṛhat sūtra* 283: This indicates beyond a doubt that *kṣa* is considered an additional *varṇa,* because according to *sūtra* 35 the word *rāma* is only used to refer to a *varṇa.* Even though *kṣa* is accepted as a *varṇa* in this way, it is not counted as a *viṣṇujana* because here (*vṛtti* 16) Jīva Gosvāmī is clear: "The *varṇas* beginning with *ka* and ending with *ha* are called *viṣṇujanas. Kṣa,* however, is only the combination of *ka* and *ṣa.*" But even this statement suggests that *kṣa* is actually included as the final member of the alphabet, otherwise there would be no need to exclude it from the *viṣṇujanas*. Taking these reasons in consideration, in this edition we included *kṣa* as the final member of the alphabet (in the text of *Vṛtti* 1).

Śrīla Prabhupāda provides an interesting explanation of the name Adhokṣaja which supports the inclusion of *kṣa* among the basic phonemes:

> And in Sanskrit, as in English it is A to Z, similarly in Sanskrit, *a, ā, i, u,* and the end is *kṣa.* So *a* and *kṣa,* that is called *akṣa. Akṣa-ja.* And *ja* means generated. So we also compose words, those who are Sanskrit scholars, they compose words from *a* to *kṣa,* just like English they compose words from A to Z. So our mental speculation and

28 Bhānu Svāmī's edition of *Bhakti-rasāmṛta-sindhu* reads *akṣā-mālā,* but the proper reading *akṣa-mālā* is confirmed in the edition published by Bhakti-sundara Gosvāmī (the disciple of Bhakti-rakṣaka Śrīdhara Mahārāja) (Caitanya Sārasvata Kṛṣṇānuśīlana Saṅgha, 1990).

advancement of education is limited between this *a* and *kṣa, akṣa. Akṣa-ja.* But Kṛṣṇa is *adhokṣaja. Adhokṣaja* means where these kinds of speculation, beginning from *a* to *kṣa,* will not act. Therefore His name is Adhokṣaja. *Adhaḥ kṛta,* cut down. (Lecture on *Śrīmad-Bhāgavatam* 1.8.19—Māyāpura, September 29, 1974).

The sixty-three phonemes

In *Krama-sandarbha* 11.12.17, Jīva Gosvāmī lists sixty-three phonemes.[29] The *Amṛta* commentary on *vṛtti* 1 partially quotes this text of *Krama-sandarbha,* which is based on two verses, mentioned below, quoted by Śrīdhara Svāmī in *Bhāvārtha-dīpikā* 11.12.17. The following is a summary of Jīva Gosvāmī's text:

The *Śruti* states:

catvāri vāk parimitā padāni
tāni vidur brāhmaṇā ye manīṣiṇaḥ
guhā trīṇi nihitā neṅgayanti
turīyaṁ vāco manuṣyā vadanti

"Sound (*vāc*) is measured in four stages (Parā, Paśyantī, Madhyamā, and Vaikharī).[30] *Brāhmaṇas* who are wise know these four stages. The first three stages of sound appear only within the body. They do not manifest themselves externally. The fourth stage of sound is what humans speak." (*Ṛg-veda* I.164.45)

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29 *śruty-abhiyukta-ślokau dṛṣṭāntāv evālaukika-vāṅ-mayatvāt tatra śrutau vāk-parimitāni śāstra-nirṇītāni catvāri parākhyādīni padāni rūpāṇi teṣāṁ madhye ādau trīṇi guhāyāṁ śarīra ādhāra-nābhi-hṛdayeṣu sphuranty api neṅgayanti svarūpaṁ na prakāśayantīti padārthaḥ. atha śloke yā sā parākhyā mitro 'gniḥ varuṇaḥ somaḥ tayoḥ sadanam ādhāra-cakraṁ tasmāt prāṇa saṅgenoccarantī svayam eva sūkṣmam udbhavantī tri-ṣaṣṭi-varṇān prasūyate kaiḥ antaḥ-karaṇābhyāṁ prakaṭa-karaṇena ca tatas t`āṁ prathamam uditāṁ satīṁ paśyanty-ākhyā ataḥ paśyati na tūccārayati yāṁ tāṁ prathamāṁ tathā buddhi-saṁsthām uccārayāmīti vicāra-yutāṁ madhyamāṁ karaṇa-viśadāṁ sthāna-prayatna-nirmalāṁ vaikharīṁ prapadye. tri-ṣaṣṭim iti hrasva-dīrgha-pluta-bhedenāṇo nava, plutatvābhāvāt ṛ-ḷ-varṇāś catvāraḥ, hrasvatvābhāvād eco 'ṣṭau, udāttādi-svarās tu tad-antargatā eva, visargānusvara-jihvāmūlīyopadhmānīyāś catvāraḥ, evaṁ pañca-viṁśatiḥ, sparśāś ca tāvantaḥ, evaṁ pañcāśat, ya-va-lāḥ sānunāsikā nir-anunāsikāś ceti ṣaṭ, repha ekaḥ, la-kārasya dantya-mūrdhanyatva-bhedena dviḥ-pāṭhān śa-ṣa-sa-ha-la-kṣāḥ ṣaṭ, evaṁ tri-ṣaṣṭir iti.* (*Krama-sandarbha* 11.12.17) (Source: *Śrīmad Bhāgavatam,* published by Rāma-Nārāyaṇa Dāsa, Mūrśidābād, Bengal, 1887)

30 Viśvanātha Cakravartī Ṭhākura, commenting on the same verse in his commentary on *Bhāgavatam* 11.21.36, explains these divisions as follows. The *prāṇa* phase of Vedic sound, known as Parā, is situated in the *ādhāra-cakra;* the mental phase, known as Paśyantī, is situated in the area of the navel, in the *maṇipūraka-cakra;* the intellectual phase, known as Madhyamā, is situated in the heart area, in the *anāhata-cakra.* Finally, the manifest sensory phase of Vedic sound is called Vaikharī.

This is the explanatory verse:

yā sā mitrā-varuṇa-sadanād uccarantī tri-ṣaṣṭiṁ
varṇān antaḥ-prakaṭa-karaṇaiḥ prāṇa-saṅgāt prasūte
tāṁ paśyantīṁ prathamam uditāṁ madhyamāṁ buddhi-saṁsthāṁ
vācaṁ vaktre karaṇa-viśadāṁ vaikharīṁ ca prapadye

"I take shelter of sound (*vāc*) which arises, [in its subtle form of *prāṇa*], from the abode of *agni* and *soma* (the ādhāra-cakra) and eventually produces sixty-three *varṇas* through the contact of the *prāṇa* with the two internal organs (mind and intelligence) and the one external organ (the mouth).[31] The Paśyantī stage is the stage where sound first becomes visible in the mind. The Madhyamā stage is the stage where one decides within one's intelligence that 'I shall articulate this sound.' And the Vaikharī stage is the stage where the sound appears in the mouth and becomes clear in terms of place of pronunciation (*sthāna*) and mode of articulation (*prayatna*) (lit. effort).[32]"

This is the enumeration of the sixty-three phonemes: The *aṇ-s* (*aṇ* is the *pratyāhāra* of *a, i,* and *u*) are nine in number since each of them can be *hrasva, dīrgha,* or *pluta.* The *varṇas ṛ* and *ḷ* make another four since they cannot be *pluta* (they can only be *hrasva* or *dīrgha*). The *ec-s* (*ec* is the *pratyāhāra* of *e, ai, o,* and *au*) make another eight since they cannot be *hrasva* (they can only be *dīrgha* or *pluta*). The *svaras* (Vedic accents), such as *udātta,* are included within these vowels.[33] The *visarga, anusvara, jihvāmūlīya* (*Bṛhat* 131), and *upadhmānīya* (*Bṛhat* 132) make another four. Thus we have twenty-five *varṇas* so far. The *sparśas* (the consonants from *ka* to *ma*) are twenty-five in number. Thus we have fifty *varṇas* so far. *Ya, va,* and *la* make another six, since they can be either *sānunāsika* or *nir-anunāsika* (*Bṛhat* 109 and *Bṛhat*

31 The phrase *yā sā mitrā-varūṇa-sadanād uccarantī* here refers to the Parā stage of sound as Jīva Gosvāmī indicates with the words *yā sā parākhyā.* Thus the first half of this verse gives a synopsis of all four stages of sound. For example, at the Parā stage sound arises in the form of *prāṇa* from the *ādhāra-cakra,* at the Paśyantī stage that *prāṇa* then contacts the mind, at the Madhyamā stage that *prāṇa* then contacts the intelligence, and at the Vaikharī stage it contacts the speech organs (lips, teeth, tongue, alveolar ridge, hard palate, velum (soft palate), uvula and glottis).

32 The places of pronunciation are mentioned in *vṛtti* 1. The modes of articulation are mentioned in the *Bṛhat* edition: *asparśī prayatnaḥ sarveśvarāṇām, sparśī viṣṇu-vargāṇām, īṣat-sparśī hari-mitrāṇām,* "The mode of articulation for the *sarveśvaras* is non-contact, for the *viṣṇuvargas* contact, and for the *harimitras* slight contact." (*Bṛhat* 34).

33 The varieties of a vowel that are based on the *svāra* and *viṣṇucāpa* are not counted among the sixty-three. For example, there are actually eighteen types of *a* due to the three varieties of *hrasva, dīrgha,* and *pluta* multiplied by the three varieties of *udātta, anudātta,* and *svarita* accents multiplied by the two varieties of *sa-viṣṇucāpa* and *nir-viṣṇucāpa.* The same should be inferred for the other vowels.

115). *Repha* (*ra*) is one. *Śa, ṣa, sa, ha, la,* and *kṣa* make another six, since *la* is listed twice, as it can be either dental or cerebral (dental *la* is written as *la* and cerebral *la* is written as ळ).[34] Thus we have sixty-three *varṇas* in total.

१७ । ते मान्ताः पञ्च पञ्च विष्णुवर्गाः ।

17. te māntāḥ pañca pañca viṣṇu-vargāḥ

te—the *viṣṇujanas; māntāḥ*—ending with the *varṇa ma; pañca pañca*—in five groups of five; *viṣṇu-vargāḥ—viṣṇuvargas.*

The *viṣṇujanas* from *ka* to *ma,* arranged in five groups of five, are called *viṣṇuvargas.*

ete vargāś ca. ka kha ga gha ṅa iti ka-vargaḥ. evaṁ ca-vargaḥ ṭa-vargaḥ ta-vargaḥ pa-vargaś ca. tatra samāna-vargaḥ sa-varga ucyate, sa-varṇaś ca.

VṚTTI—Earlier grammarians called them *vargas. Ka-varga* is so named because it consists of the following five *varṇas* beginning with *ka: ka, kha, ga, gha,* and *ṅa. Ca-varga, ṭa-varga, ta-varga,* and *pa-varga* are formed in the same way. Among the *viṣṇuvargas* any *varṇa* which belongs to the same *varga* is called *sa-varga* or *sa-varṇa.*

The *viṣṇuvargas* are:

ka-varga	क ka	ख kha	ग ga	घ gha	ङ ṅa
ca-varga	च ca	छ cha	ज ja	झ jha	ञ ña
ṭa-varga	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
ta-varga	त ta	थ tha	द da	ध dha	न na
pa-varga	प pa	फ pha	ब ba	भ bha	म ma

SAṀŚODHINĪ—Any *varṇa* among the *viṣṇuvargas* that is in the same *varga* as another *varṇa* is called *sa-varga* or *sa-varṇa* of that *varṇa*. For example, *ka* is in the same *varga* as *gha* and therefore a *sa-varga* (or *sa-varṇa*) of *gha.* Similarly, ña is a *sa-varga* of *ja* and so forth.

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34 The cerebral *la* is seen in at the outset of the opening verse of *Ṛg-veda:* अग्निमीळे पुरोहितम् .

In poetry, *pa-varga* represents the materialistic way of life: ***pa**riśrama*—hard work; ***ph**ena*—foam, which indicates exhaustion because foam comes from the mouth of an exhausted animal; ***b**andha*—bondage; ***bh**aya*—fear; and ***m**ṛtyu*—death. The path of liberation, in which one is freed from all these things, is called *a-pa-varga*. Ultimately, Kṛṣṇa Himself is the only abode of liberation as demonstrated in Śrīmad-*Bhāgavatam* 1.7.22:

arjuna uvāca
kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṅkara
tvam eko dahyamānānām apavargo 'si saṁsṛteḥ

"Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only."

Pāṇini used the term *ku* to denote *ka-varga.* For instance, in *Aṣṭādhyāyī* 1.1.69 (*aṇ ud-it savarṇasya cāpratyayaḥ*), he says the codes *ku, cu, ṭu, tu,* and *pu* denote their respective groups. Thus *ku* stands for *ka, kha, ga, gha,* and *ṅ.* Pāṇini used these codes in *sūtras* such as: (1) *la-śa-kv ataddhite* (1.3.8), and (2) *coḥ kuḥ* (8.2.30). Moreover, the *viṣṇuvargas* correspond to the *sparśas* of the ancient grammarians (ref. *Bhāgavatam* 12.6.43).

Amṛta—The *Amara-bharati* explains the word *varga* as follows: *vijātīyatve 'pi samāna-dharmibhiḥ prāṇibhir aprāṇibhir upalakṣitaṁ vṛndaṁ vargaḥ,* "A *varga* is a group of things, animate or inanimate, that share the same nature although they are different." The *viṣṇu-vargas* are the retinue of Lord Kṛṣṇa. They all have eternal bodies full of knowledge and bliss, and thus share the same nature, despite being grouped differently as *vaiśyas, ābhīras,* and so on.

The *viṣṇu-vargas,* the residents of Vṛndāvana, are of five kinds, as described in Śrīla Rūpa Gosvāmī's *Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā:* "The *vaiśyas, ābhīras,* and *gurjaras* constitute three kinds of cowherds. Then there are the *brāhmaṇas* who are expert in all the *Vedas* and qualified to perform sacrifices on another's behalf. Finally there are the craftsmen called *bahiṣṭhas* who earn their livelihood by employing their various skills."Just as these twenty-five *varṇas* headed by *ka, ca, ṭa, ta,* and *pa* are included within the five *vargas*, the *viṣṇujanas* headed by Nanda Mahārāja, Raktaka, Payoda, Bhāguri, and Vicitra are included respectively in each of the five groups of Lord Kṛṣṇa's retinue.

१८ । कचटतपा हरिकमलानि ।

18. ka-ca-ṭa-ta-pā hari-kamalāni

ka-ca-ṭa-ta-pāḥ—the *viṣṇujanas ka, ca, ṭa, ta,* and *pa; hari-kamalāni—harikamalas.*

Ka, ca, ṭa, ta,* and *pa* are called *harikamalas.

Amṛta—The etymology of the name "Hari" is *harati sarvāmaṅgalāni premṇā manāṁsi ceti hariḥ,* "Hari is so named because He takes away (*harati*) all inauspicious things, and because He steals (*harati*) everyone's mind with His affectionate dealings." The etymology of the word *kamala* (lotus) is *kam ambho 'lati bhūṣayatīti kamalam,* "The *kamala* is so named because it beautifies (*alati*) the water (*kam*)."

१९ । खछठथफा हरिखड्गाः ।

19. kha-cha-ṭha-tha-phā hari-khaḍgāḥ

kha-cha-ṭha-tha-phāḥ—the *viṣṇujanas kha, cha, ṭha, tha,* and *pha; hari-khaḍgāḥ—harikhaḍgas*

Kha, cha, ṭha, tha,* and *pha* are called *harikhaḍgas.

Amṛta—The etymology of the word *khaḍga* (sword) is *khaḍati khaṇḍayati chinattīti khaḍgaḥ,* "The *khaḍga* is so named because it cuts (*khaḍati*)." The word *hari-khaḍga* (the sword of Hari) thus denotes the Lord's sword, Nandaka.

२० । गजडदबा हरिगदाः ।

20. ga-ja-ḍa-da-bā hari-gadāḥ

ga-ja-ḍa-da-bāḥ—the *viṣṇujanas ga, ja, ḍa, da,* and *ba; hari-gadāḥ—harigadās.*

Ga, ja, ḍa, da,* and *ba* are called *harigadās.

Amṛta—The etymology of the word *gadā* (club) is *gadayati śabdayatīti gadā,* "The *gadā* is so named because it makes a thunderous noise (*gadayati*)." The word *hari-gadā* (the club of Hari) thus refers to the Lord's club, Kaumodakī. This club is present in the form of a stick (*yaṣṭi*) in the Vṛndāvana pastimes.

२१ । घझढधभा हरिघोषाः ।

21. gha-jha-ḍha-dha-bhā hari-ghoṣāḥ

gha-jha-ḍha-dha-bhāḥ—the *viṣṇujanas gha, jha, ḍha, dha,* and *bha; hari-ghoṣāḥ—harighoṣas.*

Gha, jha, ḍha, dha,* and *bha* are called *harighoṣas.

Amṛta—The etymology of the word *ghoṣa* (conchshell) is *ghoṣati śabdāyata iti ghoṣaḥ,* "the *ghoṣa* is so named because it sounds (*ghoṣati*)." The word *hari-ghoṣa* (the conchshell of Hari) thus refers to the Lord's conchshell, Pāñcajanya. In the Vṛndāvana pastimes this conchshell is present in the form of a buffalo horn bugle (*śṛṅga*).

२२ । ङञणनमा हरिवेणवः ।

22. ṅa-ña-ṇa-na-mā hari-veṇavaḥ

ṅa-ña-ṇa-na-māḥ—the *viṣṇujanas ṅa, ña, ṇa, na,* and *ma; hari-veṇavaḥ—hariveṇus* (the nasals of the Sanskrit alphabet).

Ṅa, ña, ṇa, na,* and *ma* are called *hariveṇus.

ete ca mukha-nāsikā-bhavāḥ.

Vṛtti—The *hariveṇus* are pronounced by using both the mouth and the nose.

Amṛta—The etymology of the word *veṇu* (flute or bamboo) is *veṇanti vāditraṁ gṛhṇanti aneneti veṇuḥ,* "The *veṇu* is so named because people use it as a musical instrument (*veṇati*)." The word *hari-veṇu* (the flute of Hari) refers to Kṛṣṇa's flute *vaṁśī,* which is further divided into three types: *sammohinī, ākarṣaṇī,* and *ānandinī.*

Saṁśodhinī—In chapter 25 of the Nectar of Devotion, in the section called "Kṛṣṇa's flute," Śrīla Prabhupāda elaborates on these three categories as follows:

> There are three kinds of flutes used by Kṛṣṇa. One is called *veṇu*, one is called *muralī*, and the third is called *vaṁśī. Veṇu* is very small, not more than six inches long, with six holes for whistling. *Muralī* is about eighteen inches long with a hole at the end and four holes on the body

of the flute. This kind of flute produces a very enchanting sound. The *vaṁśī* flute is about fifteen inches long, with nine holes on its body. Kṛṣṇa used to play on these three flutes occasionally when they were needed. Kṛṣṇa has a longer *vaṁśī,* which is called *mahānandā*, or *sammohinī.* When it is still longer it is called *ākarṣiṇī.* When it is even longer it is called *ānandinī*. The *ānandinī* flute is very pleasing to the cowherd boys and is technically named *vaṁśulī.* These flutes were sometimes bedecked with jewels. Sometimes they were made of marble and sometimes of hollow bamboo. When the flute is made of jewels it is called *sammohinī.* When made of gold, it is called *ākarṣiṇī.*

२३ । त एतद्वर्जिता विष्णुदासाः ।

23. ta etad-varjitā viṣṇu-dāsāḥ

te—they (the *viṣṇuvargas*); *etat-varjitāḥ*—excluding these (the *hariveṇus*); *viṣṇu-dāsāḥ*—*viṣṇudāsas.*

The *viṣṇuvargas* excluding the *hariveṇus* are called *viṣṇudāsas.*

ka kha ga gha, ca cha ja jha, ṭa ṭha ḍa ḍha, ta tha da dha, pa pha ba bha.

Vṛtti—The *viṣṇudāsas* are:

क ka	ख kha	ग ga	घ gha
च ca	छ cha	ज ja	झ jha
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha
त ta	थ tha	द da	ध dha
प pa	फ pha	ब ba	भ bha

Amṛta—The word *viṣṇu-dāsa* means "a servant of Lord Viṣṇu." The *viṣṇudāsas* are Lord Kṛṣṇa's servants headed by Raktaka and Patraka. Although they are included within the *viṣṇuvargas,* these twenty *varṇas* are separately named the *viṣṇudāsas* for the sake of specific grammatical operations just as the servants of Kṛṣṇa, although included in His retinue, are separately named the *viṣṇudāsas* due to their specific function as servitors.

Saṁśodhinī—Among the *viṣṇudāsas,* the *harikamalas* and *harigadās* are the unaspirated consonants, and the *harikhaḍgas* and *harighoṣas* are the aspirated consonants.

२४ । यरलवा हरिमित्राणि ।

24. ya-ra-la-vā hari-mitrāṇi

ya-ra-la-vāḥ—the *viṣṇujanas ya, ra, la,* and *va; hari-mitrāṇi—harimitras* (the semivowels of the Sanskrit alphabet).

Ya, ra, la,* and *va* are called *harimitras.

Amṛta—The etymology of the word *mitra* (friend) is *medyanti snihyantīti mitrāṇi,* "*mitras* are so named because they are affectionate (*medyanti*)." The *hari-mitras* headed by Śrīdāma and Subala are the friends of Lord Kṛṣṇa in Vraja. But in Dvārakā, Kṛṣṇa's friends are Bhīma, Arjuna, and others.

२५ । शषसहा हरिगोत्राणि ।

25. śa-ṣa-sa-hā hari-gotrāṇi

śa-ṣa-sa-hāḥ—the *viṣṇujanas śa, ṣa, sa,* and *ha; hari-gotrāṇi—harigotras.*

Śa, ṣa, sa,* and *ha* are called *harigotras.

Amṛta—According to Kṣīrasvāmī, a commentator on the *Amara-koṣa*, the etymology of the word *gotra* is *gāṁ trāyata iti gotraṁ parvataḥ,* "A *gotra* (mountain) is so named because it protects (*trāyate*) the earth (*go*)." According to Bharata, another commentator on the *Amara-koṣa,* the etymology of the word *gotra* is *gavati śabdayati pūrva-puruṣān yat tad gotraṁ kulam,* "A *gotra* (descendant) is he who invokes (*gavati*) the forefathers." Thus in Vraja the *hari-gotras* are the hills of Lord Hari, such as Govardhana and Nandīśvara, and in Dvārakā they are Kṛṣṇa's descendants from Aniruddha onward.

Saṁśodhinī—The word *gotra* specifically refers to a descendant not nearer than a grandson. The following statement of Jīva Gosvāmī in *vṛtti* 1113 confirms this. *Pautra-prabhṛty-apatyaṁ gotram:* "A *gotra* is any descendant from the grandson onwards." Therefore, while listing the *hari-gotras* of Dvārakā, we began with Aniruddha, skipping over Pradyumna.

२६ । शषसाः शौरयः ।

26. śa-ṣa-sāḥ śaurayaḥ

śa-ṣa-sāḥ—the *viṣṇujanas śa, ṣa,* and *sa; śaurayaḥ—śauris* (the sibilants of the Sanskrit alphabet).

Śa, ṣa,* and *sa* are called *śauris.

Amṛta—The descendants of king Śūra (Śūrasena) are called *śauris*. The Śauris are Vasudeva and his sons headed by Gada and Sāraṇa (brothers of Lord Kṛṣṇa through other wives of Vasudeva).

Saṁśodhinī—Jīva Gosvāmī chose the name *śauri* here because it closely resembles the equivalent Pāṇinian term *śar*.

२७ । विष्णुदासहरिगोत्राणि वैष्णवाः ।

27. viṣṇudāsa-harigotrāṇi vaiṣṇavāḥ

viṣṇudāsa-harigotrāṇi—the *viṣṇudāsas* and *harigotras; vaiṣṇavāḥ—vaiṣṇavas.*

The *viṣṇudāsas* and the *harigotras* are called *vaiṣṇavas.*

etāni vaiṣṇava-nāmāni—ka kha ga gha ca cha ja jha ṭa ṭha ḍa ḍha ta tha da dha pa pha ba bha śa ṣa sa ha.

Vṛtti—The *vaiṣṇavas* are:

क ka	ख kha	ग ga	घ gha
च ca	छ cha	ज ja	झ jha
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha
त ta	थ tha	द da	ध dha
प pa	फ pha	ब ba	भ bha

श śa	ष ṣa	स sa	ह ha

Amṛta—The *viṣṇudāsas,* headed by Bhaṅgura and Raktaka, the Lord's foot masseurs, and the *harigotras,* headed by Govardhana, are called *vaiṣṇavas* because they worship Lord Viṣṇu with devotion. The *harigotras* headed by Aniruddha, however, are called *vaiṣṇavas* because they are descendants of Viṣṇu.

२८ । हरिगदाहरिघोषहरिवेणुहरिमित्राणि हश्च गोपालाः ।

28. harigadā-harighoṣa-hariveṇu-harimitrāṇi haś ca gopālāḥ

harigadā-harighoṣa-hariveṇu-harimitrāṇi—the *harigadās, harighoṣas, hariveṇus,* and *harimitras; haḥ*—the *varṇa ha; ca*—and; *gopālāḥ—gopālas* (the soft consonants of the Sanskrit alphabet).

The *harigadās, harighoṣas, hariveṇus, harimitras,* and *ha* are called *gopālas.*

ete gopāla-nāmānaḥ—ga gha ṅa ja jha ña ḍa ḍha ṇa da dha na ba bha ma ya ra la va ha.

VṚTTI—The *gopālas* are:

ग ga	घ gha	ङ ṅa
ज ja	झ jha	ञ ña
ड ḍa	ढ ḍha	ण ṇa
द da	ध dha	न na
ब ba	भ bha	म ma

य ya	र ra	ल la	व va
ह ha			

AMṚTA—The etymology of the word *gopāla* (cowherd) is *gāḥ pālayatīti gopālaḥ,* "A *gopāla* is so named because he protects (*pālayati*) the cows (*gāḥ*)." The word *gopāla* here means Śrī Kṛṣṇa. In Vraja Lord Hari's stick (*harigadā*), buffalo horn bugle (*harighoṣa*), and flute (*hariveṇu*), as well as His friends headed by Śrīdāman (the *harimitras*) are certainly all *gopālas* because they are nondifferent from Śrī Kṛṣṇa. This fact is demonstrated in the pastime of bewildering Lord Brahmā.

Ha is also a *gopāla* because according to the *Varṇābhidhāna,* a glossary of monosyllables composed by Nandana Bhaṭṭa, the word *ha* describes Lord Śiva. *Haḥ śivo gaganam:* "*ha* means Lord Śiva or the sky."

SAṀŚODHINĪ—Even though Lord Śiva is well known as a Vaiṣṇava in accordance with the statement *vaiṣṇavānāṁ yathā śambhuḥ* (*Bhāgavatam* 12.13.16), he is also celebrated as a *gopāla* in accordance with the following storyfrom Kavi-karṇapūra's *Gaura-gaṇoddeśa-dīpikā* (78-80): "One day, during the great festival of lights in the month of Kārttika, Lord Kṛṣṇa

enthusiastically danced with Lord Balarāma and Their cowherd friends. My dear Pārvatī, when Lord Sadāśiva, my spiritual master, saw this transcendental dancing, he yearned to become a cowherd boy and thus be able to dance with Lord Kṛṣṇa. By Lord Kṛṣṇa's mercy, Lord Sadāśiva was able to appear in two forms. In one form He remained as Lord Sadāśiva, and in the other He appeared as a cowherd boy in Vraja."

२९ । यादवा अन्ये ।

29. yādavā anye

yādavāḥ—yādavas (the hard consonants of the Sanskrit alphabet); *anye*—the other *viṣṇujanas.*

All *viṣṇujanas* other than *gopālas* are called *yādavas.*

ka kha ca cha ṭa ṭha ta tha pa pha śa ṣa sa.

VṚTTI—The *yādavas* are:

क ka	ख kha
च ca	छ cha
ट ṭa	ठ ṭha
त ta	थ tha
प pa	फ pha

श śa	ष ṣa	स sa

AMṚTA—Although all male descendants in the line of Yadu are Yādavas, the term conventionally refers to the Yādavas living in Dvārakā, and not the other Yādavas like Nanda Mahārāja. Similarly, the term Kurus (or Kauravas) conventionally refers to the particular section of the Kuru dynasty headed by Dhṛtarāṣṭra and his sons, and not the other Kurus like the Pāṇḍavas. The term *gopālas,* however, refers not to a subsection, but to a whole group, just as the Pāṇḍavas refers to all of the sons of Pāṇḍu.

SAṀŚODHINĪ—The following quote from Śrīla Prabhupāda's purport on *Bhāgavatam* 10.5.19 shows how Nanda Mahārāja is actually a Yādava by birth:

It is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva's father, Śūrasena, married a *vaiśya* girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a *vaiśya* girl, Yaśodā. Therefore his family is celebrated as a *vaiśya* family, and Kṛṣṇa, identifying Himself as their son, took charge of *vaiśya* activities (*kṛṣi-go-rakṣya-vāṇijyam* (*Gītā* 17.43). Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent *kṛṣi-rakṣya* and *go-rakṣya.*

३० । शौरिवर्जितास्तु सात्वताः ।

30. śauri-varjitās tu sātvatāḥ

śauri-varjitāḥ—excluding the śauris; *tu*—but; *sātvatāḥ—sātvatas.*

The *yādavas* excluding the *śauris* are called *sātvatas.*

Amṛta—The Sātvatas are the male descendants of king Sātvata, a great devotee of Lord Viṣṇu in the Yadu dynasty. Or else, the term Sātvatas refers to the saintly devotees. The word Sātvata specifically refers to Yādavas other than the Śauris headed by Śūrasena and Vasudeva. In Vraja the Sātvatas are Nanda, Upānanda, and so on, while in Dvārakā the Sātvatas are Ugrasena, Akrura, Uddhava, Sātyaki, and others.

३१ । वामनो लघुः ।

31. vāmano laghuḥ

vāmanaḥ—a *vāmana; laghuḥ*—a prosodically short vowel, light syllable.

A *vāmana* is *laghu.*

३२ । त्रिविक्रमो गुरुः ।

32. trivikramo guruḥ

trivikramaḥ—a *trivikrama; guruḥ*—a prosodically long vowel, heavy syllable.

A *trivikrama* is *guru.*

Saṁśodhinī—A *laghu* syllable is pronounced for the duration of one *mātrā* and a *guru* syllable is pronounced for the duration of two *mātrās*. A *mātrā* is

defined as a prosodical instant or, in other words, the length of time required to pronounce a short vowel. It roughly corresponds to a quarter of a second. Thus it should take only one second to pronounce the word *bhagavati,* which is comprised of four *laghu* syllables. Similarly, it should take only one second to pronounce the word *rādhā,* which is comprised of two *guru* syllables. In this regard, one should remember that the *caturvyūhas* are considered *trivikramas.*

३३ । सत्सङ्गात् पूर्वो वामनोऽपि गुरुः ।

33. sat-saṅgāt pūrvo vāmano 'pi guruḥ

sat-saṅgāt—a *sat-saṅga* (see the definition in the next *sūtra*); *pūrvaḥ*—before; *vāmanaḥ*—a *vāmana; api*—also; *guruḥ*—a prosodically long vowel, heavy syllable.

A *vāmana* that immediately precedes a *sat-saṅga* is *guru.*

Saṁśodhinī—This *sūtra* has a second meaning, "Even one who is a dwarf (an unqualified, hopeless person) at first, becomes a *guru* by associating with devotees."

Amṛta—Gaṅgādāsa Paṇḍita, the author of the *Chando-mañjarī,* states:

> *sānusvāraś ca dīrghaś ca visargī ca gurur bhavet*
> *varṇa-saṁyoga-pūrvaś ca tathā pādāntago 'pi vā*

"A vowel with an *anusvāra* (*ṁ*), a *dīrgha* (*trivikrama*) vowel, a vowel with a *visarga* (*ḥ*), and a vowel coming immediately before a conjunct (*saṁyoga*) of consonants is a *guru.* The final vowel in a *pāda* (line) is optionally also a *guru*." (*Chando-mañjarī* 1.11)

Saṁśodhinī—Even though *vāmanas* that come immediately before a *sat-saṅga, ṁ,* or *ḥ* are considered *guru* syllables and are thus pronounced for the duration of two *mātrās,* they are not pronounced in the same way as *trivikramas.* In the case of *trivikramas,* the emphasis is on the vowel and in the case of *vāmanas* that are *gurus,* the emphasis is on the following *viṣṇujana, ṁ,* or ḥ and the vowel is pronounced briefly. Thus, in the following examples, one should fill up the two *mātrās* by prolonging the letter in bold while keeping the vowel brief: *ni**t**ya* – eternal; *bha**k**ta* – devotee; *ta**t**tva* – truth; *ba**d**dha* – bound; *sa**j**-jana* – holy person, gentleman; *bha**ṭ**ṭa* – master; *ala**ṁ*** – enough; *śiva**ḥ*** – auspicious.

An example when the final *vāmana* in a *pāda* is considered *guru* is *govindaṁ ādi-puruṣaṁ tam ahaṁ bhajām**i**.* The meter in which this verse is composed, namely the *vasanta-tilakā* (ornament of spring) meter, requires that the last syllable be *guru.* Thus the *vāmana i* is considered *guru,* in accordance with *tathā pādāntago 'pi vā.*

३४ । मिथःसंलग्नो विष्णुजनः सत्सङ्गसंज्ञः ।

34. mithaḥ-saṁlagno viṣṇujanaḥ sat-saṅga-saṁjñaḥ

mithaḥ—with each other; *saṁlagnaḥ*—conjoined; *viṣṇujanaḥ—viṣṇujanas; sat-saṅga-saṁjñaḥ*—called a *sat-saṅga.*

The combination of *viṣṇujanas* is called a *sat-saṅga.*

saṁyogaś ca.

VṚTTI—The earlier grammarians called it a *saṁyoga.*

SAṀŚODHINĪ—The devotional meaning of this *sūtra* is: "When devotees (*viṣṇu-janas*) gather to talk about Kṛṣṇa and about things related to Him, their association is called *sat-saṅga.*"

Sat-saṅgas are formed in one of three ways:

(1) Dropping the vertical line of the first letter:
z *ṣa* + <a *ṇa* = Z<a *ṣṇa*

(2) Putting the first letter on top:
k= *ka* + 1 *la* = ©= *kla*

(3) Or merging both letters:
k= *ka* + Ta *ta* = ¢= *kta*

In some books, the *viṣṇucakra,* commonly called the *bindu* or *anusvāra,* is used to represent any nasal sound. For example, AGa is written instead of A® *aṅga*, AJaÑa instead of A“aÑa *añjana*, A@ instead of A<@ *aṇḍa*, ATa instead of ANTa *anta*, and Ab instead of AMb *amba*. However, the *viṣṇucakra* is pronounced in a different place than the nasal *varṇas* (*ṅ, ñ, ṇ, n, m*) (*vṛtti* 1). Therefore such a usage of the *viṣṇucakra,* the norm in Hindi, is technically incorrect in Sanskrit, although the *harivenus ṅ* and *ñ* sound like the *anusvāra.* Still, the optional usage of the *viṣṇucakra* applies at the end of a declined word (*sūtra* 73). The following is a list of the most common *sat-saṅgas:*

	+ य	double	र +	+ र	others
क *ka*	क्य *kya*	क्क *kka*	र्क *rka*	क्र *kra*	क्ष *k a* क्त *kta* क्ल *kla*
ग *ga*	ग्य *gya*	ग्ग *gga*	र्ग *rga*	ग्र *gra*	
घ *gha*	घ्य *ghya*		र्घ *rgha*	घ्र *ghra*	
ङ *ṅa*					ङ्क *ṅka* ङ्ख *ṅkha* ङ्ग *ṅga* ङ्घ *ṅgha*
च *ca*	च्य *cya*	च्च *cca*	र्च *rca*		
छ *cha*			र्छ *rcha*	छ्र *chra*	
ज *ja*	ज्य *jya*	ज्ज *jja*	र्ज *rja*	ज्र *jra*	ज्ञ *jña*
ञ *ña*					ञ्च *ñca* ञ्छ *ñcha* ञ्ज *ñja*
ट *ṭa*	ट्य *ṭya*	ट्ट *ṭṭa*	र्ट *rṭa*	ट्र *ṭra*	
ड *a*	ड्य *ya*	ड्ड *a*	र्ड *r a*	ड्र *ra*	
ण *ṇa*	ण्य *ṇya*	ण्ण *ṇṇa*	र्ण *rṇa*		
त *ta*	त्य *tya*	त्त *tta*	र्त *rta*	त्र *tra*	
थ *tha*	थ्य *thya*		र्थ *rtha*		
द *da*	द्य *dya*	द्द *dda*	र्द *rda*	द्र *dra*	द्ग *dga* द्ध *ddha* द्ब *dba* द्भ *dbha* द्म *dma* द्व *dva*
ध *dha*	ध्य *dhya*		र्ध *rdha*	ध्र *dhra*	
न *na*	न्य *nya*	न्न *nna*	र्न *rna*	न्र *nra*	
प *pa*	प्य *pya*	प्प *ppa*	र्प *rpa*	प्र *pra*	
ब *ba*	ब्य *bya*	ब्ब *bba*	र्ब *rba*	ब्र *bra*	
भ *bha*	भ्य *bhya*		र्भ *rbha*	भ्र *bhra*	
म *ma*	म्य *mya*	म्म *mma*	र्म *rma*	म्र *mra*	
य *ya*	य्य *yya*	य्य *yya*	र्य *rya*		
ल *la*	ल्य *lya*	ल्ल *lla*	र्ल *rla*		
व *va*	व्य *vya*	व्व *vva*	र्व *rva*	व्र *vra*	
श *a*	श्य *ya*		र्श *r a*	श्र *ra*	श्च *ca* श्य *ya* श्ल *la* श्व *va*
ष *a*	ष्य *ya*		र्ष *r a*		ष्ट *ṭa* ष्ट्व *ṭva* ष्ठ *ṭha*
स *sa*	स्य *sya*	स्स *ssa*	र्स *rsa*	स्र *sra*	स्त्र *stra*
ह *ha*	ह्य *hya*		र्ह *rha*	ह्र *hra*	ह्ण *hṇa* ह्न *hna* ह्म *hma* ह्ल *hla* ह्व *hva*

३५ । वर्णस्वरूपे रामः ।

35. varṇa-svarūpe rāmaḥ

varṇa-svarūpe—when expressing a *varṇa* itself; *rāmaḥ—rāma.*

The word *rāma* is used to designate a single *varṇa.*

varṇasya svarūpa-mātre vācye rāma-śabdo deyaḥ. tasyaika-parigrahatākhyāteḥ. yathā a-rāma i-rāma ity-ādi. at it ity-ādi pāṇineḥ, a-kāra ity-ādi ca kalāpasya. yathā ca—ka-rāma ity-ādi. ka-kāra ity-ādi tu prācām. ra-rāmas tu repha iti.

VṚTTI—When only the *varṇa* itself is to be expressed, the word *rāma* should be added. This is because Rāma is famous for accepting only one wife. Examples are *a-rāma, i-rāma,* and so on. Pāṇini called these *at, it,* and so forth (*Aṣṭādhyāyī* 1.1.70). In the *Kalāpa* grammar (also called *Kātantra*), they are called *a-kāra* and so on. We call the consonants *ka-rāma* and so on, but earlier grammarians called them *ka-kāra* and so forth. And they called *ra-rāma* '*repha*'.

AMṚTA—Lord Rāma, the descendant of Raghu, vowed to marry only one wife. Thus, it is appropriate that the word *rāma* should be connected to only one *varṇa.*

३६ । तदादिद्वये द्वयम् ।

36. tad-ādi-dvaye dvayam

tat—that; *ādi*—beginning with; *dvaye*—when expressing a pair; *dvayam—dvaya.*

The word *dvaya* is used to designate the pair of *varṇas* beginning with the *varṇa* that is mentioned.

yo varṇo nirdiśyate tad-ādi-dvaye vācye dvaya-śabdo deyaḥ. yathā a-dvayam i-dvayam ity-ādi. asya lakṣmī-nārāyaṇa-vācitvād bhagavan-nāmatā, tan-mantro hi dvaya-mantrākhyaḥ padma-purāṇe.

VṚTTI—When a pair of *varṇas* beginning with the *varṇa* mentioned is to be expressed, the word *dvaya* is added. For example, *a-dvaya, i-dvaya,* and so on. The word *dvaya* is a name of the Lord because it indicates Lakṣmī-Nārāyaṇa. The proof is that in *Padma Purāṇa,* Their *mantra* is called the *dvaya-mantra.*

Saṁśodhinī—*A-dvaya* indicates the pair *a* and *ā, i-dvaya* indicates the pair *i* and *ī,* and so on. *E-dvaya* indicates the pair *e* and *ai,* and *o-dvaya* indicates the pair *o* and *au.* The word *dvaya* is only used to designate pairs of similar vowels, never pairs of consonants.

३७ । आदेशो विरिञ्चिः ।
37. ādeśo viriñciḥ

ādeśaḥ—substitution; *viriñciḥ—viriñci.*

Substitution is called *viriñci.*

viriñcir brahmā yathaikaṁ vastūpādāya anyat karoti tathā yo vidhiḥ pravartate sa ādeśo viriñciś cocyate.

Vṛtti—Just as Lord Brahmā is called Viriñci because he takes one thing and makes another, a rule that acts in the same way is also called *ādeśa* or *viriñci.*

Amṛta—Viriñci is so named because he generates (*viriṅkte*). Just as Lord Brahmā takes one thing and transforms it into another, a rule that acts in the same way, making whatever it takes into something else, is called *viriñci*. The term *ādeśa* is a name used by the earlier grammarians.

३८ । आगमो विष्णुः ।
38. āgamo viṣṇuḥ

āgamaḥ—insertion; *viṣṇuḥ—viṣṇu.*

Insertion is called *viṣṇu.*

viṣṇur yathā madhyataḥ svayam āvirbhūya poṣako bhavati tathā yo vidhiḥ pravartate sa āgamo viṣṇuś cocyate.

Vṛtti—Just as Lord Viṣṇu appears of His own accord in the middle and becomes a sustainer, a rule that acts in the same way is also called *āgama* or *viṣṇu.*

Amṛta—Just as Lord Viṣṇu appears of His own accord between the creation and destruction and maintains the creation, a rule that appears between the *prakṛti* (base) and *pratyaya* (suffix) and maintains them is called *viṣṇu*. Earlier grammarians called it *āgama*.

३९ । लोपो हरः ।

39. lopo haraḥ

lopaḥ—deletion; *haraḥ*—*hara.*

Deletion is called *hara.*

haro yathā nāśa-hetur bhavati tathā yo vidhiḥ pravartate sa lopo haraś cocyate. tatra haro dvidhā bhavet. ➲tatrādarśana-mātra-hetur haraḥ. ātyantika-laya-hetur mahā-haraḥ.➲ lug ity anye.

VṚTTI—Just as Hara, Lord Śiva, is the cause of destruction, a rule that acts in the same way is also called *lopa* or *hara.* In that regard, there are two types of *hara:* that which causes a mere disappearance is called *hara,* and that which causes a permanent dissolution is called *mahāhara*. Others call the *mahāhara* the *luk.*

AMṚTA—Lord Śiva is named Hara because he destroys (*harati*) the material world. Just as Hara is the cause of destruction of the material world, a rule that acts to cause the destruction of a *varṇa* is also called *hara.* Earlier grammarians called it *lopa.* Hara, who has eight forms, is the cause of the disappearance of the living entities in the devastations headed by the *naimittika* devastation (the destruction that takes place during Brahmā's night). But he does not annihilate them because the living entity keeps existing in spite of his material body's dissolution into the five elements. Similarly, a *hara* rule causes the disappearance of a *varṇa,* but does not remove all trace of its existence because the grammatical operations (*kāryas*) still take place, given that the deleted element is *sthāni-vat* (like the original). *Sthāni-vat* means that the deleted element (a *varṇa,* or a *pratyaya,* etc.) is treated as if it were still present for the application of certain rules, even though it has externally disappeared from our vision. In this way, the deleted element lingers like a ghost—unseen but still active—causing various grammatical operations to take place. Alternatively, this situation could be compared to one where a person passes away but leaves a will.

But Mahāhara, Lord Śiva in his original spiritual identity, is the cause of the destruction of the living entities' false ego. In such destruction, *brahma-sāyujya*, the living entities lose their individuality and merge into Nārāyaṇa. Similarly, a *mahāhara* completely destroys the *varṇas* in such a way that they merge into Nārāyaṇa from Whom they appeared.

Saṁśodhinī—When a *mahāhara* takes place, the deleted element is not *sthāni-vat* and the grammatical operations related to the deleted element cannot take place.

४० । सूत्राणि षड्विधानि ।

40. sūtrāṇi ṣaḍ-vidhāni

sūtrāṇi—sūtras; ṣaḍ-vidhāni—six kinds.

There are six kinds of *sūtras.*

> ➲*saṁjñā ca paribhāṣā ca vidhir niyama eva ca*
> *atideśo 'dhikāraś ca ṣaḍ-vidhaṁ sūtra-lakṣaṇam*➲ *iti.*

atra nāma-karaṇaṁ saṁjñā. yathā—tatrādau caturdaśa sarveśvarā ity-ādi. anyāni vakṣyante. pratiṣedho 'dhikāraś ca iti kecit paṭhanti ca. iti saṁjñādi.

Vṛtti—The six kinds of *sūtras* are *saṁjñā, paribhāṣā, vidhi, niyama, atideśa,* and *adhikāra.* A *saṁjñā-sūtra* creates a name. For example, *sūtras* like *tatrādau caturdaśa sarveśvarāḥ* are *saṁjñā-sūtras.* The other kinds of *sūtras* will be explained later. Some list the *pratiṣedha-sūtra* (prohibitive *sūtra*) instead of the *atideśa-sūtra* (a *sūtra* that ordains similarity to something previously mentioned) in their delineation of the six kinds of *sūtras.* Thus ends the *saṁjñā* section.

Saṁśodhinī—The *paribhāṣā-sūtra* is explained in *Bṛhat vṛtti* 44, the *vidhi-sūtra* in *Bṛhat vṛtti* 47, the *niyama-sūtra* in *Bṛhat vṛtti* 255, the *atideśa-sūtra* in *Bṛhat vṛtti* 54, and the *adhikāra-sūtra* in *Bṛhat vṛtti* 343. Assembling the definitions from these various *vṛttis,* the six kind of *sūtras* are explained as follows:

1. ➲*nāma-karaṇaṁ saṁjñā* (a *saṁjñā-sūtra* creates a name).
2. *aniyame niyama-kāriṇī paribhāṣā* (a *paribhāṣā-sūtra* creates a regulation where there weren't any).
3. *kartavyenopadeśo vidhiḥ* (a *vidhi-sūtra* is an injunction that has to be followed).
4. *bahutra prāptau saṅkocanaṁ niyamaḥ* (a *niyama-sūtra* is a restriction where a rule would otherwise apply to many things).
5. *anya-tulyatva-vidhānam atideśaḥ* (an *atideśa-sūtra* ordains similarity to something previously mentioned)
6. *uttara-prakaraṇa-vyāpy adhikāraḥ* (an *adhikāra-sūtra* pervades the following section).➲

All the *sūtras* we have had so far are *saṁjñā-sūtras. Paribhāṣā-sūtras* are either rules of interpretation or rules about how to apply the rules. Some examples are *sūtras* 91, 106, 160, 783, 802, 919, 1114, and 1121. There are also various *paribhāṣās* mentioned in the *vṛttis* throughout the book. *Vidhi-sūtras* tell us to do something. They are by far the most common in this book. Some examples are *sūtras* 42–57. *Pratiṣedha-sūtras,* on the other hand, tell us not to do something. They are easy to spot because they always contain the word *na* (not). Some examples are *sūtras* 58, 141, and 203. *Niyama-sūtras* limit the scope of a general rule in a particular circumstance. They are also easy to spot because they always contain the word *eva* (only). Some examples are *sūtras* 196, 286, 287, 305, and 356. *Atideśa-sūtras* establish that A is like B, where B is something that has already been explained. They too are easy to spot since they always contain the word *vat* (like). Some examples are *sūtras* 179, 339, 491, 534, and 639. *Adhikāra-sūtras* announce the words that will be carried forward into the following *sūtras.* If a *sūtra* is an *adhikāra-sūtra,* Jīva Gosvāmī will always say so in the first line of the *vṛtti.* Some examples are *sūtras* 249, 261, and 599.

Sandhi-prakaraṇam

Phonetic combinations

Sarveśvara-sandhiḥ

Combination of vowels

यदिदं सन्धिनिर्माणं वर्णानामारभे मुदा ।
तेन मे कृष्ण पादाब्जे मनःसन्धिर्विधीयताम् ॥

yad idaṁ sandhi-nirmāṇaṁ varṇānām ārabhe mudā
tena me kṛṣṇa pādābje manaḥ-sandhir vidhīyatām

yat—which; *idam*—this; *sandhi*—phonetic combination; *nirmāṇam*—making; *varṇānām*—of the *varṇas; ārabhe*—I begin; *mudā*—with joy; *tena*—by this (making); *me*—my; *kṛṣṇa*—O Kṛṣṇa; *pāda-abje*—with Your lotus feet; *manaḥ*—of the mind; *sandhiḥ*—union; *vidhīyatām*—may be caused.

With great joy, I begin making the *sandhi* of the *varṇas.* O Kṛṣṇa, may this cause the *sandhi* of my mind with Your lotus feet.

Amṛta—The word *kṛṣṇa* here means "O Kṛṣṇa". But if we take *kṛṣṇa-pādābja* as one word, the sentence *tena me kṛṣṇa-pādābje manaḥ-sandhir vidhīyatām* means, "May this cause the *sandhi* of my mind with Kṛṣṇa's lotus feet," and is a prayer directed at the spiritual master.

४१ । सर्वप्रकरणव्यापी वर्णमात्रनिमित्तकः ।
वार्णो विकारः सन्धिः स्याद् विषयापेक्षकः क्वचित् ॥

41.
sarva-prakaraṇa-vyāpī
varṇa-mātra-nimittakaḥ
vārṇo vikāraḥ sandhiḥ syād
viṣayāpekṣakaḥ kvacit

sarva—all; *prakaraṇa*—sections (divisions of grammar like *nāmas, dhātus,* and so on); *vyāpī*—pervading; *varṇa-mātra*—a mere *varṇa; nimittakaḥ*—whose cause; *vārṇaḥ*—relating to a *varṇa; vikāraḥ*—transformation; *sandhiḥ*—*sandhi; syāt*—is; *viṣaya*—scope, sphere of influence or activity; *apekṣakaḥ*—depending on; *kvacit*—sometimes.

***Sandhi* pervades all *prakaraṇas.* It is the transformation of a *varṇa,* and is only caused by a *varṇa.* Sometimes *sandhi* depends on a particular *viṣaya* (sphere of application).**

Amṛta—Before beginning the *sandhi* operations, Jīva Gosvāmī gives a definition (*lakṣaṇa*) of *sandhi* with this verse. The clause *varṇa-mātra-nimittakaḥ* means "whose previous cause (*prāṅ-nimitta*) or subsequent cause (*para-nimitta*) is a mere *varṇa.*"

Saṁśodhinī—The etymology of the word *lakṣaṇa* (definition) is: *lakṣyate jñāyate 'neneti lakṣaṇam,* "A *lakṣaṇa* is that by means of which something is characterized (*lakṣyate*) or known (*jñāyate*)." In every instance of making a definition, the three faults—*avyāpti, ativyāpti,* and *asambhava*—must be avoided. *Avyāpti* (non-comprehensiveness or inadequacy of a definition) is the presence of only one aspect of what is to be defined. *Ativyāpti* (overpervasion or unwarranted extension of a definition) is the presence of something additional beside what is to be defined. *Asambhava* (total inapplicability) is the presence of only something other than what is to be defined.

Amṛta—Let us analyze this verse. If it were said: *vārṇo vikāraḥ sandhiḥ,* there would be *ativyāpti* in regard to *govinda, vṛṣṇīndra, saṅkarṣaṇa,* and so on. The second part of the verse, *varṇa-mātra-nimittakaḥ,* eliminates that. Although *govinda, vṛṣṇīndra, saṅkarṣaṇa,* and so on, involve the transformation of a *varṇa,* because they are caused by the *varṇa* of a particular *pratyaya,* they are not "caused by nothing but a *varṇa.*" There would also be *ativyāpti* in regard to a *viriñci* like *sasya jo je* (376) or in regard to a rule of deletion like *sasya haro dhe* (319), but the first part of the verse, *sarva-prakaraṇa-vyāpī,* eliminates that. Even though such a *viriñci* or *hara* involves the transformation of a

varṇa and is caused only by a *varṇa,* it does not pervade all the *prakaraṇas* because it appears under the heading (*adhikāra*) *dhātoḥ* (261). But even though *ativyāpti* has been eliminated in this way, there would still be *avyāpti* in regard to *kakub, kṛṣṇa-bhud,* and so on, because there is no *harighoṣa* to cause the *sandhi* (*sūtra* 61). To eliminate this fault, the fourth part of the verse, *viṣayāpekṣakaḥ kvacit,* is given. [In *kakub, kṛṣṇa-bhud,* and so on, the *sandhi* is made by *sūtra* 61 because the *viṣaya* is *viṣṇupadānta;* no *nimitta* is required.] Thus, when the other three conditions are in place, the third part of the verse, *vārṇo vikāraḥ sandhiḥ syāt* (*sandhi* is the transformation of a *varṇa*), is an unassailable definition of *sandhi.*

४२ । दशावतार एकात्मके मिलित्वा त्रिविक्रमः ।

42. daśāvatāra ekātmake militvā trivikramaḥ

daśāvatāraḥ—daśāvatara; ekātmake—when an *ekātmaka* follows; *militvā*—joining; *trivikramaḥ—trivikrama.*

When a *daśāvatāra* is followed by its *ekātmaka,* it joins with the *ekātmaka* and becomes *trivikrama.*

kṛṣṇāgre. evaṁ rādhā āgatā rādhāgatā, hari hari iti hari harīti, hari-īhā harīhā, viṣṇu-udayaḥ viṣṇūdayaḥ, viṣṇu-ūḍhā viṣṇūḍhā, nara-bhrātṛ-ṛṣiḥ nara-bhrātṝṣiḥ, gamḷ-ḷ-kāraḥ gamḹ-kāraḥ.

Vṛtti—

- *kṛṣṇa* + *agre* → (42) *kṛṣṇāgre* (in front of Kṛṣṇa).
- *rādhā* + *āgatā* → (42) *rādhāgatā* (Rādhā has come).
- *hari hari* + *iti* → (42) *hari harīti* (Hari, Hari).
- *hari* + *īhā* → (42) *harīhā* (Hari's pastime).
- *viṣṇu* + *udayaḥ* → (42) *viṣṇūdayaḥ* (Viṣṇu's appearance).
- *viṣṇu* + *ūḍhā* → (42) *viṣṇūḍhā* (Viṣṇu's wife).
- *nara-bhrātṛ* + *ṛṣiḥ* → (42) *nara-bhrātṝṣiḥ* (Nara's brother, the sage Nārāyaṇa).
- *gamḷ* + *ḷ-kāraḥ* → (42) *gamḹ-kāraḥ* (the *dhātu gam[ḷ]* and the sound *ḷ*).

४३ । अद्वयमिद्वये ए ।

43. a-dvayam i-dvaye e

a-dvayam—a-dvaya; i-dvaye—when *i-dvaya* follows; *e—e-rāma.*

When *a-dvaya* is followed by *i-dvaya,* it joins with *i-dvaya* and becomes *e.*

yādava-indraḥ yādavendraḥ, gokula-īśaḥ gokuleśaḥ, mathurā-īśaḥ mathureśaḥ.

Vṛtti—➢ *yādava + indraḥ* → (43) *yādavendraḥ* (Lord of the Yadus).
➢ *gokula + īśaḥ* → (43) *gokuleśaḥ* (Lord of Gokula).
➢ *mathurā + īśaḥ* → (43) *mathureśaḥ* (Lord of Mathurā).

Saṁśodhinī—The word *militvā* in *sūtra* 42 also applies to *sūtras* 43 to 49.

४४ । उद्वये ओ ।

44. u-dvaye o

u-dvaye—when *u-dvaya* follows; *o*—*o-rāma.*

When *a-dvaya* is followed by *u-dvaya,* it joins with *u-dvaya* and becomes *o.*

a-dvayam atra pūrvato 'nuvartate. yad uktam—
➲*kāryiṇā hanyate kāryī / kāryaṁ kāryeṇa hanyate*
nimittaṁ ca nimittena / yac cheṣam anuvartate➲ *iti.*
puruṣa-uttamaḥ puruṣottamaḥ, suparṇa-ūḍhaḥ suparṇoḍhaḥ, dvārakā-utsavaḥ dvārakotsavaḥ.

Vṛtti—The word *a-dvayam,* in this *sūtra,* is carried forward from the previous *sūtra.* This is in accordance with the following verse:

kāryiṇā hanyate kāryī kāryaṁ kāryeṇa hanyate
nimittaṁ ca nimittena yac cheṣam anuvartate

"A *kāryī* is eliminated by a *kāryī.* A *kārya* is eliminated by a *kārya.* A *nimitta* is eliminated by a *nimitta.* And that which remains is carried forward (*anuvartate*)."

➢ *puruṣa + uttamaḥ* → (44) *puruṣottamaḥ* (the Supreme person).
➢ *suparṇa + ūḍhaḥ* → (44) *suparṇoḍhaḥ* (He who is carried by Garuḍa).
➢ *dvārakā + utsavaḥ* → (44) *dvārakotsavaḥ* (a festival in Dvārakā).

Amṛta—There are two kinds of *nimittas:* previous (*prāṅ-nimitta*) and subsequent (*para-nimitta*). A *prāṅ-nimitta* is a *nimitta* that comes before the *kāryī,* and a *para-nimitta* is a *nimitta* that comes after the *kāryī.*

Saṁśodhinī—A *kārya* is a grammatical operation ordained by a *sūtra.* There are three kinds of *kārya: ādeśa* (replacement, change), *āgama* (insertion), and *lopa* (deletion). That which undergoes a *kārya* is called a *kāryī.* And that which causes a *kārya* is called a *nimitta.*

An example of a *prāṅ-nimitta* is *e-obhyām* in *e-obhyām asya haro viṣṇupadānte* (56). In this *sūtra* the *kārya* is deletion, the *kāryī* is *a-rāma,* and the *nimitta* is either *e-rāma* or *o-rāma.* The deletion cannot take place unless the *e-rāma* or *o-rāma* comes immediately before the *kāryī a-rāma.* An example of a *para-nimitta* is *u-dvaye* in the current *sūtra.* In the current *sūtra,* the *kārya* is the change to *o-rāma,* the *kāryī* is *a-dvaya* together with *u-dvaya,* and the *nimitta* is *u-dvaya.* The change to *o-rāma* cannot take place unless the *u-dvaya* comes immediately after the kāryī a-dvaya.

Amṛta—If we look at *sūtras* 43 and 44, we see that the *para-nimitta i-dvaya* in *sūtra* 43 is eliminated by the *para-nimitta u-dvaya* in *sūtra* 44, and that the *kārya e-rāma* is eliminated by the *kārya o-rāma.* But the *kāryī a-dvaya* is not eliminated by anything and is therefore carried forward (*anuvartate*). The common Sanskrit term for "carrying forward" is *anuvṛtti.* There are three kinds of *anuvṛtti: gaṅgā-srotaḥ* (the flow of the Gaṅgā), *siṁhāvalokita* (the backwards glance of the lion), and *maṇḍūka-pluti* (the jump of the frog). In the *gaṅgā-srotaḥ* the elements that are not eliminated are carried forward into each subsequent *sūtra,* just as the flow of a river, when unobstructed, naturally continues from an earlier location to later locations.

Saṁśodhinī—For example, the *kārya a-dvaya* is carried forward without interruption from *sūtra* 43 until *sūtra* 49. Most of the *anuvṛttis* in this book are *gaṅgā-srotaḥs*. In the *siṁhāvalokita* the same elements that are carried forward into the subsequent *sūtras* are also occasionally carried backward into a previous *sūtra,* just as a lion while proceeding forward may occasionally glance back over its shoulder to search for other lions. This kind of *anuvṛtti* is not used in this book. An example for those who are interested is *Aṣṭādhyāyī* 3.3.49. In the *maṇḍūka-pluti,* the surviving elements are only carried forward into the appropriate subsequent *sūtras,* not into unrelated intervening *sūtras.* In other words, this kind of *anuvṛtti* skips over unrelated *sūtras* just as a frog moves ahead by jumping. An example of this kind of *anuvṛtti* is in *sūtra* 600 and so on (see *Saṁśodhinī* 599).

४५ । ऋद्वये अर् ।

45. ṛ-dvaye ar

ṛ-dvaye—when *ṛ-dvaya* follows; *ar*—*ar.*

When *a-dvaya* is followed by *ṛ-dvaya,* it joins with *ṛ-dvaya* and becomes *ar.*

kṛṣṇarddhiḥ.

Vṛtti—➢ *kṛṣṇa* + *ṛddhiḥ* → (45) *kṛṣṇarddhiḥ* (the prosperity of Kṛṣṇa).

४६ । ऋद्वयाद्वययोर्ऋति ।

46. ṛ-dvayā-dvayayor (sandhir vā vāmanaś ca vā[35]) ṛti

ṛ-dvaya-a-dvayayoḥ—of *ṛ-dvaya* and *a-dvaya; ṛti* [36]—when *ṛ-rāma* follows.

***Ṛ-dvaya* and *a-dvaya* only optionally undergo *sandhi* when *ṛ-rāma* follows. And, as a further option, they can become *vāmana* (but only if *sandhi* is not done).**

sraṣṭṛ ṛṣabhaḥ, yādava ṛṣabhaḥ, mālā ṛṣabhasya māla ṛṣabhasya iti ca.

Vṛtti— ➢ *sraṣṭṛ* + *ṛṣabhaḥ* → (46) *sraṣṭṛ ṛṣabhaḥ* or (42) *sraṣṭṝṣabhaḥ* (best of the creators).
➢ *yādava* + *ṛṣabhaḥ* → (46) *yādava ṛṣabhaḥ* or (45) *yādavarṣabhaḥ* (best of the Yadus).
➢ *mālā* + *ṛṣabhasya* → (46) *mālā ṛṣabhasya* or *māla ṛṣabhasya*, or (45) *mālarṣabhasya* (the Supreme Lord's garland).

४७ । ऌद्वये अल् ।

47. ḷ-dvaye al

ḷ-dvaye—when *ḷ-dvaya* follows; *al*—*al.*

When *a-dvaya* is followed by *ḷ-dvaya,* it joins with *ḷ-dvaya* and becomes *al.*

yamunā ḷ-kārāyate yamunal-kārāyate.

Vṛtti—➢ *yamunā* + *ḷ-kārāyate* → (47) *yamunal-kārāyate* (the Yamunā imitates the sound *ḷ*).

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35 The words *sandhir vā* are carried forward from *o-rāmasya buddha-nimittasyetau sandhir vā* (*Bṛhat* 90) and the words *vāmanaś ca vā* are carried forward from *īśasyānekātmake, vāmanaś ca vā* (*Bṛhat* 91).

36 The word *ṛti* here is formed by the Pāṇinian method of adding *t* to designate a single *varṇa.* This was described in *vṛtti* 35.

४८ । एद्वये ऐ ।

48. e-dvaye ai

e-dvaye—when *e-dvaya* follows; *ai—ai-rāma.*

When *a-dvaya* is followed by *e-dvaya,* it joins with *e-dvaya* and becomes *ai.*

kṛṣṇa-eka-nāthaḥ kṛṣṇaika-nāthaḥ. kṛṣṇa-aiśvaryaṁ kṛṣṇaiśvaryam.

VṚTTI—➢ *kṛṣṇa* + *eka-nāthaḥ* → (48) *kṛṣṇaika-nāthaḥ* (one whose only master is Kṛṣṇa).
➢ *kṛṣṇa* + *aiśvaryam* → (48) *kṛṣṇaiśvaryam* (Kṛṣṇa's opulence).

४९ । ओद्वये औ ।

49. o-dvaye au

o-dvaye—when *o-dvaya* follows; *au—au-rāma.*

When *a-dvaya* is followed by *o-dvaya,* it joins with *o-dvaya* and becomes *au.*

kṛṣṇa-odanaṁ kṛṣṇaudanam, kṛṣṇa-aunnatyaṁ kṛṣṇaunnatyam.

VṚTTI—➢ *kṛṣṇa* + *odanam* → (49) *kṛṣṇaudanam* (Kṛṣṇa's boiled rice).
➢ *kṛṣṇa* + *aunnatyam* → (49) *kṛṣṇaunnatyam* (Kṛṣṇa's height).

५० । इद्वयमेव यः सर्वेश्वरे ।

50. i-dvayam eva yaḥ sarveśvare

i-dvayam—i-dvaya; eva—only; *yaḥ—ya-rāma; sarveśvare*—when a *sarveśvara* follows.

I-dvaya* becomes *y* when followed by a *sarveśvara.

hari-arcanaṁ hary-arcanam, hari-āsanaṁ hary-āsanam, dadhi upendrasya dadhy upendrasya, rukmiṇī eṣā rukmiṇy eṣā. kathaṁ "hari harīti"? ekātmakatām avalambya trivikrama-vidher viśeṣatvena balavattvāt. tathā hi—➲samasta-vyāpi sāmānyam, eka-deśa-vyāpī viśeṣaḥ; sāmānya-vidhir utsargo, viśeṣa-vidhir apavādaḥ iti sthite pūrva-parayoḥ para-vidhir balavān, nityānityayor nityaḥ, antaraṅga-bahiraṅgayor antaraṅgaḥ, utsargāpavādayor apavādaḥ. teṣu cottarottara iti.➲

Vṛtti—➢ *hari* + *arcanam* → (50) *hary-arcanam* (Hari's worship).
➢ *hari* + *āsanam* → (50) *hary-āsanam* (Hari's seat).
➢ *dadhi* + *upendrasya* → (50) *dadhy upendrasya* (Upendra's yoghurt).
➢ *rukmiṇī* + *eṣā* → (50) *rukmiṇy eṣā* (this is Rukmiṇī)

How is there *hari harīti?* Because *daśāvatāra ekātmake militvā trivikramaḥ* (42) is stronger [than the current *sūtra*] due to its dependence on the presence of an *ekātmaka,* and so *sūtra* 42 is *viśeṣa* (specific). In that regard, what pervades the whole group is called *sāmānya* (general), whereas what pervades one section of the group is called *viśeṣa* (specific). A *sāmānya* rule is called an *utsarga* (general rule), and a *viśeṣa* rule is called an *apavāda* (exception, a specific rule which sets aside the general rule). Once that is established, there is a gradation:

1. **Between an earlier rule and a later rule, the later rule is stronger.**
2. **Between a *nitya* rule and an *anitya* rule, the *nitya* rule is stronger.**[37]
3. **Between an *antaraṅga* rule and a *bahiraṅga* rule, the *antaraṅga* rule is stronger.**[38]
4. **Between an *utsarga* and an *apavāda,* the *apavāda* is stronger.**

And out of these four *nyāyas*, each later one is stronger than the previous ones.

Amṛta—The word *eva* in this *sūtra* stops the *anuvṛtti* of the word *militvā.* In this *sūtra,* the *para-nimitta sarveśvara* is *sāmānya* because it pervades the whole group of fourteen *varṇas* called *sarveśvaras*, whereas in *daśāvatāra ekātmake militvā trivikramaḥ* (42) the *para-nimitta ekātmaka* is *viśeṣa* because it pervades only one section among the *sarveśvaras.*

Saṁśodhinī—These *nyāyas* are standard *paribhāṣās* that can be found in Nāgeśa Bhaṭṭa's *Paribhāṣendu-śekhara.* In grammar, the terms *nyāya* and *paribhāṣā* refer to rules which teach proper interpretation or application of other rules.

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37 *Nitya* and *anitya* here do not mean "compulsory" and "optional," but rather mean "constant" and "inconstant." In this regard, the definition of *nitya* is *kṛtākṛta-prasaṅgi* (A rule that is applied regardless of whether or not the other rule is applied). In this regard, the other rule is looked upon as being *anitya.* In *Bṛhat vṛtti* 204 Jīva Gosvāmī offers a similar definition of *nitya* with the words *kṛte 'py akṛte yaḥ syāt sa nityaḥ.* Another common definition of *nitya* is *kvacit-kṛtākṛta-prasaṅga-mātreṇāpi nityatā* (*Paribhāṣendu-śekhara, pariccheda* 49).

38 The terms *antaraṅga* and *bahiraṅga* will be described in detail in *vṛtti* 146. For now it is sufficient to know that *antaraṅga* means "internal" and *bahiraṅga* means "external."

When different *sūtras* prescribe conflicting operations (*kāryas*), these *paribhāṣās* intervene and regulate the situation by telling us which of the *sūtras* should be applied. The reason why the phrase *teṣu cottarottaraḥ* (And out of these four *nyāyas*, each later one is stronger than the previous ones) is so important can be seen even in the present situation. By the first *paribhāṣā,* the current *sūtra* overrules *sūtra* 42 because it is a later rule. But by the fourth *paribhāṣā, sūtra* 42 overrules the current *sūtra* because it is an *apavāda.* Thus, when there is conflict even among the *paribhāṣās,* the phrase *teṣu cottarottaraḥ* reconciles the situation by telling us to apply the later *paribhāṣā* over the earlier one. Therefore, in this situation, we follow the fourth *paribhāṣā* and apply *sūtra* 42.

५१ । उद्वयं वः ।

51. u-dvayaṁ vaḥ

u-dvayam—u-dvaya; vaḥ—va-rāma.

U-dvaya* becomes *v* when followed by a *sarveśvara.

madhu-ariḥ madhv-ariḥ, viṣṇu-āśritaḥ viṣṇv-āśritaḥ.

Vṛtti—
- *madhu + ariḥ* → (51) *madhv-ariḥ* (the enemy of Madhu).
- *viṣṇu + āśritaḥ* → (51) *viṣṇv-āśritaḥ* (one who has taken shelter of Viṣṇu).

Amṛta—The word *sarveśvare* is carried forward from the previous *sūtra. U-dvaya* only becomes *v* when a *sarveśvara* other than an *ekātmaka* follows. Such is the case in the next two *sūtras* also.

५२ । ऋद्वयं रः ।

52. ṛ-dvayaṁ raḥ

ṛ-dvayam—ṛ-dvaya; raḥ—ra-rāma.

Ṛ-dvaya* becomes *r* when followed by a *sarveśvara.

rāma-bhrātṛ-udayaḥ rāma-bhrātr-udayaḥ. rāma-bhrātṛ-aiśvaryaṁ rāma-bhrātr-aiśvaryam.

Vṛtti—
- *rāma-bhrātṛ + udayaḥ* → (52) *rāma-bhrātr-udayaḥ* (the appearance of Rāma's brother).
- *rāma-bhrātṛ + aiśvaryam* → (52) *rāma-bhrātr-aiśvaryam* (the opulence of Rāma's brother).

५३ । ऌद्वयं लः ।

53. ḷ-dvayaṁ laḥ

ḷ-dvayam—ḷ-dvaya; laḥ—la-rāma.

When a *sarveśvara* follows *ḷ-dvaya, ḷ-dvaya* becomes *l.*

śakḷ-arthaḥ śakl-arthaḥ.

Vṛtti—➢ *śakḷ* + *arthaḥ* → (53) *śakl-arthaḥ* (the meaning of the *dhātu śak[ḷ]*).

५४ । ए अय् ऐ आय् ।

54. e ay ai āy

e—e-rāma; ay—ay; ai—ai-rāma; āy—āy.

When *e* is followed by a *sarveśvara,* it becomes *ay,* and when *ai* is followed by a *sarveśvara,* it becomes *āy.*

kṛṣṇe utkarṣaḥ kṛṣṇay utkarṣaḥ.yamunāyai arghaḥ yamunāyāy arghaḥ, gopyai āsanaṁ gopyāy āsanam.

Vṛtti—

➢ *kṛṣṇe* + *utkarṣaḥ* → (54) *kṛṣṇay utkarṣaḥ* (eminence in Kṛṣṇa).
➢ *yamunāyai* + *arghaḥ* → (54) *yamunāyāy arghaḥ* (*argha* for the Yamunā).
➢ *gopyai* + *āsanam* → (54) *gopyāy āsanam* (a seat for the *gopī*).

५५ । ओ अव् औ आव् ।

55. o av au āv

o—o-rāma; av—av; au—au-rāma; āv—āv.

When *o* is followed by a *sarveśvara,* it becomes *av,* and when *au* is followed by a *sarveśvara,* it becomes *āv.*

viṣṇo iha viṣṇav iha. kṛṣṇau atra kṛṣṇāv atra.

Vṛtti—➢ *viṣṇo* + *iha* → (55) *viṣṇav iha* (Here, O Viṣṇu).
➢ *kṛṣṇau* + *atra* → (55) *kṛṣṇāv atra* (The two Kṛṣṇas are here).

५६ । एओभ्यामस्य हरो विष्णुपदान्ते ।

56. e-obhyām asya haro viṣṇupadānte

e-obhyām—after *e-rāma* or *o-rāma; asya*—of *a-rāma; haraḥ*—deletion; *viṣṇupada-ante*—at the end of a *viṣṇupada* [39] (inflected word).

A-rāma* is deleted when it comes after an *e* or *o* that is at the end of a *viṣṇupada.

hare atra hare 'tra, viṣṇo atra viṣṇo 'tra.

Vṛtti—➢ *hare* + *atra* → (56) *hare 'tra* (Here, O Hari).
➢ *viṣṇo* + *atra* → (56) *viṣṇo 'tra* (Here, O Viṣṇu).

Amṛta—This *sūtra* overrides the changes of *e* to *ay* and *o* to *av,* which would have been obtained by *e ay* (54) and *o av* (55) respectively. Thus *e* and *o* are replaced by *ay* and *av* only when a *sarveśvara* other than *a-rāma* follows. But when *a-rāma* follows, only the deletion of *a-rāma* should take place. However, when *e* or *o* are not at the end of a *viṣṇupada,* they are always replaced by *ay* and *av,* even if *a-rāma* follows.

Saṁśodhinī—The sign called *avagraha* (ऽ) is used to mark the deletion of an initial *a* in the Devanāgarī script. In the roman transliteration, however, the *avagraha* is represented by an apostrophe ('). Thus, in the example above, हरे + अत्र becomes हरेऽत्र, which is written as *hare 'tra* in roman transliteration.

In addition, the *avagraha* can be used to mark the combination of an initial *a* or *ā* with the final vowel of a preceding word: The *avagraha* is written twice to signify two a's. Thus, the examples *kṛṣṇāgre* and *rādhāgatā* from *vṛtti* 42 can be written either as कृष्णाग्रे and राधागता or as कृष्णाऽग्रे and राधाऽऽगता. In the great majority of publications, the single *avagraha* is only used for the *sandhi* with the *visarga.*

५७ । अयादीनां यवयोर्वा ।

57. ay-ādīnāṁ ya-vayor vā

ay-ādīnām—of the replacements *ay* and so on (described in *sūtras* 54 and 55); *ya-vayoḥ*—of the *y* or *v; vā*—optionally.

The *y* and *v* of *ay, āy, av,* and *āv* are optionally deleted when they are at the end of a *viṣṇupada.*

39 The definition of a *viṣṇupada* will be given in *sūtra* 92.

ay āy av āv ity eṣāṁ viriñcīnāṁ ya-vayor vā haro bhavati viṣṇupadānte viṣaye. kṛṣṇay utkarṣaḥ kṛṣṇa utkarṣaḥ; yamunāyāy arghaḥ yamunāyā arghaḥ; gopyāy āsanaṁ gopyā āsanaṁ; viṣṇav iha viṣṇa iha; kṛṣṇāv atra kṛṣṇā atra.

Vṛtti—The *y* and *v* of the *viriñcis ay, āy, av,* and *āv* are optionally deleted when the *viṣaya* (scope) is *viṣṇupadānta* (the end of an inflected word).

- *kṛṣṇay utkarṣaḥ* (*vṛtti* 54) → (57) *kṛṣṇay utkarṣaḥ* or *kṛṣṇa utkarṣaḥ.*
- *yamunāyāy arghaḥ* (*vṛtti* 54) → (57) *yamunāyāy arghaḥ* or *yamunāyā arghaḥ.*
- *gopyāy āsanam* (*vṛtti* 54) → (57) *gopyāy āsanam* or *gopyā āsanam.*
- *viṣṇav iha* (*vṛtti* 55) → (57) *viṣṇav iha* or *viṣṇa iha.*
- *kṛṣṇāv atra* (*vṛtti* 55) → (57) *kṛṣṇāv atra* or *kṛṣṇā atra.*

Saṁśodhinī—As the *vṛtti* indicates, the word *viṣṇupadānte* is carried forward here. Thus this rule does not apply in words like *jayati* <*acyuta* 1.1 of *ji jaye* (1P, to conquer). In the word *viṣṇupadānte,* the seventh case is used to denote the *viṣaya* (sphere of activity). This usage of the seventh case is called *viṣaya-saptamī.* Often, by extension, a word where the seventh case is thus used is also called *viṣaya-saptamī* (*vṛtti* 93). A *viṣaya* refers to circumstances under which a *kārya* is allowed to take place. It is the scope of a rule. And because the *kārya* acts upon the *kāryī,* the *viṣaya* often simply refers to the location of the *kāryī.* Therefore we have translated *viṣṇupadānte* as "at the end of a *viṣṇupada.*" Similarly, to make the rules easier to understand, we have tried to match the *viṣaya* with the location of the *kāryī* in later translations also.

It should be understood that some of the options allowed by the current rule are obsolete. This is because all peculiar options found in the *sūtras* of this book are based on the *sūtras* of Pāṇini, a sage who lived more than two and a half thousand years ago. Since then certain options became preferences and gradually the norm. For example, modern Sanskrit textbooks present the information found in *sūtras* 54 to 55 and in *sūtra* 57 as follows:

e + sarveśvara	→	*a + sarveśvara*
ai + sarveśvara	→	*ā + sarveśvara*
o + sarveśvara	→	*a + sarveśvara*
au + sarveśvara	→	*āv + sarveśvara*

Thus, out of the above examples, they would only accept *kṛṣṇa utkarṣaḥ, yamunāyā arghaḥ, gopyā āsanam, viṣṇa iha,* and *kṛṣṇāv atra.*

५८ । तेषां न सन्धिर्नित्यम् ।

58. teṣāṁ na sandhir nityam

teṣām—of them; *na*—not; *sandhiḥ—sandhi; nityam*—always.

Words that have lost their *y* or *v* do not undergo further *sandhi.*

kṛṣṇa utkarṣaḥ.

Vṛtti—➢ *kṛṣṇa utkarṣaḥ* (*vṛtti* 57) → (58) *kṛṣṇa* + *utkarṣaḥ.*

Amṛta—The word *nityam* (always) has been placed here in order to stop the *anuvṛtti* of the word *vā* (optionally).

Saṁśodhinī—When *y* or *v* are deleted by the previous *sūtra,* this *sūtra* prohibits the further *sandhi* that would usually occur by *daśāvatāra ekātmake militvā trivikramaḥ* (42), *a-dvayam i-dvaye e* (43), *u-dvaye o* (44), and so on.

५९ । ओरामान्तानामनन्तानां चाव्ययानां सर्वेश्वरे ।

59. o-rāmāntānām anantānāṁ cāvyayānāṁ sarveśvare

o-rāma-antānām—that end in *o-rāma; anantānām*—that are *anantas; ca*—and; *avyayānām*—of indeclinable words ; *sarveśvare*—when a *sarveśvara* follows.

***Avyayas* (indeclinable words) that end in *o-rāma* or that are *anantas* do not undergo *sandhi* when a *sarveśvara* follows.**

o-rāmāntānām anantānāṁ ca kevalānām avyayānāṁ sarveśvare pare sati pūrvasya ca parasya ca sandhir na bhavati. no upendraḥ no acyutaḥ. kathaṁ taddhite vi-pratyayāntasya go-śabdasyāvyayatve "go 'bhavat" iti? ➲lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam➲ iti nyāyena syāt. a-rāmādayaḥ sambodhanādau. atra sambodhane—a ananta; smaraṇe—ā evam acyuta-līlā; bhartsane— i acyutaṁ na bhajasi; vāk-pūraṇe—ī īdṛśaḥ saṁsāraḥ; āmantraṇe—u acyuta; pratiṣedhe—ū upasannaṁ māṁ tyajasi. āṅas tu sandhir bhavaty eva. ā anantam ānantam, anantaṁ maryādāṁ kṛtvety arthaḥ.

> *➲īṣad-arthe kriyā-yoge vyāpti-maryādayoś ca yaḥ*
> *etam ātaṁ ṅitaṁ vidyād vākya-smaraṇayor aṅid➲ iti.*

Vṛtti—When *avyayas* that end in *o-rāma* or *avyayas* that are simple *anantas* are followed by a *sarveśvara*, neither they nor the following *sarveśvara* undergo *sandhi.*

- *no + upendraḥ* → (59) *no upendraḥ.*
- *no + acyutaḥ* → (59) *no acyutaḥ.*

Given that the word *go* ending in the *taddhita* suffix *vi* is an *avyaya,* how can there be *go 'bhavad*? The answer is that *sandhi* should take place in *go 'bhavad* by the following maxim: *lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam:* "Out of what is indirectly expressed (*lākṣaṇika*) and what is directly expressed (*pratipadokta*), only that which is directly expressed is accepted."

Amṛta—"Simple *anantas*" means "*anantas* that are not conjoined with a consonant." *Sandhi* does not take place when a *sarveśvara* follows an *avyaya* that is an *ananta.* But when a *sarveśvara* precedes an *avyaya* that is an *ananta,* the vowels certainly undergo *sandhi.* For example, *vidhehi + a* becomes *vidhehy a* and *rakṣa + u* becomes *rakṣo. Sandhi* is also not prohibited in cases like *pra + īrayati* → (43) *prerayati* and *khalu āgataḥ* → (51) *khalv āgataḥ* because these *avyayas* are not simple *anantas*.

The *avyaya go* is formed in the following way: First the *taddhita* suffix *vi* is applied to the word *go* (cow) in the sense of "that which was not a cow became a cow." Then *vi* is deleted by *kevalasya pratyaya-ver haraḥ* (621), and finally *avyayāt svāder mahāharaḥ* (258) is applied. It will be described in the *Taddhita-prakaraṇa* that a word ending in the suffix *vi* is counted as an *avyaya.*

Saṁśodhinī—The word *pratipadokta* means *svābhāvika* (original, primary), and the word *lākṣaṇika* "secondary." Thus the maxim mentioned in the *vṛtti* means "out of a primary thing and a secondary thing only the primary thing is accepted." In this case, *avyayas* like *aho* and *no* are primary *avyayas,* but *avyayas* like *go* are *avyayas* by secondary formation only and therefore this *sūtra* does not apply to them. There are only nine primary *avyayas* that end in *o-rāma.* They are *atho, aho, āho, utāho, o, no, bho, haṁho,* and *ho.*

Vṛtti—The *kevala anantas* headed by *a-rāma* are used in the sense of addressing and so forth. The *avyaya a* is used in the sense of addressing (*sambodhana*), *ā* in the sense of remembrance (*smaraṇa*), *i* in the sense of reproach (*bhartsana*), *ī* in the sense of filling up a sentence (*vāk-pūraṇa*), *u* in the sense of humble entreaty (*āmantraṇa*), and *ū* in the sense of prohibition (*pratiṣedha*):

- *a + ananta* → (59) *a ananta* (O Ananta).
- *ā + evam acyuta-līlā* → (59) *ā evam acyuta-līlā* (Ah! Acyuta's pastime is in this way).
- *i + acyutaṁ na bhajasi* → (59) *i acyutaṁ na bhajasi* (Shame on you. You don't worship Acyuta).
- *ī + īdṛśaḥ saṁsāraḥ* → (59) *ī īdṛśaḥ saṁsāraḥ* (Well, the material world is like this).
- *u + acyuta* → (59) *u acyuta* (Please come, O Acyuta).
- *ū + upasannaṁ māṁ tyajasi* → (59) *ū upasannaṁ māṁ tyajasi* (Don't abandon me who have come near).

Bāla—*Āmantraṇa* means *kāma-cāra-karaṇam* (An invitation where the person requested to come is free to act as he pleases). Thus the fifth example in effect means, "O Acyuta, if you like, please come." In the sixth example, the word *upasannam* means *tavānugatam* (Your follower) and the word *tyajasi* means *tyaja.* Thus the meaning is, "Don't abandon me, Your follower."

Vṛtti—But *ā[ṅ]* (the prefix *ā,* which has the indicatory letter *ṅ*) certainly undergoes *sandhi.*

- *ā + anantam* → (42) *ānantam* (up to, but not including, Ananta).

īṣad-arthe kriyā-yoge vyāpti-maryādayoś ca yaḥ
etam ātaṁ ṅitaṁ vidyād vākya-smaraṇayor aṅit

"One should know that the *ā* which is used in the sense of *īṣat* (slightly, a little), *kriyā-yoga* (combination with a verb), *vyāpti* (inclusion), and *maryādā* (last limit of inclusion) has the indicatory letter *ṅ,* and that the *ā* which is used in the sense of *vākya* (see explanation below) and *smaraṇa* (remembrance) does not have the indicatory letter *ṅ.*"

Saṁśodhinī—An example of *ā* in the sense of *īṣat* is *ā + uṣṇam* → (44) *oṣṇam* (slightly warm). *Sandhi* takes place here according to *u-dvaye o* (44) because *ā* has the indicatoy letter *ṅ.* An example of *kriyā-yoga* is *ā + ihi* → (43) *ehi* (Come!).

The word *vyāpti* here is equivalent to *abhividhi* or *abhivyāpti,* which mean "inclusive extension to a particular limit." Indeed, Patañjali's *Mahā-bhāṣya* (1.4.85), the origin of this verse, lists the second *pāda* (quarter of a verse, line) as *maryādābhividhau ca yaḥ. Maryādā* means "exclusive extension to a particular limit." These meanings of *abhividhi* and *maryādā* are based on

Mahā-bhāṣya (1.4.85): *vinā tena maryādā, saha tena ity abhividhiḥ,* "*maryādā* excludes the limit (*vinā tena*), while *abhividhi* includes the limit (*saha tena*)." Jīva Gosvāmī's example *ānantam* shows *ā* in the sense of *maryādā.* Jīva Gosvāmī gives another example in *vṛtti* 1002: *ā-vaikuṇṭhaṁ saṁsāraḥ,* "material existence extends up to (but not including) Vaikuṇṭha." An example of *abhividhi,* from the same *vṛtti,* is *ā-vaikuṇṭhaṁ vyāsa-kīrtiḥ:* "the fame of Vyāsa extends as far as Vaikuṇṭha."

Pada-mañjarī (1.4.85), Hara Datta's commentary on *Kāśikā,* explains the use of *ā* in the sense of *vākya* as follows: *pūrva-prakrāntasya vākyasyānyathātva-dyotanāya ā-kāraḥ prayujyate,* "*ā* is used to indicate that a statement is contrary to another that was spoken previously." Thus the example *ā evaṁ nu manyase* (Oh! Do you think so?) means *naivaṁ pūrvam amaṁsthāḥ, samprati tv evaṁ manyase* (You didn't think like this before, but now you think like this).

The example *ā evam acyuta-līlā,* given above, shows the usage of *ā* in the sense of *smaraṇa.*

६० । ईदूदेतां द्विवचनस्य मणीवादिवर्जम् ।

60. īd-ūd-etāṁ dvi-vacanasya maṇīvādi-varjam

īt-ūt-etām—of *ī, ū,* or *e; dvi-vacanasya*—belonging to the dual number; *maṇī-iva-ādi-varjam*—with the exception of the *maṇīvādis* (the words *maṇī* and so on when followed by the word *iva*).

An *ī, ū,* or *e* that belongs to *dvi-vacana* does not undergo *sandhi* when a *sarveśvara* follows. The *maṇīvādis* are an exception to this rule.

harī atra, viṣṇū atra, amū atra, gaṅge atra, bhajete ajitaṁ, amuke atra staḥ. maṇīvādau tu sandhir bhavaty eva. vikalpa ity eke. maṇī iva maṇīva, evaṁ dam-patī iva dam-patīva, rodasī iva rodasīva, jam-patī iva jam-patīva.

Vṛtti—

- *harī* + *atra* → (60) *harī atra* (the two Haris are here).
- *viṣṇū* + *atra* → (60) *viṣṇū atra* (the two Viṣṇus are here).
- *amū* + *atra* → (60) *amū atra* (the two of them are here).
- *gaṅge* + *atra* → (60) *gaṅge atra* (the two Gaṅgās are here).
- *bhajete* + *ajitam* → (60) *bhajete ajitam* (the two of them worship Ajita).

***Sandhi* does take place among the *maṇīvādis,* though some say this is optional.**

- *maṇī* + *iva* → (42) *maṇīva* (Like two jewels).
- *dam-patī* + *iva* → (42) *dam-patīva* (Like husband and wife).
- *rodasī* + *iva* → (42) *rodasīva* (Like heaven and earth).
- *jam-patī* + *iva* → (42) *jam-patīva* (Like husband and wife).

Amṛta—The full group of *maṇīvādis* is as follows:

➲*maṇī bhāryā-patī caiva dam-patī rodasī tathā*
vāsasī jam-patī caivam iva jāyā-patī tathā➲

"*Maṇī* (two jewels), *bhāryā-patī* (husband and wife), *dam-patī* (husband and wife), *rodasī* (heaven and earth), *vāsasī* (upper garment and lower garment), *jam-patī* (husband and wife), and *jāyā-patī* (husband and wife)."

Saṁśodhinī—The word *īd-ūd-etām* here is formed by the Pāṇinian method of adding *t* to designate a single *varṇa.* This was described in *vṛtti* 35.

Viṣṇujana-sandhiḥ

Combination of consonants

६१ । विष्णुदासो विष्णुपदान्ते हरिघोषे च हरिगदा ।

61. viṣṇudāso viṣṇupadānte harighoṣe ca harigadā

viṣṇudāsaḥ—viṣṇudāsa; viṣṇupada-ante—when the *viṣaya* is *viṣṇupadānta; harighoṣe*—when a *harighoṣa* follows; *ca*—and; *harigadā—harigadā.*

A *viṣṇudāsa* at the end of a *viṣṇupada* becomes a *harigadā,* but a *viṣṇudāsa* that is not at the end of a *viṣṇupada* only becomes a *harigadā* if a *harighoṣa* follows.

viṣṇupadānte viṣaye harighoṣe ca pare sati aviṣṇupadānte ca viṣṇudāsa-nāmā varṇaḥ sa-varga-tṛtīyaḥ syāt, ➲sthāne sadṛśatamaḥ➲ iti nyāyena. vāk acyutasya vāg acyutasya. vāk govindasya vāg govindasya. ṣaṭ-gopikāḥ ṣaḍ-gopikāḥ. bhagavat-icchā bhagavad-icchā. kakubh viṣṇoḥ kakub viṣṇoḥ. viṣṇupadāntād anyatra na. caturthyāṁ, kaṁsajit e kaṁsajite. udāharaṇāntaram agre.

Vṛtti—When the *viṣaya* is *viṣṇupadānta,* or when a *harighoṣa* follows and the *viṣaya* is not *viṣṇupadānta,* the *varṇa* called *viṣṇudāsa* becomes a *harigadā* of the same *varga.* This is in accordance with the following maxim:

***sthāne sadṛśatamaḥ,* "The replacement (*ādeśa*) should be that which has the most similarity in regard to the place of pronunciation."**

- *vāk + acyutasya* → (61) *vāg acyutasya* (the statement of Acyuta).
- *vāk + govindasya* → (61) *vāg govindasya* (the statement of Govinda).
- *ṣaṭ + gopikāḥ* → (61) *ṣaḍ-gopikāḥ* (six gopīs).
- *bhagavat + icchā* → (61) *bhagavad-icchā* (the desire of the Lord).
- *kakubh + viṣṇoḥ* → (61) *kakub viṣṇoḥ* (the region of Viṣṇu)

But not when the *viṣaya* is something other than *viṣṇupadānta.* For example, in the fourth case ending (*caturthī*):

- *kaṁsa-jit + e* → *kaṁsa-jite* (unto the conqueror of Kaṁsa).

Examples of those when the *viṣaya* is not *viṣṇupadānta* will be given in the *Ākhyāta-prakaraṇa.*

६२ । हरिवेणौ हरिवेणुर्वा ।

62. hariveṇau hariveṇur vā

hariveṇau—when a *hariveṇu* follows; *hariveṇuḥ—hariveṇu; vā*—optionally.

A *viṣṇudāsa* at the end of a *viṣṇupada* optionally becomes a *hariveṇu* when a *hariveṇu* follows.

jagat-nāthaḥ jagan-nāthaḥ jagad-nāthaḥ. kṛṣṇa-gup ñuṅuve kṛṣṇa-gum ñuṅuve kṛṣṇa-gub ñuṅuve.

VṚTTI—
- *jagat + nāthaḥ* → (62) *jagan-nāthaḥ* or (61) *jagad-nāthaḥ* (Lord of the universe).
- *kṛṣṇa-gup + ñuṅuve* → (62) *kṛṣṇa-gum ñuṅuve* or (61) *kṛṣṇa-gub ñuṅuve* (Kṛṣṇa's guard sounded).

SAṀŚODHINĪ—Nowadays the change to *hariveṇu* is always done. For the details, consult *Saṁśodhinī* 57.

६३ । यादवमात्रे हरिकमलम् ।

63. yādava-mātre harikamalam

yādava-mātre—when any *yādava* follows; *harikamalam—harikamala.*

A *viṣṇudāsa* becomes a *harikamala* when any *yādava* follows.

vāk kṛṣṇasya vāk kṛṣṇasya. atra viṣṇupadānte harigadā-bādhanārtham idaṁ sūtram. mātra-grahaṇād aviṣṇupadānte ca. udāharaṇaṁ tv agre.

Vṛtti—This *sūtra* is to prevent the change to *harigadā* by *sūtra* 61 when the *viṣaya* is *viṣṇupadānta.* Because the current *sūtra* contains the word *mātra,* it also applies when the *viṣaya* is not *viṣṇupadānta.*

➢ *vāk kṛṣṇasya* → (63) *vāk kṛṣṇasya* (the statement of Kṛṣṇa).

Examples of those when the *viṣaya* is not *viṣṇupadānta* are given in the *Ākhyāta-prakaraṇa.*

Amṛta—This is an *apavāda*[40] of *sūtra* 61. Someone might argue, "In the example *vāk + kṛṣṇasya* what is gained by ordaining *ka-rāma* in place of *ka-rāma*?" Jīva Gosvāmī replies to that doubt, saying that this *sūtra* is for the sake of stopping the change to *harigadā.* The implied meaning is that if this *sūtra* were not made, a *harigadā* would be achieved on the strength of *sūtra* 61 and the undesirable form *vāg kṛṣṇasya* would occur.

६४ । ततः शश्छो वा ।

64. tataḥ śaś cho vā

tataḥ—after that (a *viṣṇudāsa*); *śaḥ—śa-rāma; chaḥ—cha-rāma; vā*—optionally.

Śa-rāma* that comes after a *viṣṇudāsa* optionally becomes *cha-rāma.

su-vāk śauriḥ, su-vāk chaurir vā. ap-śāyī, ap-chāyī vā.

Vṛtti—➢ *su-vāk + śauriḥ* → (63, 64) *su-vāk chauriḥ* or *su-vāk śauriḥ* (Śauri, the eloquent speaker).
➢ *ap + śāyī* → (63, 64) *ap-chāyī* or *ap-śāyī* (He who lies on the water, Nārāyaṇa).

Saṁśodhinī—In modern print *śa-rāma* only changes to *cha-rāma* when it comes after *ta-rāma.* The optional change to *cha-rāma* is not done in the case of any other *viṣṇudāsa.*

६५ । हो हरिघोषः ।

65. ho harighoṣaḥ

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40 An *apavāda* is an exception, a special rule which sets aside the general rule. See *vṛtti* 50.

haḥ—ha-rāma; harighoṣaḥ—harighoṣa.

Ha-rāma* that comes after a *viṣṇudāsa* optionally becomes a *harighoṣa.

vāk hareḥ vāg ghareḥ vāg hareḥ. ac-halau aj-jhalau aj-halau. ṣaṭ hareḥ ṣaḍ ḍhareḥ ṣaḍ hareḥ. tat halinaḥ tad dhalinaḥ tad halinaḥ. kakubh harasya kakub bharasya kakub harasya.

VṚTTI—

➢ *vāk* + *hareḥ* → (61) *vāg* + *hareḥ* → (65) *vāg ghareḥ* or *vāg hareḥ* (the statement of Hari).

➢ *ac* + *halau* → (61) *aj* + *halau* → (65) *aj-jhalau* or *aj-halau* (*ac* and *hal)*.

➢ *ṣaṭ* + *hareḥ* → (61) *ṣaḍ* + *hareḥ* → (65) *ṣaḍ-ḍhareḥ* or *ṣaḍ-hareḥ* (of the six Haris).

➢ *tat* + *halinaḥ* → (61) *tad* + *halinaḥ* → (65) *tad dhalinaḥ* or *tad halinaḥ* (that belongs to the holder of the plough, Balarāma).

➢ *kakubh* + *harasya* → (61) *kakub* + *harasya* → (65) *kakub bharasya* or *kakub harasya* (the region of Hara, Lord Śiva).

SAṀŚODHINĪ—These days the change to *harighoṣa* is always done.

६६ । दतौ परवर्णौ लचटवर्गेषु नित्यम् ।

66. da-tau para-varṇau la-ca-ṭa-vargeṣu nityam

da-tau—da-rāma and *ta-rāma; para*—following; *varṇau—varṇa; la-ca-ṭa-vargeṣu*—when *la-rāma, ca-varga,* or *ṭa-varga* follows; *nityam*—always.

***Da-rāma* and *ta-rāma* always change to the following *varṇa* when *la-rāma, ca-varga,* or *ṭa-varga* follows.**

tad lakṣmī-pateḥ tal lakṣmī-pateḥ. tat catur-bhujasya tac catur-bhujasya. kaṁsa-jit chādayati, kaṁsa-jic chādayati. tat janārdanasya taj janārdanasya. kaṁsa-jit-jhaṅkāraḥ kaṁsa-jijh-jhaṅkāraḥ. kaṁsa-jij-jhaṅkāraḥ. tad-ña-rāmaḥ tañ-ña-rāmaḥ. kaṁsa-jit ṭīkate kaṁsa-jiṭ ṭīkate kaṁsa-jit ḍhaukate kaṁsa-jiḍ ḍhaukate.

VṚTTI—

➢ *tad* + *lakṣmī-pateḥ* → (66) *tal lakṣmī-pateḥ* (that belongs to the Lord of Lakṣmī).

➢ *tat* + *catur-bhujasya* → (66, 63) *tac catur-bhujasya* (that belongs to the four-armed Lord Viṣṇu).

➢ *kaṁsa-jit + chādayati* → (66) *kaṁsa-jich chādayati* → (63) *kaṁsa-jic chādayati* (the conqueror of Kaṁsa covers).
➢ *tat + janārdanasya* → (66) *taj janārdanasya* (that belongs to Janārdana).
➢ *kaṁsa-jit + jhaṅkāraḥ* → (66) *kaṁsa-jijh jhaṅkāraḥ* → (61) *kaṁsa-jij jhaṅkāraḥ* (the conqueror of Kaṁsa hums).
➢ *tad + ña-rāmaḥ* → (66) *tañ-ña-rāmaḥ* (the *ña-rāma* of that).
➢ *kaṁsa-jit + ṭīkate* → (66, 63) *kaṁsa-jiṭ ṭīkate* (the conqueror of Kaṁsa goes).
➢ *kaṁsa-jit + ḍhaukate* → (66) *kaṁsa-jiḍh ḍhaukate* → (61) *kaṁsa-jiḍ ḍhaukate* (the conqueror of Kaṁsa approaches).

६७ । तश्च शे ।

67. taś ca śe

taḥ—ta-rāma; ca—ca-rāma; śe—when *śa-rāma* follows.

***Ta-rāma* becomes *ca-rāma* when *śa-rāma* follows.**

tat śaureḥ tac śaureḥ. pakṣe chatvaṁ, tac chaureḥ.

Vṛtti—➢ *tat + śaureḥ* → (67, 63) *tac + śaureḥ* → (64) *tac chaureḥ* or *tac śaureḥ* (it belongs to Śauri).

६८ । नोऽन्तश्चछयोः शरामः , टठयोः षरामः , तथयोः सरामः , विष्णुचक्रपूर्वो विष्णुचापपूर्वो वा ।

68. no ’ntaś ca-chayoḥ śa-rāmaḥ, ṭa-ṭhayoḥ ṣa-rāmaḥ, ta-thayoḥ sa-rāmaḥ, viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā

naḥ—na-rāma; antaḥ—situated at the end of a *viṣṇupada; ca-chayoḥ*—when *ca-rāma* or *cha-rāma* follows; *śa-rāmaḥ—śa-rāma; ṭa-ṭhayoḥ*—when *ṭa-rāma* or *ṭha-rāma* follows; *ṣa-rāmaḥ—ṣa-rāma; ta-thayoḥ*—when *ta-rāma* or *tha-rāma* follows; *sa-rāmaḥ—sa-rāma; viṣṇucakra-pūrvaḥ*—preceded by a *viṣṇucakra; viṣṇucāpa-pūrvaḥ*—preceded by a *viṣṇucāpa; vā*—or.

Na-rāma* at the end of a *viṣṇupada* becomes *śa-rāma* when *ca-rāma* or *cha-rāma* follows, *ṣa-rāma* when *ṭa-rāma* or *ṭha-rāma* follows, and *sa-rāma* when *ta-rāma* or *tha-rāma* follows. And that *śa-rāma, ṣa-rāma,* or *sa-rāma* is preceded either by a *viṣṇucakra* or a *viṣṇucāpa.

bhagavān calati, bhagavāṁś calati, bhagavā̐ś calati. bhagavān chādayati, bhagavāṁś chādayati, bhagavā̐ś chādayati. bhagavān ṭīkate, bhagavāṁṣ

ṭīkate, bhagavā̐ṣ ṭīkate. bhagavān ṭhakkuraḥ, bhagavāṁṣ ṭhakkuraḥ, bhagavā̐ṣ ṭhakkuraḥ. bhagavān tarati, bhagavāṁs tarati, bhagavā̐s tarati. bhagavān thūt-karoti, bhagavāṁs thūt-karoti, bhagavā̐s thūt-karoti.

Vṛtti—
➢ *bhagavān + calati* → (68) *bhagavāṁś calati* or *bhagavā̐ś calati* (Bhagavān moves).
➢ *bhagavān + chādayati* → (68) *bhagavāṁś chādayati* or *bhagavā̐ś chādayati* (Bhagavān covers).
➢ *bhagavān + ṭīkate* → (68) *bhagavāṁṣ ṭīkate* or *bhagavā̐ṣ ṭīkate* (Bhagavān goes).
➢ *bhagavān + ṭhakkuraḥ* → (68) *bhagavāṁṣ ṭhakkuraḥ* or *bhagavā̐ṣ ṭhakkuraḥ* (Bhagavān is the deity).
➢ *bhagavān + tarati* → (68) *bhagavāṁs tarati* or *bhagavā̐s tarati* (Bhagavān crosses).
➢ *bhagavān thūt-karoti* → (68) *bhagavāṁs thūt-karoti* or *bhagavā̐s thūt-karoti* (Bhagavān spits).

Saṁśodhinī—Because the form with a *viṣṇucāpa* is generally not seen in modern printed texts, this *sūtra* can be summarized as the following table.

n + c / ch	→	*ṁś + c / ch*
n + ṭ / ṭh	→	*ṁṣ + ṭ / ṭh*
n + t / th	→	*ṁs + t / th*

६९ । ले लराम एव ।

69. le la-rāma eva

le—when *la-rāma* follows; *la-rāmaḥ—la-rāma; eva*—only.

***Na-rāma* at the end of a *viṣṇupada* becomes *la-rāma* when *la-rāma* follows.**

bhagavān līlāyate bhagavāl̐ līlāyate. atra "sthāne sadṛśatamaḥ" iti nyāyena sānunāsika eva la-rāmaḥ syāt. atra ya-va-lā hi dvi-vidhā matāḥ—sānunāsikā nir-anunāsikāś ca.

Vṛtti—Here, by the maxim *sthāne sadṛśatamaḥ* (*vṛtti* 61), *na-rāma* only becomes a *sānunāsika* (with a *viṣṇucāpa*) *la-rāma.* In that regard, *ya, va,* and *la* are considered to be of two kinds: with an *anunāsika* (*sānunāsika*) (with a *viṣṇucāpa*) or without an *anunāsika* (*nir-anunāsika*).

➢ *bhagavān + līlāyate* → (69) *bhagavāl̐ līlāyate* (Bhagavān performs a pastime).

Amṛta—The nasality (*anunāsikatvam*) of *na-rāma* was explained in *vṛtti* 22. Thus, by the maxim *sthāne sadṛśatamaḥ* (*vṛtti* 61), the *la-rāma* ordained in the place of *na-rāma* is pronounced in the nose (*nāsikā-bhava*). And because *la-rāma* is a dental *varṇa,* it is also pronounced in the mouth (*mukha-bhava*). Therefore, because it is pronounced both in the nose and mouth (*mukha-nāsikā-bhava*), it is described as being *sānunāsika.*

७० । जझञशरामेषु ञरामः ।

70. ja-jha-ña-śa-rāmeṣu ña-rāmaḥ

ja-jha-ña-śa-rāmeṣu—when *ja-rāma, jha-rāma, ña-rāma,* or *śa-rāma* follows; *ña-rāmaḥ—ña-rāma.*

***Na-rāma* at the end of a *viṣṇupada* becomes *ña-rāma* when *ja-rāma, jha-rāma, ña-rāma,* or *śa-rāma* follows.**

bhagavān jayati, bhagavāñ jayati. bhagavān jhaṣa-rūpī, bhagavāñ jhaṣa-rūpī. bhagavān ñuṅuve, bhagavāñ ñuṅuve. bhagavān śūraḥ, bhagavāñ śūraḥ.

Vṛtti—
- *bhagavān + jayati* → (70) *bhagavāñ jayati* (Bhagavān conquers).
- *bhagavān + jhaṣa-rūpī* → (70) *bhagavāñ jhaṣa-rūpī* (Bhagavān in the form of a fish).
- *bhagavān + ñuṅuve* → (70) *bhagavāñ ñuṅuve* (Bhagavān sounded).
- *bhagavān + śūraḥ* → (70) *bhagavāñ śūraḥ* (Bhagavān is a hero).

७१ । शे चान्तो वा ।

71. śe cānto vā

śe—when *śa-rāma* follows; *ca-antaḥ*—one at whose end is *ca-rāma; vā*—optionally.

When *śa-rāma* follows, *na-rāma* at the end of a *viṣṇupada* optionally becomes *ña-rāma* followed by *ca-rāma.* [This means it optionally becomes *ñc.*]

bhagavān śūraḥ, bhagavāñc śūraḥ, bhagavāñ śūraḥ, chatve bhagavāñc chūraḥ.

Vṛtti—
- *bhagavān + śūraḥ* → (71, 63) *bhagavāñc śūraḥ* or (70) *bhagavāñ śūraḥ.*

Then, when *śa-rāma* becomes *cha-rāma* by *tataḥ śaś cho vā* (64):

➢ *bhagavāñc śūraḥ* → (64) *bhagavāñc chūraḥ.*

७२ । मो विष्णुचक्रं विष्णुजने ।

72. mo viṣṇucakraṁ viṣṇujane

maḥ—ma-rāma; viṣṇucakram—viṣṇucakra; viṣṇujane—when a *viṣṇujana* follows.

***Ma-rāma* at the end of a *viṣṇupada* becomes *viṣṇucakra* when a *viṣṇujana* follows.**

kṛṣṇam smarati, kṛṣṇaṁ smarati. viṣṇujanād anyatra tu na—kṛṣṇam iccha, kṛṣṇam iccha.

VṚTTI—➢ *kṛṣṇam + smarati* → (72) *kṛṣṇaṁ smarati* (he remembers Kṛṣṇa).

But *ma-rāma* at the end of a *viṣṇupada* does not become *viṣṇucakra* when something other than a *viṣṇujana* follows.

➢ *kṛṣṇam + iccha* → *kṛṣṇam iccha* (desire Kṛṣṇa!).

७३ । विष्णुचक्रस्य हरिवेणुर्विष्णुवर्गे, विष्णुपदान्तस्य तु वा ।

73. viṣṇucakrasya hariveṇur viṣṇuvarge, viṣṇupadāntasya tu vā

viṣṇucakrasya—of *viṣṇucakra; hariveṇur—hariveṇu; viṣṇuvarge*—when a *viṣṇuvarga* follows; *viṣṇupadāntasya*—a *viṣṇucakra* situated at the end of a *viṣṇupada; tu*—but; *vā*—optionally.

Viṣṇucakra* becomes a *hariveṇu* of the same *varga* as the following *varṇa* when a *viṣṇuvarga* follows. But this is optional for a *viṣṇucakra* situated at the end of a *viṣṇupada.

aviṣṇupadāntodāharaṇaṁ vakṣyate. kṛṣṇaṁ kīrtayati, kṛṣṇaṅ kīrtayati vā. ṛṣṇaṁ bhajati, kṛṣṇam bhajati vā. saṁsāraṁ tarati, saṁsāran tarati vā. atra tathayoḥ sa-rāma-niṣedho vaktavyaḥ. viṣṇuvarge iti kim? saṁvatsaraḥ.

VṚTTI—Examples of those when the *viṣaya* is not *viṣṇupadānta* will be given later.

➢ *kṛṣṇam + kīrtayati* → (72) *kṛṣṇaṁ kīrtayati* → (73) *kṛṣṇaṁ kīrtayati* or *kṛṣṇaṅ kīrtayati* (he glorifies Kṛṣṇa).
➢ *kṛṣṇam + bhajati* → (72) *kṛṣṇaṁ bhajati* → (73) *kṛṣṇaṁ bhajati* or *kṛṣṇam bhajati* (he worships Kṛṣṇa).
➢ *saṁsāram + tarati* → (72) *saṁsāraṁ tarati* → (73) *saṁsāraṁ tarati* or *saṁsāran tarati* (he crosses over material existence)

It is prohibited to apply *ta-thayoḥ sa-rāmaḥ* (68) in cases like *saṁsāran tarati.* Why do we say "when a *viṣṇuvarga* follows"? Consider *saṁvatsaraḥ.*

AMṚTA—It should be construed from the word *viṣṇupadāntasya* in the second clause that in the first clause *viṣṇucakrasya* is *aviṣṇupadāntasya* (not situated at the end of a *viṣṇupada*). Thus when the *viṣaya* is not *viṣṇupadānta* a *viṣṇucakra* always becomes the appropriate *hariveṇu.* Examples of this are *gantā, hantā,* and so on. The *na-rāma* in *saṁsāran* here does not become *sa-rāma* by *ta-thayoḥ sa-rāmaḥ* (68) due to the maxim *lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam* (*vṛtti* 59).

SAṀŚODHINĪ—Traditional Indian scholars tend to always exercise the option mentioned in this *sūtra* whereas modern Western scholars tend to never exercise it because it is easier to recognize words when the *sandhi* is not done. The standard of the Bhaktivedanta Book Trust, however, is to exercise the option when the *viṣṇucakra* is inside a *samāsa* (compound word) but not when the *viṣṇucakra* is the final *varṇa.* In this regard, it is explained later that all the constituent words that make up a *samāsa* are considered separate *viṣṇupadas* and that *upasargas* (verbal prefixes) are also considered separate *viṣṇupadas* since they are compounded with *dhātus* (verbal roots). Thus the Bhaktivedanta Book Trust would write *saṅkīrtana* instead of *saṁkīrtana, kinnara* instead of *kiṁnara* but *kiṁ ca* instead of *kiñ ca, taṁ na* instead of *tan na,* and so on.

७४ । द्विः सर्वेश्वरमात्राच्छः ।

74. dviḥ sarveśvara-mātrāc chaḥ

dviḥ—doubled; *sarveśvara-mātrāt*—after any *sarveśvara; chaḥ—cha-rāma.*

Cha-rāma* is reduplicated when it comes after any *sarveśvara.

kṛṣṇa-chatraṁ, kṛṣṇa-cchatram.

VṚTTI—➢ *kṛṣṇa + chatram* → (74) *kṛṣṇa-chchatram* → (63) *kṛṣṇa-cchatram* (Kṛṣṇa's umbrella).

७५ । विष्णुपदान्तात्त्रिविक्रमाद्वा ।

75. viṣṇupadāntāt trivikramād vā

viṣṇupadāntāt—situated at the end of a *viṣṇupada; trivikramāt*—after a *trivikrama; vā*—optionally.

Cha-rāma* is optionally reduplicated when it comes after a *trivikrama* situated at the end of a *viṣṇupada.

yamunā-chāyā, yamunā-cchāyā vā.

VṚTTI— ➢ *yamunā + chāyā* → (75) *yamunā-chāyā* or *yamunā-chchāyā* → (63) *yamunā-cchāyā* (the beauty of the Yamunā).

AMṚTA—But by the previous *sūtra, cha-rāma* is always reduplicated when it comes after a *trivikrama* that is not situated at the end of a *viṣṇupada.* The word *yamunā-chāyā* here means *yamunā-kāntiḥ* (the beauty of the Yamunā). The *Amara-koṣa* gives the following definitions of the word *chāyā: chāyā sūrya-priyā kāntiḥ pratibimbam anātapaḥ,* "The word *chāyā* can mean the wife of the sun-god, Chāyā; beauty; reflection; or shade."

७६ । वामनात्ङणना द्विः सर्वेश्वरे ।

76. vāmanāt ṅa-ṇa-nā dviḥ sarveśvare

vāmanāt—after a *vāmana; ṅa-ṇa-nāḥ*—*ṅa-rāma, ṇa-rāma,* and *na-rāma; dviḥ*—two; *sarveśvare*—when a *sarveśvara* follows.

***Ṅa-rāma, ṇa-rāma,* and *na-rāma,* situated at the end of a *viṣṇupada,* are reduplicated when they come after a *vāmana* and a *sarveśvara* follows.**

paryaṅ anantaḥ, paryaṅṅ anantaḥ. sugaṇ anantaḥ, sugaṇṇ anantaḥ. kurvan asti, kurvann asti. vāmanād anyatra tu na—bhagavān iha bhagavān iha. uṇādi-tiṅanta-sanantādayas tu sūtra-nirdeśa-balāt. kathaṁ vaḍabhī valabhī, paryaṅkaḥ palyaṅkaḥ, raghuḥ laghuḥ, kapirikā kapilikā ity-ādi? ➲ḍa-layo ra-layoś ca prāya-ekatva-śravaṇāt.➲

VṚTTI—

➢ *paryaṅ + anantaḥ* → (76) *paryaṅṅ anantaḥ* (Ananta who is everywhere).
➢ *sugaṇ + anantaḥ* → (76) *sugaṇṇ anantaḥ* (Ananta who counts well).
➢ *kurvan + asti* → (76) *kurvann asti* (He is doing).

But they are not reduplicated if they come after something other than a *vāmana*:

- *bhagavān + iha → bhagavān iha* (Bhagavān is here).

But, on the strength of *anityaṁ sūtra-nirdeśe,* "*sandhi* is optional in the composition of a *sūtra*" (*Bṛhat* 44), we also get words like *uṇ-ādi, tiṅ-anta,* and *san-anta.*

Saṁśodhinī—The word *vā* is not carried forward here because, in the *Bṛhat* version, the *sūtra āṅ-māṅbhyāṁ nityam* comes in between the previous and current *sūtras* and the word *nityam* from that *sūtra* removes the *anuvṛtti* of the word *vā* from the previous *sūtra.*

Vṛtti—Why is there *vaḍabhī* and *valabhī* (a turret), *paryaṅkaḥ* and *palyaṅkaḥ* (a couch), *raghuḥ* and *laghuḥ* (light), *kapirikā* and *kapilikā* (reddish), and so on? Because it is heard [from previous authorities] that *ḍa-rāma* and *la-rāma* and *ra-rāma* and *la-rāma* are practically one with each other [and thus interchangeable]. [It follows that *ḍa* and *ra* too are interchangeable, as are *ba* and *va.*]

Saṁśodhinī—This explanation accounts for the alternate spellings of various Sanskrit words. Thus, in the *Bhāgavatam,* we sometimes see *prahlāda* and sometimes see *prahrāda. Ba-rāma* and *va-rāma* can also be interchangeable, as in the words *bindu* and *vindu* (drop, dot), *bṛhat* and *vṛhat* (big), and so on. A good Sanskrit dictionary like that of Monier Williams will usually list both forms of these words.

७७ । ररामात्, सर्वेश्वरे तु हरिगोत्रं विना ।

77. ra-rāmāt [viṣṇujane viṣṇujano vā[41]], sarveśvare tu harigotraṁ vinā

ra-rāmāt—after *ra-rāma; sarveśvare*—when a *sarveśvara* follows; *tu*—but; *harigotram—harigotra; vinā*—except.

A *viṣṇujana* that comes after *ra-rāma* can optionally be reduplicated when a *viṣṇujana* follows. And when a *sarveśvara* follows, a *viṣṇujana,* except a *harigotra,* that comes after *ra-rāma* can also optionally be reduplicated.

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41 The words *viṣṇujane viṣṇujano vā* are carried forward from *Bṛhat* 120.

kārṣṣṇyaṁ, kārṣṇyaṁ vā. haryy-āsanaṁ vā. "sarveśvare tu" ity-ādi kim? parāmarśaḥ, vārṣabhānavyāḥ, arhati.

VṚTTI—
➢ *kārṣṇyam* → (77) *kārṣṣṇyam* or *kārṣṇyam* (descendant of Kṛṣṇa).
➢ *hary-āsanam* (example from *vṛtti* 50) → (77) *haryy-āsanam* or *hary-āsanam* (Hari's seat).

Why do we say "except a *harigotra*?" Consider *parāmarśaḥ* (inference), *vārṣabhānavyāḥ* (of Śrī Rādhā, the daughter of Vṛṣabhānu), and *arhati* (he deserves).

SAṀŚODHINĪ—Indian scholars tend to regularly exercise the option of reduplication, whereas western scholars tend to reject it since it can make the original word difficult to recognize. However, the reduplication reflects the pronunciation, because in usage, when 'r' is the first phoneme in a conjunct consonant, the stress of the pronunciation is laid on the phoneme after it.

७८ । विष्णुजनाद्विष्णुदासस्यादर्शनं सवर्गे विष्णुदासे ।

78. viṣṇujanād viṣṇudāsasyādarśanaṁ sa-varge viṣṇudāse

viṣṇujanāt—after a *viṣṇujana; viṣṇudāsasya*—of a *viṣṇudāsa; adarśanam*—disappearance; *sa-varge*—of the same *varga; viṣṇudāse*—when a *viṣṇudāsa* follows.

A *viṣṇudāsa* that comes after a *viṣṇujana* optionally disappears when a *viṣṇudāsa* of the same *varga* follows.

bhagavāñc chūraḥ bhagavāñ chūro vā.

VṚTTI—➢ *bhagavāñc chūraḥ* (example from *vṛtti* 71) → (78) *bhagavāñc chūraḥ* or *bhagavāñ chūraḥ* (the Lord is a hero).

SAṀŚODHINĪ—*Adarśana* is the same thing as *hara* because *hara* is defined as *adarśana-mātra-hetur haraḥ* in *vṛtti* 39.

Viṣṇusarga-sandhiḥ

Combination with the *visarga*

७९ । चछयोः शरामः , टठयोः षरामः , तथयोः सरामः।

79. [viṣṇusargaḥ[42]] ca-chayoḥ śa-rāmaḥ, ṭa-ṭhayoḥ ṣa-rāmaḥ, ta-thayoḥ sa-rāmaḥ

ca-chayoḥ—when *ca-rāma* or *cha-rāma* follows; *śa-rāmaḥ—śa-rāma; ṭa-ṭhayoḥ*—when *ṭa-rāma* or *ṭha-rāma* follows; *ṣa-rāmaḥ—ṣa-rāma; ta-thayoḥ*—when *ta-rāma* or *tha-rāma* follows; *sa-rāmaḥ—sa-rāma.*

***Viṣṇusarga* becomes *śa-rāma* when *ca-rāma* or *cha-rāma* follows, *ṣa-rāma* when *ṭa-rāma* or *ṭha-rāma* follows, and *sa-rāma* when *ta-rāma* or *tha-rāma* follows.**

kṛṣṇaḥ carati, kṛṣṇaś carati. kṛṣṇaḥ chādayati, kṛṣṇaś chādayati. kṛṣṇaḥ ṭīkate, kṛṣṇaṣ ṭīkate. kaḥ ṭha-rāmaḥ, kaṣ ṭha-rāmaḥ. kṛṣṇaḥ tarati, kṛṣṇas tarati. kṛṣṇaḥ thūt-karoti, kṛṣṇas thūt-karoti.

VṚTTI—
- *kṛṣṇaḥ + carati* → (79) *kṛṣṇaś carati* (Kṛṣṇa roams about).
- *kṛṣṇaḥ + chādayati* → (79) *kṛṣṇaś chādayati* (Kṛṣṇa covers).
- *kṛṣṇaḥ + ṭīkate* → (79) *kṛṣṇaṣ ṭīkate* (Kṛṣṇa goes).
- *kaḥ + ṭha-rāmaḥ* → (79) *kaṣ ṭha-rāmaḥ* (*ka-rāma, ṭha-rāma*).
- *kṛṣṇaḥ + tarati* → (79) *kṛṣṇas tarati* (Kṛṣṇa crosses).
- *kṛṣṇaḥ + thūt-karoti* → (79) *kṛṣṇas thūt-karoti* (Kṛṣṇa spits).

SAṀŚODHINĪ—Usually the *viṣṇusarga* remains unchanged when *ś, ṣ, s, k, kh, p,* or *ph* follow. There are special rules mentioned in the *Bṛhat* version of the *Hari-nāmāmṛta-vyākaraṇa,* however, that prescribe optional changes under certain conditions. See *Bṛhat sūtras* 131, 132, and 138.

८० । आद्रामगोपालयोरुर्नित्यम् ।

80. ād a-rāma-gopālayor ur nityam

āt—after *a-rāma; a-rāma-gopālayoḥ*—when *a-rāma* or a *gopāla* follows; *uḥ—u-rāma; nityam*—always.

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42 The word *viṣṇusargaḥ* is carried forward from *viṣṇusargo jihvāmūlīyaḥ ka-khayor vā* (*Bṛhat* 131).

***A viṣṇusarga* that comes after *a-rāma* always becomes *u-rāma* when *a-rāma* or a *gopāla* follows.**

kṛṣṇaḥ atra, kṛṣṇo 'tra. kṛṣṇaḥ gacchati, kṛṣṇo gacchati.

Vṛtti—
➢ *kṛṣṇaḥ* + *atra* → (80) *kṛṣṇa* + *u* + *atra* → (44) *kṛṣṇo* + *atra* → (56) *kṛṣṇo 'tra* (Kṛṣṇa is here).
➢ *kṛṣṇaḥ* + *gacchati* → (80) *kṛṣṇa* + *u* + *gacchati* → (44) *kṛṣṇo gacchati* (Kṛṣṇa goes).

८१ । अद्वयभोभगोअघोभ्यो लोप्यः , सर्वेश्वरे तु यश्च , न च लोपे सन्धिः ।

81. a-dvaya-bho-bhago-aghobhyo lopyaḥ [sarveśvara-gopālayoḥ], sarveśvare tu yaś ca, na ca lope sandhiḥ

a-dvaya-bho-bhago-aghobhyaḥ—after *a-dvaya,* or after *bho, bhago,* or *agho; lopyaḥ*—deleted; *sarveśvare*—when a *sarveśvara* follows; *tu*—but; *yaḥ—ya-rāma; ca*—also; *na*—not; *ca*—and; *lope*—when there is deletion; *sandhiḥ—sandhi.*

A *viṣṇusarga* that comes after *a-dvaya, bho, bhago,* or *agho* is deleted when a *sarveśvara* or *gopāla* follows. But when a *sarveśvara* follows, it can also become *ya-rāma.* When the *viṣṇusarga* is deleted, there is no further *sandhi.*

kṛṣṇaḥ iha, kṛṣṇa iha, kṛṣṇay iha. kṛṣṇāḥ atra, kṛṣṇā atra, kṛṣṇāy atra. bhoḥ ananta, bho ananta, bhoy ananta. bhagoḥ ananta, bhago ananta, bhagoy ananta. aghoḥ avaiṣṇava, agho avaiṣṇava, aghoy avaiṣṇava. gopāle na ya-rāmaḥ. kṛṣṇā gacchanti. bho govinda. bhago govinda. agho hari-vimukha. "ād a-rāma-gopālayoḥ" iti viśeṣa-vidhānān neha—kṛṣṇo 'tra, kṛṣṇo gacchati. saḥ eṣaḥ sa eṣaḥ.

Vṛtti—
➢ *kṛṣṇaḥ* + *iha* → (81) *kṛṣṇa iha* or *kṛṣṇay iha* (Kṛṣṇa is here).
➢ *kṛṣṇāḥ* + *atra* → (81) *kṛṣṇā atra* or *kṛṣṇāy atra* (the Kṛṣṇas are here).
➢ *bhoḥ* + *ananta* → (81) *bho ananta* or *bhoy ananta* (O Ananta).
➢ *bhagoḥ* + *ananta* → (81) *bhago ananta* or *bhagoy ananta* (O Bhagavān Ananta).
➢ *aghoḥ* + *avaiṣṇava* → (81) *agho avaiṣṇava* or *aghoy avaiṣṇava* (O sinful non-devotee).

The *viṣṇusarga* does not become *ya-rāma* when a *gopāla* follows:

- *kṛṣṇāḥ* + *gacchanti* → (81) *kṛṣṇā gacchanti* (the Kṛṣṇas go).
- *bhoḥ* + *govinda* → (81) *bho govinda* (O Govinda).
- *bhagoḥ* + *govinda* → (81) *bhago govinda* (O Bhagavān Govinda).
- *aghoḥ* + *hari-vimukha* → (81) *agho hari-vimukha* (O sinful person averse to Hari).

Because of the specific prescription *ād a-rāma-gopālayoḥ* (80), the current *sūtra* does not apply in: *kṛṣṇaḥ + atra,* nor in: *kṛṣṇaḥ + gacchati.*

- *saḥ* + *eṣaḥ* → (81) *sa eṣaḥ.*

Amṛta—The plural form *kṛṣṇāḥ* (the Kṛṣṇas) found in the examples above refers to the *rāsa-līlā* or Kṛṣṇa's marrying of many girls simultaneously.

A *viṣṇusarga* that comes after *a-rāma* is deleted only when a *sarveśvara* other than *a-rāma* follows because the prescription of *viṣṇusarga* becoming *u-rāma* when *a-rāma* follows (*sūtra* 80) is more specific than what is prescribed in the current *sūtra.* That the *viṣṇusarga* is ordained to become *ya-rāma* only when a *sarveśvara* follows implies that it does not become *ya-rāma* when a *gopāla* follows.

८२ । एषसपरो विष्णुजने ।

82. eṣa-sa-paro viṣṇujane

eṣa-sa-paraḥ—after *eṣa* or *sa; viṣṇujane*—when a *viṣṇujana* follows.

A *viṣṇusarga* coming after *eṣa* or *sa* is deleted when a *viṣṇujana* follows.

etac-chabdasya eṣa ity asmāt tac-chabdasya sa ity asmāc ca paro viṣṇusargo lopyaḥ syād viṣṇujane pare. eṣaḥ kṛṣṇaḥ, eṣa kṛṣṇaḥ. saḥ rāmaḥ, sa rāmaḥ.

Vṛtti—A *viṣṇusarga* coming after the *eṣa,* a form of the word *etad* (this), or the *sa,* a form of the word *tad* (that), is deleted when a *viṣṇujana* follows.

- *eṣaḥ kṛṣṇaḥ* → (82) *eṣa kṛṣṇaḥ* (this is Kṛṣṇa).
- *saḥ rāmaḥ* → (82) *sa rāmaḥ* (that is Rāma).

८३ । र ईश्वरात्सर्वेश्वरगोपालयोः ।

83. ra īśvarāt sarveśvara-gopālayoḥ

raḥ—ra-rāma; īśvarāt—after an *īśvara; sarveśvara-gopālayoḥ*—when a *sarveśvara* or *gopāla* follows.

After an *īśvara, viṣṇusarga* becomes *ra-rāma* when a *sarveśvara* or *gopāla* follows.

hareḥ idaṁ, harer idaṁ. hariḥ gacchati, harir gacchati.

Vṛtti—➢ *hareḥ + idam* → (83) *harer idam* (this is Hari's).
➢ *hariḥ + gacchati* → (83) *harir gacchati* (Hari goes).

८४ । अनीश्वरादपि ररामजः ।

84. anīśvarād api ra-rāma-jaḥ

an-īśvarāt—not after an *īśvara; api*—also; *ra-rāma-jaḥ*—born of *ra-rāma.*

Whether it comes after an *īśvara* or not, a *viṣṇusarga* born of *ra-rāma* becomes *ra-rāma* when a *sarveśvara* or *gopāla* follows.

prātaḥ atra, prātar atra. gīḥ mukundasya, gīr mukundasya. bhrātaḥ vraje, bhrātar vraje. bhrātaḥ govindaṁ paśya, bhrātar govindaṁ paśya.

Vṛtti—

➢ *prātaḥ + atra* → (84) *prātar atra* (in the morning, here).
➢ *gīḥ + mukundasya* → (84) *gīr mukundasya* (the statement of Mukunda).
➢ *bhrātaḥ + vraje* → (84) *bhrātar vraje* (O brother in Vraja).
➢ *bhrātaḥ + govindaṁ paśya* → (84) *bhrātar govindaṁ paśya* (O brother, look at Govinda)

Amṛta—This is an *apāvada* of all the previous *sūtras.* Thus, in *bhrātaḥ + vraje* → (84) *bhrātar vraje,* the *viṣṇusarga* does not become *u-rāma* by *sūtra* 80 nor is it deleted by *sūtra* 81.

Saṁśodhinī—Words like *prātar, svar, antar, punar,* and so on, originally end in *ra-rāma,* but this *ra-rāma* becomes *viṣṇusarga* by *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93). Then, by this *sūtra,* that *viṣṇusarga* again becomes *ra-rāma* when a *sarveśvara* or *gopāla* follows. The word *prātar* (in the early morning, at dawn) is an *avyaya* ending in *ra-rāma.*

The word *gir* (speech) is a *kṛdanta* (verbal noun) whose derivation is explained in *Saṁśodhinī* 212. The *i-rāma* of *gir* becomes *trivikrama* by *ir-ur-anta-dhātor uddhavasya trivikramo viṣṇupadānte* (207). The word *bhrātar* is the vocative singular of the word *bhrātṛ* (brother).

८५ । अह्नो विष्णुसर्गस्य रो रात्रिरूपरथन्तरादन्येषु ।

85. ahno viṣṇusargasya ro rātri-rūpa-rathantarād anyeṣu

ahnaḥ—of the word *ahan* (a day); *viṣṇusargasya*—of the *viṣṇusarga; raḥ*—*ra-rāma; rātri-rūpa-rathantarāt*—than the words *rātri* (night), *rūpa* (form), or *rathantara* (the name of various *sāmas* (Vedic songs of praise)); *anyeṣu*—when something other follows.

The *viṣṇusarga* of the word *ahan* becomes *ra-rāma* when something other than the words *rātri, rūpa,* and *rathantara* follows.

ahaḥ ahaḥ, ahar ahaḥ. ahaḥ-gaṇaḥ, ahar-gaṇaḥ. sarveśvara-gopālayor eva. neha—ahaḥ-patiḥ. rātry-ādau tu na—aho-rātriḥ. ➲eka-deśa-vikṛtam ananya-vat⮌—aho-rātraḥ. aho-rūpaṁ, aho-rathantaraṁ sāma.

VṚTTI—

➢ *ahaḥ ahaḥ* → (85) *ahar ahaḥ* (daily, every day).
➢ *ahaḥ-gaṇaḥ* → (85) *ahar-gaṇaḥ* (a month, a series of days).

This *sūtra* is applicable only when a *sarveśvara* or *gopāla* follows. Thus it does not apply in *ahaḥ-patiḥ*. But the *viṣṇusarga* does not become *ra-rāma* when the words *rātri* and so on follow.

➢ *ahaḥ* + *rātriḥ* → (80) *aha* + *u* + *rātriḥ* → (44) *aho-rātriḥ* (day and night).

***Eka-deśa-vikṛtam ananya-vat:* "That which is deficient in one place is not considered a different thing."**

➢ *ahaḥ* + *rātraḥ* → (80) *aha* + *u* + *rātraḥ* → (44) *aho-rātraḥ* (day and night).
➢ *ahaḥ* + *rūpam* → (80) *aha* + *u* + *rūpam* → (44) *aho-rūpam* (the form of day).
➢ *ahaḥ* + *rathantaraṁ sāma* → (80) *aha* + *u* + *rathantaraṁ sāma* → (44) *aho-rathantaraṁ sāma* (the Vedic hymn (*sāma*) named *Aho-rathantara*).

Amṛta—The word *viṣṇusargasya* in this *sūtra* means "the *viṣṇusarga* caused by *ahno viṣṇusargo viṣṇupadānte* (216)." The *viṣṇusarga* of *ahan* becomes *ra-rāma* only when the *sv-ādi* (nominal suffix) *[s]u* that comes after the word *ahan* has undergone *mahāhara* by *brahmataḥ sv-amor mahāharaḥ* (166). Indeed the current *sūtra* is not applicable when the *sv-ādi* remains. Jīva Gosvāmī makes the same restriction in the *sūtra asya svādy-abhāva eva ra-vidhir vācyaḥ* (*Bṛhat* 288) which means "only in the absence of a *sv-ādi* does the *viṣṇusarga* formed from the *n* of *ahan* change to *r* by *sūtra* 85."

With the clause "only when a *sarveśvara* or *gopāla* follows," Jīva Gosvāmī informs us that the *para-nimitta sarveśvara-gopālayoḥ* is carried forward here. Someone might argue, "In the *sūtra* only the word *rātri* is excluded. Therefore *sandhi* should certainly occur when the word *rātra* follows." Jīva Gosvāmī refutes this on the strength of the *paribhāṣā* beginning with *eka-deśa.* Just as a person who loses his eye or other bodily parts is not considered a different person, similarly the word *rātra* is considered non-different from the word *rātri* even though it lacks *i-rāma.*

८६ । रो रे लोप्यः , पूर्वश्च त्रिविक्रमः ।

86. ro re lopyaḥ, pūrvaś ca trivikramaḥ

raḥ—ra-rāma; re—when *ra-rāma* follows; *lopyaḥ*—is deleted; *pūrvaḥ*—a previous *vāmana; ca*—and; *trivikramaḥ—trivikrama;*

Ra-rāma* is deleted when *ra-rāma* follows, and the *vāmana* before it becomes *trivikrama.

bhrātaḥ rāmānujaṁ paśya, bhrātā rāmānujaṁ paśya. hariḥ rādhā-priyaḥ harī rādhā-priyaḥ. iti viṣṇusarga-sandhiḥ. iti śrī-śrī-harināmāmṛtākhye vaiṣṇava-vyākaraṇe saṁjñā-sandhi-prakaraṇam prathamaṁ samāptam.

Vṛtti—

➢ *bhrātaḥ* + *rāmānujaṁ paśya* → (84) *bhrātar* + *rāmānujaṁ paśya* → (86) *bhrātā rāmānujaṁ paśya* (O brother, see the younger brother of Rāma).

➢ *hariḥ* + *rādhā-priyaḥ* → (83) *harir* + *rādhā-priyaḥ* → (86) *harī rādhā-priyaḥ* (Hari is the beloved of Rādhā).

Thus ends *viṣṇusarga-sandhi.* Here ends the *Saṁjñā-sandhi-prakaraṇa,* the first *prakaraṇa* in the Vaiṣṇava grammatical treatise called *Śrī Śrī Hari-nāmāmṛta.*

Chapter Two

Nāma-viṣṇupada-prakaraṇam
Noun declension

य एकः सर्वरूपाणां सर्वनाम्नां तथाश्रयः ।
तस्य विष्णोः पदं सर्वं विष्णुभक्त्या निरूप्यते ॥

ya ekaḥ sarva-rūpāṇāṁ sarva-nāmnāṁ tathāśrayaḥ
tasya viṣṇoḥ padaṁ sarvaṁ viṣṇu-bhaktyā nirūpyate

yaḥ—who; *ekaḥ*—only; *sarva-rūpāṇām*—of all inflected words (or of all forms); *sarva-nāmnām*—of all *nāmas* (nominal bases) (or of all names); *tathā*—and; *āśrayaḥ*—shelter; *tasya*—that; *viṣṇoḥ*—of Viṣṇu; *padam*—inflected word (or abode); *sarvam*—all; *viṣṇu-bhaktyā*—by a *viṣṇubhakti* (a nominal or verbal suffix) (or by devotional service to Viṣṇu); *nirūpyate*—achieved, or perceived.

Lord Viṣṇu is the only shelter of all inflected words (*rūpa*) and nominal bases (*nāma*). Every inflected word (*pada*) refers to Him (Viṣṇu)[43] and is achieved through the application of a nominal suffix (*viṣṇubhakti*).

Alternatively: **Lord Viṣṇu is the only shelter of all forms and names. All His abodes (*viṣṇu-padas*) are perceived through devotional service (*viṣṇu-bhakti*).**

atha nāma-jāni viṣṇupadāni. nāmno jātāni yāni viṣṇupadāni athānantaraṁ tāni nirūpyante.

Now the *viṣṇupadas* (inflected words) produced from a *nāma* (nominal base) are going to be described.

Amṛta—Grammatically, the word *sarva-rūpāṇām* means “of all inflected words, like *kṛṣṇaḥ* and so on, and *bhavati* and so on,” and the word *sarva-nāmnām* means “of all nominal bases, beginning with *tad, yuṣmad,* and *asmad,* which express the *prathama-puruṣa* (third person), *madhyama-puruṣa* (second person), and *uttama-puruṣa* (first person) respectively.”

43 Thus they are called *viṣṇu-padas* (inflected words related to Lord Viṣṇu).

There are two kinds of *viṣṇupadas* (inflected words): those produced from *nāmas* (nominal bases) and those produced from *dhātus* (verbal bases). Jīva Gosvāmī first describes those produced from *nāmas* as they are formed with less effort. He will describe those produced from *dhātus* in the next chapter, the *Ākhyāta-prakaraṇa.*

Sarveśvarāntāḥ puruṣottama-liṅgāḥ

Masculine words ending in a vowel

८७ । अधातुविष्णुभक्तिकमर्थवन्नाम ।

87. adhātu-viṣṇubhaktikam arthavan nāma

a-dhātu-viṣṇubhaktikam—except *dhātus* (verbal roots) and *viṣṇubhaktis* (nominal or verbal suffixes); *artha-vat*—having meaning; *nāma*—a nominal base.

Any word that has meaning, except for *dhātus* and *viṣṇubhaktis,* is called a *nāma.*

bhū-sanantādyā dhātavaḥ. sv-ādi-tib-ādyā viṣṇubhaktayaḥ. "vibhaktayaḥ" iti prāñcaḥ. tān dhātūn tā viṣṇubhaktīś ca varjayitvā yad artha-yuktaṁ śabda-rūpaṁ tan nāma-saṁjñaṁ syāt. "liṅgam" ity eke "prātipadikam" ity anye. te cārthā dravya-guṇa-jāti-kriyāḥ. tad-yuktaṁ tad-abhidhāyakaṁ śabda-rūpam ity arthaḥ. dravyaṁ parameśvaram ārabhya mṛn-maya-paryantaṁ sarvaṁ vastu. guṇas tad-āśrayī, aiśvaryādi-śabda-sparśādiko dharmaḥ. jātiḥ samānatvaṁ, brāhmaṇatva-gotvādi. kriyā dhātv-arthaḥ, sattāhāra-jñāna-vihāra-prabhṛtiḥ.

VṚTTI—*Bhū* and so on and *san-anta* and so on are called *dhātus. Sv-ādis* (nominal suffixes) and *tib-ādis* (verbal suffixes) are called *viṣṇubhaktis.* Earlier grammarians called them *vibhaktis.* Any word that has *artha* (meaning), except for *dhātus* and *viṣṇubhaktis,* is called a *nāma.* Some use the term *liṅga;* others use *prātipadika.* The *arthas* are *dravya* (a substance, person, or thing), *guṇa* (a quality), *jāti* (class, category, species), and *kriyā* (action, mode of being). Thus *arthavat* refers to a word endowed with one of these *arthas,* that is to say, a word that expresses one of these *arthas. Dravya* is everything from the Supreme Lord to things composed of earth. *Guṇa* is that which inheres in a *dravya.* Characteristics like sovereignty, and the sense objects such as sound and touch are *guṇas. Jāti* is the sameness such as Brāhmaṇahood or cowness. *Kriyā* is the meaning of a verb, such as being, eating, knowing, strolling, and so on.

Amṛta—The word *viṣṇubhaktika* is formed by applying the *taddhita* suffix *ka* to the word *viṣṇubhakti,* without a change in meaning. Thus *viṣṇubhaktika* means *viṣṇubhakti.* By extension, the word *viṣṇubhakti* also refers to that which ends in a *viṣṇubhakti* — a *viṣṇupada* (inflected word). Thus this *sūtra* also excludes *viṣṇupadas* like *kṛṣṇaḥ, bhavati,* and so on, from being *nāmas.*

The word *samānatvam* (sameness, i.e. sameness in quality) is a gloss of the word *jāti.* The actual definition of a *jāti* is given in *vṛtti* 1094 of the *Taddhita-prakaraṇa: ākṛti-grahaṇā jātiḥ … sakṛd-ākhyāta-nirgrāhyā,* "A *jāti* is that which is understood simply by means of the form, and having been described once it should be recognizable in all cases." For example, if somebody says that a form containing a dewlap, two horns, four legs, and a tail is a cow, then the next time we see such a form we should automatically understand, "This is a cow." According to the adherents of Nyāya philosophy, something is a *jāti* (category) if it exists in many and is always present somewhere at any given time. For example, *brāhmaṇatvam* (Brāhmaṇahood) is a *jāti* because the quality of being generated from the mouth of the Supreme Lord exists in every *brāhmaṇa.* Similarly, *gotvam* (cowness) is a *jāti* because the quality of having a large dewlap is present in all cows. *Jātis* like *brāhmaṇatvam* and *gotvam* are considered eternal because the totality of *brāhmaṇas* and cows don't simultaneously perish when an individual *brāhmaṇa* or cow perishes.

८८ । प्रकृतिः पूर्वा ।

88. prakṛtiḥ pūrvā

prakṛtiḥ—prakṛti (base, the original word to which suffixes are added); *pūrvā*—the first part.

The first part [of a *viṣṇupada*] is called the *prakṛti.*

sā ca nāma-dhātu-bhedād dvi-vidhā.

Vṛtti—There are two kinds of *prakṛtis: nāmas* (nominal bases) and *dhātus* (verbal bases).

८९ । प्रत्ययः परः ।

89. pratyayaḥ paraḥ

pratyayaḥ—pratyaya (suffix); *paraḥ*—the later part.

The second part [of a *viṣṇupada*] is called the *pratyaya.*

sa ca svādy-ākhyāta-kṛt-taddhita-bhedāc catur-vidhaḥ.

VṚTTI—There are four kinds of *pratyayas: sv-ādi* (nominal suffix), *ākhyāta* (verbal suffix), *kṛt* (suffix used to form *nāmas* from *dhātus*), and *taddhita* (suffix used to form *nāmas* from other *nāmas*).

९० । तत्र नाम्नः सु औ जस्, अम् औ शस्, टा भ्याम् भिस्, ङे भ्याम् भ्यस्, ङसि भ्याम् भ्यस्, ङस् ओस् आम्, ङि ओस् सुप् ।

90. tatra nāmnaḥ su au jas, am au śas, ṭā bhyām bhis, ṅe bhyām bhyas, ṅasi bhyām bhyas, ṅas os ām, ṅi os sup

tatra—there, among *nāmas* and *dhātus* (see *vṛtti* 88); *nāmnaḥ*—after a *nāma; su au jas, am au śas, ṭā bhyām bhis, ṅe bhyām bhyas, ṅasi bhyām bhyas, ṅas os ām, ṅi os sup*—the *viṣṇubhaktis su, au, jas, am, au, śas, ṭā, bhyām, bhis, ṅe, bhyām, bhyas, ṅasi, bhyām, bhyas, ṅas, os, ām, ṅi, os,* and *sup.*

The *viṣṇubhaktis* applied after a *nāma* are as follows: *su, au, jas, am, au, śas, ṭā, bhyām, bhis, ṅe, bhyām, bhyas, ṅasi, bhyām, bhyas, ṅas, os, ām, ṅi, os, sup.*

etāḥ su ity-ādaya eka-viṁśatir viṣṇubhaktayaḥ praty-ekaṁ nāmnaḥ pare syuḥ. tāsu ca su au jas prathamā. am au śas dvitīyā. ṭā bhyām bhis tṛtīyā. ṅe bhyām bhyas caturthī. ṅasi bhyām bhyas pañcamī. ṅas os ām ṣaṣṭhī. ṅi os sup saptamī. tatra prathamāyā eka-vacanaṁ su, dvi-vacanam au, bahu-vacanaṁ jas. dvitīyaika-vacanam am, dvi-vacanam au, bahu-vacanam śas ity-ādi jñeyam. etāḥ sv-ādayaḥ. sup ity eke.

VṚTTI—The twenty-one *viṣṇubhaktis,* beginning with *su,* can each be applied after a *nāma*. Among them *su, au,* and *jas* are called *prathamā* (first case); *am, au,* and *śas, dvitīyā* (second case); *ṭā, bhyām,* and *bhis, tṛtīyā* (third case); *ṅe, bhyām,* and *bhyas, caturthī* (fourth case); *ṅasi, bhyām,* and *bhyas, pañcamī* (fifth case); *ṅas, os,* and *ām, ṣaṣṭhī* (sixth case); and *ṅi, os,* and *sup, saptamī* (seventh case). Among these seven cases the *eka-vacana* (singular) of *prathamā* is *su,* the *dvi-vacana* (dual) is *au,* and the *bahu-vacana* (plural) is *jas.* The *eka-vacana* of *dvitīyā* is *am,* the *dvi-vacana* is *au,* and the *bahu-vacana* is *śas.* The others are divided in the same way. These twenty-one *viṣṇubhaktis* are called *sv-ādis* (those beginning with *su*). Pāṇini calls them *sup.*

SAṀŚODHINĪ—Two kinds of *prakṛtis, nāmas* and *dhātus,* were mentioned in *vṛtti* 88, and two kinds of *viṣṇubhaktis,* the *sv-ādis* and the *tib-ādis,* were

mentioned in *vṛtti* 87. With the phrase *tatra nāmnaḥ,* Jīva Gosvāmī selects *nāmas* as the current subject of discussion and explains that the *sv-ādis* are applied after them. He will deal with *dhātus* and the *tib-ādis* in the next chapter, the *Ākhyāta-prakaraṇa.*

९१ । तत्र जटशङपा इतः , उश्च सोः , ङसेरिश्च ।

91. tatra ja-ṭa-śa-ṅa-pā itaḥ, uś ca soḥ, ṅaser iś ca

tatra—among the *viṣṇubhaktis; ja-ṭa-śa-ṅa-pāḥ—ja-rāma, ṭa-rāma, śa-rāma, ṅa-rāma,* and *pa-rāma; itaḥ—its* (indicatory letters); *uḥ—u-rāma; ca*—and; *soḥ*—of the *viṣṇubhakti su; ṅaseḥ*—of the *viṣṇubhakti ṅasi; iḥ—i-rāma; ca*—and.

Among the *viṣṇubhaktis, j, ṭ, ś, ṅ,* and *p* are indicatory letters (*it-s*). The *u* of *su* and the *i* of *ṅasi* are also *its.*

eti gacchati na tiṣṭhatīti it, anubandhaś ca. sa ca uccāraṇārthaś cihnārtho vidhy-ādi-nimittaś ca kvacit. itaś caite—siddhopadeśe viriñcau ca sa-viṣṇucāpa-sarveśvara it, antya-viṣṇujanaś ca. at it ity-ādau, āṅ-māṅ-uñ-nañsu ca. viriñcau tu kvacit. dhātv-ādi-ñi-ṭu-ḍu. pratyayādyā ja-ṭa-ṇa-pāḥ. śa-ka-vargāv ataddhite. na viṣṇubhaktau ta-na-sa-mā iti. siddhopadeśā dhātu-pratyaya-viṣṇavaḥ. a-rāmādi-bhedāḥ sa-viṣṇucāpās tu vaidikāḥ. nāma-saṁjñaś catur-vidhaḥ. yathā—puṁ-liṅgaḥ puruṣottama-saṁjñaḥ, strī-liṅgo lakṣmī-saṁjñaḥ, napuṁsaka-liṅgo brahma-saṁjñaḥ, aliṅgo 'vyaya-saṁjñaḥ. tatra sarveśvarāntāḥ puruṣottama-liṅgāḥ. tatra a-rāmāntāḥ kṛṣṇa-śabdaḥ. tatra prathamaika-vacane kṛṣṇa su iti sthite u-rāma uccāraṇārthaḥ.

VṚTTI—An *it* (indicatory letter) is so named because it goes (*eti*): It does not remain. Another name of *it* is *anubandha.* Sometimes an indicatory letter is used to aid pronunciation (*uccāraṇa*), and sometimes to create a distinguishing characteristic (*cihna*). Sometimes it is the cause (*nimitta*) of the application of a rule (*vidhi*) or prohibition (*pratiṣedha*). The following are also *its:* a *sarveśvara* with a *viṣṇucāpa* in a *siddhopadeśa* (see below) or *viriñci;* the final *viṣṇujana* in a *siddhopadeśa* or *viriñci;* and the final *viṣṇujana* in *at, it,* and so on, and in the *avyayas āṅ, māṅ, uñ,* and *nañ.* The final *viṣṇujana* in a *viriñci*, however, is only sometimes an *it.* Moreover, *ñi, ṭu* and *ḍu* at the beginning of a *dhātu,* and *j, ṭ, ṇ,* and *p* at the beginning of a *pratyaya* are also *its. Ś* and *ka-varga* are also *its* when they occur in a *pratyaya* other than a *taddhita.* A *t, n, s,* or *m* occuring in a *viṣṇubhakti* is not an *it. Dhātus, pratyayas,* and *viṣṇus* are called *siddhopadeśas* (elements of a word taught in their original form in books on grammar). The *a-rāma* and other vowels that have a *viṣṇucāpa* are found in the *Vedas.*

Saṁśodhinī—The word *it* is derived from the *dhātu i[ṇ] gatau* (2P, to go). The previous grammarians called the indicatory letter *anubandha* because of its similarity to the *anubandhya-paśu,* the animal tied to a post to be killed in a sacrifice. In regard to indicatory letters, Pāṇini says *tasya lopaḥ,* "An indicatory letter gets deleted" (*Aṣṭādhyāyī* 1.6.9). The phrase *na tiṣṭhati* (it doesn't remain), which is Jīva Gosvāmī's gloss of *eti* (it goes), indicates the same.

Amṛta—An example of an indicatory letter used to aid pronunciation (*uccāraṇa*) is the *u* in *su,* and an example of being used to create a distinguishing characteristic (*cihna*) is the *j* in *jas.* Examples when it is the cause (*nimitta*) of the application of a rule (*vidhi*) are the *ṅ* in *ṅe, ṅasi, ṅas,* and *ṅi.* And an example of being the cause of a prohibition (*pratiṣedha*) is the *k* in *yak.*

An example when a *sarveśvara* with a *viṣṇucāpa* is an *i t* in a *dhātu* is the *ī* in *cit[ī] saṁjñāne* (*vṛtti* 332), in a *pratyaya* the *u* in *su* and *i* in *ṅasi,* in a *viṣṇu* the *u* in *nuṭ* and *tuk* (*sūtras* 105 and 256), and in a *viriñci* the *a* of *na* in *tasmāt so naḥ puṁsi* (95). An example when a final *viṣṇujana* is an *it* in a *dhātu* is the *r* in *sphuṭir viśaraṇe,* in a *pratyaya* the *p* of *tip,* in a *viṣṇu* the *ṭ* of *nuṭ,* and in a *viriñci* the *c* of *auc* in *harito ṅer auc* (122). It was said that the final *viṣṇujana* in a *viriñci* is only sometimes an *it.* Examples when it is not are the final *viṣṇujanas* of the *viriñcis pad, dat, mās,* and *yūṣan* (*sūtra* 113) and the final *viṣṇujanas* of the *viriñcis ay, āy, av,* and *āv* (*sūtras* 54 and 55). Since *at, it,* and so on (*vṛtti* 35), and the *avyayas ā[ṅ], mā[ṅ], u[ñ],* and *na[ñ]* are *nāmas,* they do not fit into the category of *siddhopadeśa* or *viriñci.* Therefore their final *viṣṇujanas* are separately designated as indicatory letters in the *vṛtti.*

Examples of *ñi, ṭu,* and *ḍu* being *its* at the beginning of a *dhātu* are the *ñi* in *ñiphalā*, *ṭu* in *ṭuośvi*, and *ḍu* in *ḍukṛñ.* Examples of *j, ṭ, ṇ,* and *p* being *its* at the beginning of a *pratyaya* are the *j* in *jas, ṭ* in *ṭā, ṇ* in *ṇal,* and *p* in *pam.* Examples of *śa* and *ka-varga* being an *it* in *pratyayas* that are not *taddhitas* are the *ś* in *śas, k* in *kvasu, kh* in *khal, gh* in *ghaṇ,* and *ṅ* in *ṅe.* Examples of *t, n, s,* or *m* not being an *it* in a *viṣṇubhakti* are *yāt, īran, jas,* and *bhyām.* Why do we say "in a *viṣṇubhakti*?" Because they are *its* when they are the final *viṣṇujanas* in *pratyayas* other than *viṣṇubhaktis.* Examples are the *t* of *yat* in *sarveśvarānta-dhātor yat* (801) and the *m* of *śnam* in *rudh-ādeḥ śap-khaṇḍī śnam* (551).

The use of nasalized vowels (vowels with a *viṣṇucāpa*) is borrowed from the *Vedas* as a means to instruct the rules of grammar. Pāṇini and other earlier grammarians used them in that way too.

Saṁśodhinī—Pāṇini himself further employed the Vedic device of *svaras* (accents) in his grammar for differentiating the *ātmanepadī* and *ubhayapadī dhātus* from the *parasmaipadī dhātus.* This can be seen in *Aṣṭādhyāyī* 1.3.12 and 1.3.72. The *Siddhānta-kaumudī* (3), commenting on *Aṣṭādhyāyī* 1.3.2, says *pratijñānunāsikyāḥ pāṇinīyāḥ:* "The followers of Pāṇini say that the nasality of a vowel should be inferred by the way in which an *upadeśa* (technical term of grammar, such as a *dhātu,* a *pratyaya* or a *viṣṇu*) is treated by Pāṇini" (from *Kāśikā* 1.3.2). That is to say, the *viṣṇucāpa* is not actually written, but is understood by convention. In *Hari-nāmāmṛta-vyākaraṇa,* Jīva Gosvāmī usually points out the indicatory letters in the *vṛtti,* and when he does not, the commentaries supply that information. From now on, the indicatory letters will be given in square brackets for the sake of clarity, and the case and number of a word will be put in triangular brackets. The first case singular will be denoted by <1.1>, the first case dual by <1.2>, and so on.

The *sv-ādis* are listed below in table form with their indicatory letters in brackets. The uses of each case will be elaborately described in the *Kāraka-prakaraṇa.* For now, we need only know that the *prathamā viṣṇubhaktis* are also used for *sambodhana* (addressing). And this use of the *prathamā viṣṇubhaktis* is practically treated like an eighth case. Because of special rules, however, the <8.1> form of a word usually ends up being different than the <1.1> form.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*s[u]*	*au*	*[j]as*
dvitīyā	*am*	*au*	*[ś]as*
tṛtīyā	*[ṭ]ā*	*bhyām*	*bhis*
caturthī	*[ṅ]e*	*bhyām*	*bhyas*
pañcamī	*[ṅ]as[i]*	*bhyām*	*bhyas*
ṣaṣṭhī	*[ṅ]as*	*os*	*ām*
saptamī	*[ṅ]i*	*os*	*su[p]*
sambodhana	*s[u]*	*au*	*[j]as*

In other printed editions of the *Hari-nāmāmṛta,* we see that this *sūtra* and the previous *sūtra* list the *viṣṇubhakti su* as *su̐.* But this reading is inconsistent and is actually a corruption, for if we were to accept *su̐* as the correct reading, the following question must be raised: "Why is the *viṣṇucāpa* written only in *su̐* and not in *ṅasi* and in various *dhātus, pratyayas, viṣṇus,* and *viriñcis* that also have *viṣṇucāpas*? Why not be consistent and write *ṅasi̐* and so on?" There is no good reason for this.

Indeed, the fact that one *viṣṇubhakti* is written with a *viṣṇucāpa* and the other is not, although both of them are described here as having a *sarveśvara* with a *viṣṇucāpa,* makes the student search for a difference that does not exist. Pāṇini and other grammarians write the *viṣṇubhakti* merely as *su,* and are consistent in not writing the *viṣṇucāpa* of the indicatory letters. But these editions inconsistently single out *sŭ̐,* writing it with a *viṣṇucāpa* while not writing the *viṣṇucāpa* of other indicatory letters. Even then, *sŭ̐* is not always written with the *viṣṇucāpa,* for instance in the *sūtra: sambodhane sur buddha-saṁjñaḥ* (109), and so on. Thus, to be consistent, in this edition we will list the *viṣṇubhakti* as *su.* This is justified because reliable manuscripts like manuscript 2038A (Serial No: 2897, Accession No: 2038A) in the Vrindavan Research Institute read *su,* not *sŭ̐.*

VṚTTI—There are four kinds of *nāmas.* Their names are as follows: *puṁ-liṅga* (masculine) is called *puruṣottama, strī-liṅga* (feminine) is called *lakṣmī, napuṁsaka-liṅga* (neuter) is called *brahma,* and *aliṅga* (that which has no gender) is called *avyaya.*

Among the four kinds of *nāmas* are the masculine words, and among masculine words are those ending in a *sarveśvara.* Among them is the word *kṛṣṇa,* which ends in *a-rāma.* In the first case singular, we have *kṛṣṇa + s[u].* The *u* in *s[u]* is an indicatory letter used for pronunciation.

९२ । विष्णुभक्तिसिद्धं विष्णुपदम् ।

92. viṣṇubhakti-siddhaṁ viṣṇu-padam

viṣṇubhakti-siddham—achieved by a *viṣṇubhakti; viṣṇu-padam*—a *viṣṇupada* (inflected word).

That which is formed by the application of a *viṣṇubhakti* is called a *viṣṇupada.*

viṣṇubhakti-siddhaṁ nāmno dhātor vā rūpaṁ viṣṇupada-saṁjñaṁ syāt.
padam iti prāñcaḥ.

VṚTTI—The form of a *nāma* or of a *dhātu* achieved through the application of a *viṣṇubhakti* is called *viṣṇupada.* Earlier grammarians called it *pada.*

AMṚTA—The word *pada* can mean feet or abode. Thus the implied meaning is that Lord Viṣṇu's feet or abode is achieved only through devotional service to Him (*viṣṇu-bhakti*).

९३ । सररामयोर्विष्णुसर्गो विष्णुपदान्ते ।

93. sa-ra-rāmayor viṣṇusargo viṣṇupadānte

sa-ra-rāmayoḥ—of *sa-rāma* and *ra-rāma; viṣṇusargaḥ*—the replacement *viṣṇusarga; viṣṇupada-ante*—when the *viṣaya* (sphere of application) is *viṣṇupadānta.*

Sa-rāma* and *ra-rāma* become *viṣṇusarga* when the *viṣaya* is *viṣṇupadānta.

prāṅ-nimittaṁ tathā kāryī kāryaṁ para-nimittakam |
atra krameṇa vaktavyaṁ prāyaḥ sūtreṣu sarvataḥ ||
kvacit para-nimittasya sthāne viṣaya-saptamī |
kārya-pūrve pañcamī syāt kārya-sthāne tu ṣaṣṭhikā ||
kārye tu prathamā vācyā saptamī viṣaye pare |
vinā-yoge niṣedhārthaṁ dvitīyā kvacid iṣyate ||
sarvāṅgāsambhavo yatra sv-alpāny aṅgāni tatra tu |
ato bālaka-bodhāya padaṁ vicchidya mūrdhani |
aṅkā deyā viṣṇubhakti-vyakty-arthaṁ sarva-sūtrataḥ ||

yathā—sa-ra-rāmayor iti kārya-sthānaṁ, viṣṇusarga iti kāryaṁ, viṣṇupadānto viṣayaḥ. para-nimittaṁ pūrva-nimittaṁ cātra nāsti. tat tac ca yathā—i-dvayam eva yaḥ sarveśvare ity atra para-nimittaṁ sarveśvaraḥ. tataḥ śaś cho vety atra pūrva-nimittaṁ viṣṇudāsaḥ. viṣṇujana ity-ādau ha-rau vineti tau niṣiddhau. tad evaṁ prathamāyā eka-vacane kṛṣṇaḥ. dvi-vacane kṛṣṇa au, o-dvaye au, kṛṣṇau. bahu-vacane kṛṣṇa jas, ja it cihnārthaḥ śas-ādi-bheda-jñāpanāya. evam uttaratrāpi. trivikrama-viṣṇusargau—kṛṣṇāḥ.

VṚTTI—Generally, in the *sūtras* of this book, things are mentioned in this order: *prāṅ-nimitta, kāryī, kārya, para-nimitta*. Sometimes, a *viṣaya-saptamī* is in place of the *para-nimitta.*

BĀLA—The word “generally” is used, as there is not always a *prāṅ-nimitta, kāryī, kārya,* and *para-nimitta* in every *sūtra.*

SAṀŚODHINĪ—The terms *prāṅ-nimitta, kāryī, kārya,* and *para-nimitta* were already defined and explained in *Amṛta* 44 and in *Saṁśodhinī* 44. *Viṣaya-saptamī* refers to a *saptamī viṣṇubhakti* used to denote the *viṣaya.* This has already been seen in cases like *viṣṇupadānte* (when the *viṣaya* is *viṣṇupadānta*) and so on (*Saṁśodhinī* 57).

VṚTTI—*Pañcamī* is used when there is a *prāṅ-nimitta* (*kārya-pūrva*), *ṣaṣṭhī* when there is a *kāryī* (*kārya-sthāna*), *prathamā* when there is a *kārya,* and *saptamī* when there is a *viṣaya* or a *para-nimitta.*

Sometimes, for the sake of exclusion (*niṣedha*), *dvitīyā* is used in relation to that which is syntactically connected with the word *vinā.* When all the elements do not apply [in a *sūtra*], at least a few are present.

AMṚTA—The words "all the elements" refer to the five elements beginning from *prāṅ-nimitta,* which were mentioned previously. Due to the use of the word "generally," all five elements do not have to be present in every *sūtra.*

VṚTTI—Therefore, to enligthen children, in each *sūtra* one should split the words [where there is *sandhi*] and put a number on top of each word so that the *viṣṇubhakti* will be clear.

SAṀŚODHINĪ—Thus, according to this recommendation, we would write the current *sūtra* as: *sa-ra-rāmayoḥ*[6] *viṣṇusargaḥ*[1] *viṣṇupada-ante*[7]. However, since this edition already contains a word-for-word section that clarifies the *viṣṇubhakti,* we will not follow this system. In the word-for-word section, "after…" indicates a *prāṅ-nimitta;* "of..." indicates a *kāryī;* "the replacement…", "the change to…", "the deletion…", or "the *āgama*…" indicates a *kārya;* "when a … follows" indicates a *para-nimitta;* and "when the *viṣaya* is…" indicates a *viṣaya-saptamī.*

VṚTTI—For example, *sa-ra-rāmayoḥ* is a *kāryī, viṣṇusargaḥ* is a *kārya,* and *viṣṇupadānte* is a *viṣaya.* There is no *para-nimitta* or *prāṅ-nimitta* in this *sūtra*. Examples of them are as follows: in *i-dvayam eva yaḥ sarveśvare* (50), *sarveśvara* is a *para-nimitta,* and in *tataḥ śaś cho vā* (64), *viṣṇudāsa* is a *prāṅ-nimitta.* In *viṣṇujane viṣṇujano vā, ha-rau vinā* (*Bṛhat* 120), *ha-rāma* and *ra-rāma* are excluded (*vinā*). Thus, in the first case singular, we get *kṛṣṇa* + *s[u]* which becomes *kṛṣṇaḥ* by the current *sūtra.* In the first case dual we have *kṛṣṇa* + *au* which becomes *kṛṣṇau* by *o-dvaye au* (49), and in the first case plural we have *kṛṣṇa* + *[j]as.* The *j* is an indicatory letter employed to create a distinguishing characteristic (*cihna*). It is employed specifically to inform us that *[j]as* is different from *[ś]as* and so on. Later, other indicatory letters will also be employed to create distinguishing characteristics. The *a* of *[j]as* then becomes *trivikrama* and the *s* becomes a *viṣṇusarga.* Thus we get *kṛṣṇāḥ.*

- *kṛṣṇa* + *s[u]* → *kṛṣṇas* → (93) *kṛṣṇaḥ* <1.1>.
- *kṛṣṇa* + *au* → (49) *kṛṣṇau* <1.2>.
- *kṛṣṇa* + *[j]as* → (42) *kṛṣṇās* → (93) *kṛṣṇāḥ* <1.3>.

Saṁśodhinī—After removing the indicatory letters and applying the current *sūtra,* the *viṣṇubhaktis* are as follows:

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*ḥ*	*au*	*aḥ*
dvitīyā	*am*	*au*	*aḥ*
tṛtīyā	*ā*	*bhyām*	*bhiḥ*
caturthī	*e*	*bhyām*	*bhyaḥ*
pañcamī	*aḥ*	*bhyām*	*bhyaḥ*
ṣaṣṭhī	*aḥ*	*oḥ*	*ām*
saptamī	*i*	*oḥ*	*su*
sambodhana	*ḥ*	*au*	*aḥ*

At this point, we will explain the basic meanings of each case by using the word *suhṛd* (friend), since it does not require any special rules except the deletion of *s[u]* by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138). For the sake of clarity, *sandhi* has not been done in the following examples.

1) ***Prathamā*** (nominative case) is used to indicate the subject of a verb in the active voice or the object of a verb in the passive voice.

- ***suhṛd*** *vadati* (**The friend** speaks).
- ***suhṛd*** *śliṣyate* (**The friend** is embraced).

2) ***Dvitīyā*** (accusative case) is used to indicate the object of a verb in the active voice. Sometimes this case is expressed in English by the preposition “to”.

- ***suhṛdam*** *paśyāmi* (I see **a friend**).
- ***suhṛdam*** *vadāmi* (I'm talking to **a friend**).

3) ***Tṛtīyā*** (instrumental case) is used to indicate the instrument, or in other words the means by which an action is accomplished. It is expressed in English by the prepositions “by” and “with.” *Tṛtīyā* is also used to indicate the subject of a verb in the passive voice and is also expressed through the preposition “by”.

- *suhṛd* ***kareṇa*** *khādati* (The friend eats **with [his] hand**).
- *kṛṣṇaḥ* ***suhṛdā*** *śliṣyate* (Kṛṣṇa is embraced **by the friend**).

4) ***Caturthī*** (dative case) is used to indicate the beneficiary who is the indirect object of a verb. It is expressed in English by the preposition “to”.

- ***suhṛde*** *dānaṁ dadāmi* (I give a gift **to a friend**).

5) ***Pañcamī*** (ablative case) is used to indicate the source. It is expressed in English by the preposition "from".

- ***suhṛdaḥ*** *dānaṁ pratigṛhṇāmi* (I receive a gift **from a friend**).

6) ***Ṣaṣṭhī*** (genitive case) is used to indicate possession or intimate relation. It is expressed in English by "'s" or the preposition "of."

- ***suhṛdaḥ*** *putraḥ* (**A friend's** son).
- ***suhṛdaḥ*** *gṛham* (The house **of a friend**).

7) ***Saptamī*** (locative case) is used to indicate the location. It is expressed in English by the prepositions "in," "on," or "at."

- ***suhṛdi*** *viśvāsaḥ* (Confidence **in a friend**).
- *suhṛd* ***gṛhe*** *asti* (The friend is **at home**).

8) ***Sambodhana*** (vocative case) is used to address somebody.

- ***he suhṛd*** (O friend).

Each of these cases, however, has many other meanings, which will be explained in the *Kāraka-prakaraṇa.* Therefore the names of the case endings, such as the instrumental case, are sometimes misleading. Another example is the genitive case, which is used in the sense of the accusative case when the *kriyā* (action) connected to the direct object is one of several specific participles (642).

९४ । दशावतारादम्शसोररामहरः ।

94. daśāvatārād am-śasor a-rāma-haraḥ

daśāvatārāt—after a *daśāvatāra; am-śasoḥ*—of the *viṣṇubhaktis am* and *[ś]as; a-rāma-haraḥ*—deletion of *a-rāma.*

When *am* or *[ś]as* comes after a *daśāvatāra,* its *a-rāma* is deleted.

kṛṣṇam. haro 'yaṁ jñāpayati—sūtre pratyaya-rūpa-nimittād anyasya haro 'pi mahāhara iti. tenaikātmaka-mātra-nimittatvān na trivikramaḥ. dvitīyā-dvitve kṛṣṇa au—kṛṣṇau. pūrva-vad bahutve kṛṣṇa śas—śa it, a-rāma-haraḥ. eka-deśa-vikṛtam ananya-vat, tathāpi tan-nāmaivety arthaḥ. tataś ca.

Vṛtti—➢ *kṛṣṇa + am* → (94) *kṛṣṇa + m* → *kṛṣṇam* <2.1>.

This *hara* informs us that in a *sūtra* the *hara* of something other than a *nimitta* that is a *pratyaya* is considered a *mahāhara*. Therefore the change

to *trivikrama* does not take place, because in *sūtra* 42 the *nimitta* is just an *ekātmaka.* In the second case dual we have *kṛṣṇa + au,* which becomes *kṛṣṇau.*

➢ *kṛṣṇa + au* → (49) *kṛṣṇau* <2.2>.

In the second case plural, we have *kṛṣṇa + [ś]as.* The *ś,* like the *j* of *[j]as* described in the previous *vṛtti,* is an indicatory letter employed to create a distinguishing characteristic (*cihna*). The *a-rāma* of *[ś]as* undergoes *hara* by the current *sūtra,* and then the following rule applies in accordance with the maxim *eka-deśa-vikṛtam ananya-vat,* "even though something is deficient in one place, it is still called the same thing" (*vṛtti* 85).

Amṛta—Someone might argue, "Why isn't *daśāvatāra ekātmake militvā trivikramaḥ* (42) applied in *kṛṣṇam*? The deleted *a-rāma* should be considered as the original (*sthāni-vat*) as it is not stated here that it undergoes *mahāhara,* and therefore *sūtra* 42 should apply." Jīva Gosvāmī addresses this concern with the sentence beginning "This *hara.*" This sentence includes an important *paribhāṣā* worth remembering: *sūtre pratyaya-rūpa-nimittād anyasya haro 'pi mahāharaḥ,* "In a *sūtra* the *hara* of something other than a *nimitta* that is a *pratyaya* is considered a *mahāhara*. The word *sūtre* (in a *sūtra*) here means *śaṅkita-vidhi-sūtre* (in a *vidhi-sūtra* which is suspected to be applicable). In regard to *daśāvatāra ekātmake militvā trivikramaḥ* (42), a *sūtra* ordaining *trivikrama* which is suspected to be applicable, the *a* of *am* isn't a *pratyaya nimitta,* rather it is an *ekātmaka nimitta.* Therefore the *hara* ordained in the current *sūtra* is a *mahāhara.* This means that the *a* of *am* is completely obliterated and thus the *a* of *kṛṣṇa* can no longer join with it and become *trivikrama.* If the *hara* had not been considered a *mahāhara, trivikrama* would still occur and we would get the unwanted form *kṛṣṇām* <2.1>, since in a *hara* the grammatical operations still take place by accepting that the deleted element is *sthāni-vat* (like the original). Someone may further argue, "In the next *sūtra,* how can *[ś]as* be the *para-nimitta* when the *a* of *[ś]as* is deleted by the current *sūtra*?" To settle this doubt, Jīva Gosvāmī quotes the maxim *eka-deśa-vikṛtam ananya-vat* to show that even though the *a* of *[ś]as* undergoes *hara,* the remaining *s* is still called *[ś]as.*

९५ । दशावतारस्य त्रिविक्रमः शसि , तस्मात्सो नः पुंसि ।

95. daśāvatārasya trivikramaḥ śasi, tasmāt so naḥ puṁsi

daśāvatārasya—of a *daśāvatāra; trivikramaḥ*—the change to *trivikrama; śasi*—when *[ś]as* follows; *tasmāt*—after that; *saḥ*—of *sa-rāma; naḥ*—*na-rāma; puṁsi*—when the *viṣaya* is the masculine gender.

A *daśāvatāra* becomes *trivikrama* when *[ś]as* follows. After that, the *s* of *[ś]as* becomes *n* if the *viṣaya* is in the masculine gender.

kṛṣṇān.

Vṛtti—➢ *kṛṣṇa* + *[ś]as* → (94) *kṛṣṇa* + *s* → (95) *kṛṣṇā* + *s* → *kṛṣṇā* + *n* → *kṛṣṇān* <2.3>.

९६ । अरामान्तः कृष्णसंज्ञः ।

96. a-rāmāntaḥ kṛṣṇa-saṁjñaḥ

a-rāma-antaḥ—ending in *a-rāma; kṛṣṇa-saṁjñaḥ*—called *kṛṣṇa.*

Any *nāma* ending in *a-rāma* is called *kṛṣṇa.*

९७ । कृष्णात् टा इनः ।

97. kṛṣṇāt ṭā inaḥ

kṛṣṇāt—after a *kṛṣṇa* (a word ending in *a-rāma*); *ṭā*—of the *viṣṇubhakti [ṭ]ā; inaḥ*—the replacement *ina.*

After a *kṛṣṇa, [ṭ]ā* is replaced by *ina.*

ṭeti sūtra-balena lupta-ṣaṣṭhī, spaṣṭatārtham asandhiḥ. evam anyatrāpi. kṛṣṇa ina, a-dvayam i-dvaye e—kṛṣṇena.

Vṛtti—*Ṭā* is a word whose *ṣaṣṭhī viṣṇubhakti* has been deleted on the strength of a *sūtra* (*Aṣṭādhyāyī* 7.1.39), and which, for clarity's sake, does not undergo *sandhi.* Such is the case elsewhere also.

➢ *kṛṣṇa* + *[ṭ]ā* → (97) *kṛṣṇa* + *ina* → (43) *kṛṣṇena* <3.1>.

Amṛta—There is no *sandhi* between *ṭā* and *ina* by the following *paribhāṣā*—*sandhir anityaṁ sūtra-nirdeśe,* "*Sandhi* is not compulsory when composing a *sūtra*" (*Bṛhat* 44).

Saṁśodhinī—In this *sūtra,* the sixth case singular form *ṭā* is irregular. Usually, when *[ṅ]as* is applied after *ṭā* to form the sixth case singular, we get *ṭaḥ* (*sūtra* 114). The *ṣaṣṭhī viṣṇubhakti [ṅ]as*, however, is irregularly deleted here by *supāṁ su-luk-pūrva-savarṇāc-che-yā-ḍā-ḍyā-yāj-ālaḥ* (*Aṣṭādhyāyī*

7.1.39), a *sūtra* that describes, among other things, the *luk* (*mahāhara*) of the *sups* (*sv-ādis*) sometimes seen in the Vedas. Thus to clearly instruct the rules of grammar, Jīva Gosvāmī again employs a Vedic device, the deletion of the *sv-ādis,* just as he earlier used the Vedic device of nasalized vowels (*sarveśvaras* with a *viṣṇucāpa*) to distinguish indicatory letters.

Amṛta—The word *sūtra-balena,* in the *vṛtti,* indicates the usage found in the *Vedas.*

Saṁśodhinī—The phrase *sūtra-balena* in the *vṛtti* indeed refers to *Aṣṭādhyāyī* 7.1.39 as seen by referencing Jīva Gosvāmī's *Laghu-vaiṣṇava-toṣaṇī* (10.6.22) in which he writes, *aṅghri-jānv ity anayoḥ "supām su-luk" ity-ādi-chāndasa-sūtreṇa su-luk,* "The *luk* (*mahāhara*) of the case endings of the words *aṅghri* and *jānu* takes place in accordance with the Vedic *sūtra* beginning *supām su-luk.*" This statement explains the irregular forms *aṅghri* <2.2> and *jānu* <2.2> found in the *Bhāgavatam* (10.6.22). The usual forms would be *aṅghrī* <2.2> and *jānunī* <2.2>, but in the *Bhāgavatam* the second case dual endings of these words undergo *mahāhara* by *Aṣṭādhyāyī* 7.1.39.

९८ । कृष्णस्य त्रिविक्रमो गोपाले ।

98. kṛṣṇasya trivikramo gopāle

kṛṣṇasya—of a *kṛṣṇa; trivikramaḥ*—the change to *trivikrama; gopāle*—when a *gopāla* follows.

The final *a* of a *kṛṣṇa* becomes *trivikrama* when a *gopāla* follows.

eka-varṇa-vidhir ante pravartate—kṛṣṇābhyām.

Vṛtti—A rule that is in reference to a single *varṇa* is applied at the end.

- *kṛṣṇa + bhyām* → (98) *kṛṣṇā + bhyām* → *kṛṣṇābhyām* <3.2>.

Saṁśodhinī—In accordance with the maxim *eka-varṇa-vidhir ante pravartate* in this *vṛtti,* we understand that although the *sūtra* literally says, "A *kṛṣṇa* becomes *trivikrama* when a *gopāla* follows," the actual meaning is that the final *a* of a *kṛṣṇa* becomes *trivikrama* when a *gopāla* follows. This *paribhāṣā* has also been applied in the translation of quite a few *sūtras* from here to the end of the treatise.

९९ । कृष्णाद्भिस ऐस् ।

99. kṛṣṇād bhisa ais

kṛṣṇāt—after a *kṛṣṇa; bhisaḥ*—of the *viṣṇubhakti bhis; ais*—the replacement *ais.*

After a *kṛṣṇa, bhis* is replaced by *ais.*

bahutve kṛṣṇa bhis—e-dvaye ai, viṣṇusargaḥ—kṛṣṇaiḥ.

VṚTTI—➢ *kṛṣṇa + bhis* → (99) *kṛṣṇa + ais* → (48) *kṛṣṇais* → (93) *kṛṣṇaiḥ* <3.3>.

१०० । कृष्णात्ङेर्यः ।

100. kṛṣṇāt ṅer yaḥ

kṛṣṇāt—after a *kṛṣṇa; ṅeḥ*—of the *viṣṇubhakti [ṅ]e; yaḥ*—the replacement *ya.*

After a *kṛṣṇa, [ṅ]e* is replaced by *ya.*

caturthy-ekatve ṅe—kṛṣṇasya trivikramaḥ—kṛṣṇāya. dvitve bhyām—kṛṣṇābhyām.

VṚTTI—

- ➢ *kṛṣṇa + [ṅ]e* → (100) *kṛṣṇa + ya* → (98) *kṛṣṇā + ya* → *kṛṣṇāya* <4.1>.
- ➢ *kṛṣṇa + bhyām* → (98) *kṛṣṇā + bhyām* → *kṛṣṇābhyām* <4.2>.

१०१ । कृष्णस्य ए वैष्णवे बहुत्वे ।

101. kṛṣṇasya e vaiṣṇave bahutve

kṛṣṇasya—of a *kṛṣṇa; e*—the replacement *e-rāma; vaiṣṇave*—when a *vaiṣṇava* follows; *bahutve*—when the *viṣaya* is *bahu-vacana* (the plural).

In *bahu-vacana,* the final *a* of a *kṛṣṇa* becomes *e* when a *vaiṣṇava* follows.

bahutve bhyas—kṛṣṇebhyaḥ.

VṚTTI—➢ *kṛṣṇa + bhyas* → (101) *kṛṣṇe + bhyas* → (93) *kṛṣṇebhyaḥ* <4.3>.

१०२ । कृष्णात्ङसेरात् ।

102. kṛṣṇāt ṅaser āt

kṛṣṇāt—after a *kṛṣṇa; ṅaseḥ*—of the *viṣṇubhakti [ṅ]as[i]; āt*—the replacement *āt.*

After a *kṛṣṇa, [ṅ]as[i]* is replaced by *āt.*

pañcamy-ekatve kṛṣṇa ṅasi—kṛṣṇāt. pañcamī-dvitva-bahutvayoḥ—kṛṣṇābhyāṁ kṛṣṇebhyaḥ.

VṚTTI—➢ *kṛṣṇa + [ṅ]as[i]* → (102) *kṛṣṇa + āt* → (42) *kṛṣṇāt* <5.1>.
➢ *kṛṣṇa + bhyām* → (98) *kṛṣṇā + bhyām* → *kṛṣṇābhyām* <5.2>.
➢ *kṛṣṇa + bhyas* → (101) *kṛṣṇe + bhyas* → (93) *kṛṣṇebhyaḥ* <5.3>.

१०३ । कृष्णात्ङसः स्य ।

103. kṛṣṇāt ṅasaḥ sya

kṛṣṇāt—after a *kṛṣṇa; ṅasaḥ*—of the *viṣṇubhakti [ṅ]as; sya*—the replacement *sya.*

After a *kṛṣṇa, [ṅ]as* is replaced by *sya.*

ṣaṣṭhy-ekatve kṛṣṇa ṅas—kṛṣṇasya.

VṚTTI—➢ *kṛṣṇa + [ṅ]as* → (103) *kṛṣṇa + sya* → *kṛṣṇasya* <6.1>.

१०४ । कृष्णस्य ए ओसि ।

104. kṛṣṇasya e osi

kṛṣṇasya—of a *kṛṣṇa; e*—the replacement *e-rāma; osi*—when the *viṣṇubhakti os* follows.

The final *a* of a *kṛṣṇa* becomes *e* when *os* follows.

dvitve os—e ay—kṛṣṇayoḥ.

VṚTTI—➢ *kṛṣṇa + os* → (104) *kṛṣṇe + os* → (54) *kṛṣṇay + os* → (93) *kṛṣṇayoḥ* <6.2>.

१०५ । वामनगोपीराधाभ्यो नुडामि ।

105. vāmana-gopī-rādhābhyo nuḍ āmi

vāmana-gopī-rādhābhyaḥ—after a *vāmana, gopī* (feminine *nāma* ending in *ī* or *ū*), or *rādhā* (feminine *nāma* ending in *ā[p]*); *nuṭ*—the *āgama n[uṭ]; āmi*—when the *viṣṇubhakti ām* follows.

The *āgama n[uṭ]* is inserted after a *vāmana, gopī,* or *rādhā* when *ām* follows.

īdṛśo vidhir viṣṇuḥ.ṭid-āgamaḥ para-sambandhī, kid-āgamaḥ pūrva-sambandhī.

Vṛtti—This type of rule is a *viṣṇu.* An *āgama* that has the indicatory letter *ṭ* is connected with the following element, and an *āgama* that has the indicatory letter *k* is connected with the previous element.

Amṛta—The word *para-sambandhī* (connected with the following element) means *pratyaya-sambandhī* (connected with the *pratyaya*), and the word *pūrva-sambandhī* (connected with the previous element) means *prakṛti-sambandhī* (connected with the *prakṛti*). Since *n[uṭ]* has the indicatory letter *ṭ,* it is *pratyaya-sambandhī* and joins with the *viṣṇubhakti ām.*

१०६ । तत्र टिन्मितौ सर्वत्रागमौ श्नमं विना, उगन्तकिच्च ।

106. tatra ṭin-mitau sarvatrāgamau śnamaṁ vinā, ug-anta-kic ca

tatra—in that regard; *ṭit-mitau*—things that have the indicatory letter *ṭ* or *m; sarvatra*—always; *āgamau—āgamas; śnamam*—the *vikaraṇa [ś]na[m]* inserted after the *rudh-ādi dhātus; vinā*—except; *uk-anta-k-it*—that which has the indicatory letter *k* and ends in *uk; ca*—also.

In that regard, things that have the indicatory letter *ṭ* or *m* are always *āgamas,* with the exception of *[ś]na[m].* Something that has the indicatory letter *k* and ends in *uk* is also an *āgama.*

yathā—nuk puk tuk yuk ity-ādi.

Vṛtti—For example, *n[uk], p[uk], t[uk], y[uk],* and so on.

Amṛta—This is a *paribhāṣā.* Even though *[ś]na[m]* has the qualities of an *āgama* (it has the indicatory letter *m* and comes between the *prakṛti* and a *pratyaya*), the clause *śnanaṁ vinā* excludes it from being an *āgama.* It will be described later how *[ś]na[m]* is both a *vikaraṇa* (an infix) and a *pratyaya.*

१०७ । वामनस्य त्रिविक्रमो नामि, नृशब्दस्य तु वा, न तिसृचतस्रोः ।

107. vāmanasya trivikramo nāmi, nṛ-śabdasya tu vā, na tisṛ-catasroḥ

vāmanasya—of a *vāmana; trivikramaḥ*—the change to a *trivikrama; nāmi*—when *nām* (*n[uṭ]* + *ām*) follows; *nṛ-śabdasya*—of the word *nṛ* (man); *tu*—but; *vā*—optionally; *na*—not; *tisṛ-catasroḥ*—of the words *tisṛ* and *catasṛ* (the feminine forms of the words *tri* (three) and *catur* (four) respectively).

A *vāmana* becomes a *trivikrama* when *nām* follows. But the *ṛ* of *nṛ* only optionally becomes a *trivikrama* when *nām* follows, and the *ṛ* of *tisṛ* and *catasṛ* does not become a *trivikrama* when *nām* follows.

bahutve ām—kṛṣṇānām. kṛṣṇasya trivikrama ity anenaiva siddhatve 'pi sūtrasya prayojanaṁ harīṇām ity-ādāv eva. saptamy-ekatve kṛṣṇa ṅi—ṅa it, a-dvayam i-dvaye e—kṛṣṇe. dvitve os—kṛṣṇayoḥ.

VṚTTI—➢ *kṛṣṇa* + *ām* → (105) *kṛṣṇa* + *n[uṭ]* + *ām* → *kṛṣṇa* + *nām* → (107) *kṛṣṇā* + *nām* → *kṛṣṇānām* <6.3>.

Even though *kṛṣṇānām* could be achieved by *kṛṣṇasya trivikramo gopāle* (98), the current *sūtra* is needed to achieve *harīṇām* <6.3> and so on.

➢ *kṛṣṇa* + *[ṅ]i* → (43) *kṛṣṇe* <7.1>.
➢ *kṛṣṇa* + *os* → (104) *kṛṣṇe* + *os* → (54) *kṛṣṇay* + *os* → (93) *kṛṣṇayoḥ* <7.2>.

१०८ । ईश्वरहरिमित्रकङेभ्यः प्रत्ययविरिञ्चिसस्य षो, नुम्विष्णुसर्गव्यवधानेऽपि, न तु विष्णुपदाद्यन्तसातीनाम् ।

108. īśvara-harimitra-ka-ṅebhyaḥ pratyaya-viriñci-sasya ṣo, num-viṣṇusarga-vyavadhāne 'pi, na tu viṣṇupadādy-anta-sātīnām

īśvara-harimitra-ka-ṅebhyaḥ—after an *īśvara, harimitra, ka-rāma* or *ṅa-rāma; pratyaya-viriñci-sasya*—of the *sa-rāma* of a *pratyaya* (suffix) or *viriñci* (replacement); *ṣaḥ*—the replacement *ṣa-rāma; num-viṣṇusarga-vyavadhāne*—when *n[um]* or *viṣṇusarga* intervenes; *api*—even; *na*—not; *tu*—but; *viṣṇupada-ādy-anta*—at the beginning or end of a *viṣṇupada; sātīnām*—of the *taddhita pratyaya sāt[i].*

After an *īśvara, harimitra, k,* or *ṅ,* the *s* of a *pratyaya* or *viriñci* becomes *ṣ.* This is the case even when *n[um]* or a *viṣṇusarga* intervene. But *s* at the beginning or end of a *viṣṇupada* and the *s* of *sāt[i]* don't become *ṣ.*

bahutve sup—pa-rāma it, kṛṣṇasya e, kṛṣṇeṣu. atha sambodhanam. tatra he-śabdaḥ sambodhana-sūcakaḥ.

Vṛtti—➢ *kṛṣṇa* + *su[p]* → (101) *kṛṣṇe* + *su* → (108) *kṛṣṇe* + *ṣu* → *kṛṣṇeṣu* <7.3.>.

Now we begin *sambodhana* (the vocative case). In that regard, the word *he* indicates *sambodhana.*

Amṛta—It will be described later how *n[um]* here refers only to the *n[um]* that has become a *viṣṇucakra.* Why do we say *īśvara-harimitra-ka-ṅebhyaḥ*? Consider *rāmasya* and *payaḥsu.* [Here the *s* of the *pratyayas sya* (from *[ṅ]as*) and *su[p]* does not become *ṣ* because it comes after *a-rāma,* which is not an *īśvara, harimitra, k* or *ṅ.*]

Why do we say *pratyaya-viriñci-sasya*? Consider *su-pīḥ* and *su-pisau.* [*Su-pīḥ* and *su-pisau* are the first case singular and dual forms of the word *su-pis* (going well). The word *pis* comes from the *dhātu pis[ṛ] gatau* (1P, to go). Thus it is neither a *pratyaya* nor a *viriñci.*]

Why do we say *na tu viṣṇupadādy-anta-sātīnām*? Consider *madhu-sekaḥ, vyatise, hariḥ, astauḥ,* and *agnisāt.* [In *madhu-sekaḥ* (that which oozes honey / nectar) and *vyatise* (he excels), the *s* is at the beginning of a *viṣṇupada.* It will be explained later how *prādaya upendra-saṁjñā dhātu-yoge, te ca prāk* (301) indicates that the *upendras* (verbal prefixes) are considered separate *viṣṇupadas* which form compounds with *dhātus.* Thus, in *vyatise* <*acyuta āt.* 2.1 of *vi* + *ati* + *as[a] bhuvi*>, the *s* of the *pratyaya* is at the beginning of the *viṣṇupada se.* The words *hariḥ* (Hari) and *astauḥ* (you praised) were originally *haris* and *astaus* before applying *sūtra* 93. Here the *s* is at the end of the *viṣṇupada.* Thus it doesn't change to *ṣ,* but becomes a *viṣṇusarga* by *sūtra* 93. In *agnisāt* (to become fire) the *s* is of the *taddhita pratyaya sāt[i].*]

Only *viriñcis* that consist of a lone *sa-rāma* should be accepted. Thus the current *sūtra* does not apply to *tisraḥ* (a *viriñci* for the word *tri*) and so on because *sa-rāma* is not the only *varṇa* in these *viriñcis*. [Examples of *viriñcis* that are comprised solely of a *sa-rāma* are the *sa-rāma* that replaces the initial *ṣa-rāma* of a *dhātu* by *dhātv-ādeḥ ṣaḥ saḥ* (346), and the *sa-rāma* that replaces the *ta-rāma* of the *tad-ādis* by *tad-ādes taḥ saḥ sau* (238).]

१०९ । सम्बोधने सुर्बुद्धसंज्ञः ।

109. sambodhane sur buddha-saṁjñaḥ

sambodhane—in *sambodhana* (the vocative case); *suḥ*—the *viṣṇubhakti s[u]; buddha-saṁjñaḥ*—called *buddha.*

In *sambodhana, s[u]* is called *buddha.*

११० । एओवामनेभ्यो बुद्धस्यादर्शनम् ।

110. e-o-vāmanebhyo buddhasyādarśanam

e-o-vāmanebhyaḥ—after *e-rāma, o-rāma,* or *vāmana; buddhasya*—of *buddha; adarśanam*—disappearance.[44]

Buddha* disappears after *e, o,* or *vāmana.

he kṛṣṇa. dvitva-bahutvayoḥ pūrva-vat—he kṛṣṇau he kṛṣṇāḥ. atra prathamaiva. he-śabdādy-abhāve 'pi—kṛṣṇa kṛṣṇau kṛṣṇāḥ. viṣṇubhakti-hare 'pi tad-arthāvṛtatvān nāmatvātikramaḥ. tataḥ kṛṣṇa yāsi, kṛṣṇa bhāsīty-ādau nāma-viśeṣasya vihitaṁ trivikramādikaṁ na syāt. evaṁ rāmaḥ rāmau rāmā ity-ādi.

VṚTTI—Thus in the vocative case singular we get *he kṛṣṇa* <8.1>. The vocative case dual and plural forms are the same as those in the first case. Thus we get *he kṛṣṇau* <8.2> and *he kṛṣṇāḥ* <8.3>. When there is *sambodhana* (addressing), only the first case endings are applied. And when there is no vocative particle like *he,* we obtain: *kṛṣṇa* <8.1>, *kṛṣṇau* <8.2>, and *kṛṣṇāḥ* <8.3>.

- *kṛṣṇa + s[u]* → (110) *kṛṣṇa* <8.1>.
- *kṛṣṇa + au* → (49) *kṛṣṇau* <8.2>.
- *kṛṣṇa + [j]as* → (42) *kṛṣṇās* → (93) *kṛṣṇāḥ* <8.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kṛṣṇaḥ*	*kṛṣṇau*	*kṛṣṇāḥ*
dvitīyā	*kṛṣṇam*	*kṛṣṇau*	*kṛṣṇān*
tṛtīyā	*kṛṣṇena*	*kṛṣṇābhyām*	*kṛṣṇaiḥ*
caturthī	*kṛṣṇāya*	*kṛṣṇābhyām*	*kṛṣṇebhyaḥ*
pañcamī	*kṛṣṇāt*	*kṛṣṇābhyām*	*kṛṣṇebhyaḥ*
ṣaṣṭhī	*kṛṣṇasya*	*kṛṣṇayoḥ*	*kṛṣṇānām*
saptamī	*kṛṣṇe*	*kṛṣṇayoḥ*	*kṛṣṇeṣu*
sambodhana	*kṛṣṇa*	*kṛṣṇau*	*kṛṣṇāḥ*

44 *Adarśana* is the same thing as *hara* because in *vṛtti* 36 *hara* was defined as *adarśana-mātra-hetur haraḥ.*

Even when there is a deletion of the *viṣṇubhakti,* the vocative case singular, *kṛṣṇa,* is not a *nāma* because it is still endowed with the meaning of the *viṣṇubhakti.* Therefore, in *kṛṣṇa yāsi* (Kṛṣṇa, You go), *kṛṣṇa bhāsi* (Kṛṣṇa, You shine), and so on, the *trivikrama* and so forth ordained in *sūtras* 98 and so on do not apply.

In the same way that the various forms of the word *kṛṣṇa* were made, we obtain: *rāmaḥ* <1.1>, *rāmau* <1.2>, *rāmāḥ* <1.3>, and so on:

- *rāma + s[u]* → *rāmas* → (93) *rāmaḥ* <1.1>.
- *rāma + au* → (49) *rāmau* <1.2>.
- *rāma + [j]as* → (42) *rāmās* → (93) *rāmāḥ* <1.3>.

Amṛta—It will be described in the *Kāraka-prakaraṇa* how only the first case endings are applied when there is *sambodhana.*

Saṁśodhinī—*Buddha* is Jīva Gosvāmī's Kṛṣṇa-conscious equivalent to Pāṇinī's name *sambuddhi* (*Aṣṭādhyāyī* 2.3.49). In this *sūtra,* the phrase *buddhasyādarśanam* is a pun on Buddha. Because his philosophy is voidism, it is quite fitting that Buddha disappears, or becomes nothing.

१११ । रषऋद्वयेभ्यो नस्य णः , सर्वेश्वरहयवकवर्गपवर्गव्यवधानेऽपि , समानविष्णुपदे , न तु विष्णुपदान्तस्य ।

111. ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ, sarveśvara-ha-ya-va-ka-varga-pa-varga-vyavadhāne 'pi, samāna-viṣṇupade, na tu viṣṇupadāntasya

ra-ṣa-ṛ-dvayebhyaḥ—after *ra-rāma, ṣa-rāma,* or *ṛ-dvaya; nasya*—of *na-rāma; ṇaḥ*—the replacement *ṇa-rāma; sarveśvara-ha-ya-va-ka-varga-pa-varga-vyavadhāne*—when *sarveśvara, ha-rāma, ya-rāma, va-rāma, ka-varga,* or *pa-varga* intervenes; *api*—even; *samāna-viṣṇupade*—in the same *viṣṇupada; na*—not; *tu*—but; *viṣṇupada-antasya*—at the end of a *viṣṇupada.*

N* that comes after *r, ṣ,* or *ṛ-dvaya* and is situated in the same *viṣṇupada* as them becomes *ṇ.* This is the case even when a *sarveśvara, h, y, v, ka-varga,* or *pa-varga* intervenes. But *n* situated at the end of *viṣṇupada* does not become *ṇ.

rāmān rāmeṇa ity-adi. kurvann astīty-ādau dvitve pūrva-na-rāmasya na ṇatvaṁ tatrākaraṇāt.

Vṛtti—

- *rāma + [ś]as* → (94) *rāma + s* → (95) *rāmā + s* → *rāmā + n* → *rāmān* <2.3>.
- *rāma + [ṭ]ā* → (97) *rāma + ina* → (43) *rāmena* → (111) *rāmeṇa* <3.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*rāmaḥ*	*rāmau*	*rāmāḥ*
dvitīyā	*rāmam*	*rāmau*	*rāmān*
tṛtīyā	*rāmeṇa*	*rāmābhyām*	*rāmaiḥ*
caturthī	*rāmāya*	*rāmābhyām*	*rāmebhyaḥ*
pañcamī	*rāmāt*	*rāmābhyām*	*rāmebhyaḥ*
ṣaṣṭhī	*rāmasya*	*rāmayoḥ*	*rāmāṇām*
saptamī	*rāme*	*rāmayoḥ*	*rāmeṣu*
sambodhana	*rāma*	*rāmau*	*rāmāḥ*

In earlier examples like *kurvann asti* and so on in the section on reduplication (*sūtra* 76), the first *n* did not become *ṇ* [by the current *sūtra*] because this rule was not made back then.

Amṛta—Examples when a *sarveśvara* intervenes are: *caraṇam, hariṇā, taruṇaḥ,* and *śareṇa.* Examples when *h, y,* or *v* intervenes are: *barheṇa, kāryeṇa,* and *śravaṇam.* Examples when *ka-varga* or *pa-varga* intervenes are: *arkeṇa, mūrkheṇa, vargeṇa, argheṇa, śṛṅgeṇa, sarpeṇa, repheṇa, kṣībeṇa*, *darbheṇa,* and *śarmaṇā.* The change to *ṇ* takes place even when more than one of such variables intervenes at the same time. Examples of this are *paryāyeṇa* and *vaiṣamyeṇa*. And, due to the word *api* in the *sūtra,* the change to *ṇ* also takes place when there are no intervening variables. *Śīrṇaṁ, tisṛṇāṁ, pūṣṇām,* and *nṛṇām* are examples of this. It will be explained later (*vṛtti* 207) that the *viṣṇucakra* and *viṣṇusarga* are also considered *sarveśvaras* because they are listed between the *sarveśvaras* and *viṣṇujanas* in the *varṇa-krama.* Therefore the change to *ṇ* takes place even when they intervene, as in *bṛṁhaṇam* and *uraḥkeṇa.* Why do we say, "situated in the same *viṣṇupada*"? Consider *agnir nayati.* An example of *n* not changing to *ṇ* at the end of a *visṇupada* is *rāmān.*

११२ । शसादयो यदुसंज्ञाः ।

112. śas-ādayo yadu-saṁjñāḥ

śas-ādayaḥ—beginning with *[ś]as; yadu-saṁjñāḥ*—called *yadus.*

The *viṣṇubhaktis* beginning with *[ś]as* are called *yadus.*

Amṛta—Yadu, the eldest son of Yayāti, was a king of the moon dynasty. Lord Kṛṣṇa incarnated in the family of Yadu because of the king's virtuous character.

Saṁśodhinī—The endings of the vocative case are not *yadus* because they are actually *prathamā viṣṇubhaktis.* The following are *yadus*.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā			
dvitīyā			*[ś]as*
tṛtīyā	*[ṭ]ā*	*bhyām*	*bhis*
caturthī	*[ṅ]e*	*bhyām*	*bhyas*
pañcamī	*[ṅ]as[i]*	*bhyām*	*bhyas*
ṣaṣṭhī	*[ṅ]as*	*os*	*ām*
saptamī	*[ṅ]i*	*os*	*su[p]*

११३ । अत्र पाददन्तमासयूष इत्येतेषां पद्दत्मास्यूषनित्येते विरिञ्चयो यदुषु वा ।

113. atra pāda danta māsa yūṣa ity eteṣāṁ pad dat mās yūṣan ity ete viriñcayo yaduṣu vā

atra—in this connection; *pāda danta māsa yūṣa iti*—the words *pāda* (foot), *danta* (tooth), *māsa* (month) and *yūṣa* (soup); *eteṣām*—of these; *pad dat mās yūṣan iti*—*pad, dat, mās,* and *yūṣan; ete*—these; *viriñcayaḥ*—*viriñcis* (replacements); *yaduṣu*—when the *yadus* follow; *vā*—optionally.

In this connection, the words *pāda, danta, māsa*, and *yūṣa* can optionally be replaced by *pad, dat, mās,* and *yūṣan* when a *yadu* follows.

yathā-saṅkhyam anudeśaḥ samānām. kāryiṇāṁ kāryāṇāṁ ca, prakṛtīnāṁ pratyayānāṁ ca tulya-saṅkhyānāṁ satāṁ yad vidhānaṁ tad yathā-saṅkhyaṁ syāt. prathamasya prathamaṁ dvitīyasya dvitīyam ity-ādi krameṇety arthaḥ. prayogāś ca pakṣe viṣṇujanānta-vaj jñeyāḥ. yathā—padaḥ pādān, padā pādena, padbhyāṁ pādābhyām ity-ādi. atha dhātu-svarūpa ā-rāmānto viśvapā-śabdaḥ. viśva-pāḥ viśva-pau viśva-pāḥ. viśva-pām viśva-pau.

VṚTTI—A rule that involves elements in two equal sets should be organized according to the order of their enumeration. That is to say, a rule involving an equal number of *kāryīs* and *kāryas,* or *prakṛtis* and *pratyayas* is structured so that the first *kārya / pratyaya* relates to the first *kāryī / prakṛti,* the second relates to the second, and so on. In the case where *pāda* is replaced by *pad, danta* by *dat,* and so on, the declension is like that of words ending in a *viṣṇujana.*

➢ *pāda* + *[ś]as* → (two options by 113):
1) (*pāda* is replaced by *pad*) *pad* + *as* → (93) *padaḥ* <2.3>.
2) (*pāda* is not replaced by *pad,* 94) *pāda* + *s* → (95) *pādā* + *s* → *pādā* + *n* → *pādān* <2.3>.

➢ *pāda* + *[ṭ]ā* → (two options by 113):
1) (*pāda* is replaced by *pad*) *pad* + *[ṭ]ā* → *padā* <3.1>.
2) (*pāda* is not replaced by *pad,* 97) *pāda* + *ina* → (43) *pādena* <3.1>.

➢ *pāda* + *bhyām* → (two options by 113):
1) (*pāda* is replaced by *pad*) *pad* + *bhyām* → *padbhyām* <3.2>.
2) (*pāda* is not replaced by *pad,* 98) *pādā* + *bhyām* → *pādābhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pādaḥ*	*pādau*	*pādāḥ*
dvitīyā	*pādam*	*pādau*	*pādān / padaḥ*
tṛtīyā	*pādena / padā*	*pādābhyām / padbhyām*	*pādaiḥ / padbhiḥ*
caturthī	*pādāya / pade*	*pādābhyām / padbhyām*	*pādebhyaḥ / padbhyaḥ*
pañcamī	*pādāt / padaḥ*	*pādābhyām / padbhyām*	*pādebhyaḥ / padbhyaḥ*
ṣaṣṭhī	*pādasya / padaḥ*	*pādayoḥ / padoḥ*	*pādānām / padām*
saptamī	*pāde / padi*	*pādayoḥ / padoḥ*	*pādeṣu / patsu*
sambodhana	*pāda*	*pādau*	*pādāḥ*

Saṁśodhinī—Thus ends the declension of words ending in *a-rāma.* The *paribhāṣā yathā-saṅkhyam anudeśaḥ samānām* is actually one of Pāṇini's *sūtras* (*Aṣṭādhyāyī* 1.3.10). From now on we will no longer show extra steps like *pādā* + *bhyām* in *pāda* + *bhyām* → (98) *pādā* + *bhyām* → *pādābhyām* and *kṛṣṇa* + *m* in *kṛṣṇa* + *am* → (94) *kṛṣṇa* + *m* → *kṛṣṇam* <2.1> as they are only meant to aid beginners and so are now unnecessary.

Vṛtti—Now we begin the declension of the word *viśva-pā* (protector of all) (also a name of the sun, the moon, and fire), which ends in *ā-rāma* and is essentially a *dhātu.*

➢ *viśva-pā* + *s[u]* → (93) *viśva-pāḥ* <1.1>.
➢ *viśva-pā* + *au* → (49) *viśva-pau* <1.2>.
➢ *viśva-pā* + *[j]as* → (42) *viśva-pās* → (93) *viśva-pāḥ* <1.3>.
➢ *viśva-pā* + *am* → (94) *viśva-pām* <2.1>.
➢ *viśva-pā* + *au* → (49) *viśva-pau* <2.2>.

Amṛta—The word *viśva-pā* is essentially a *dhātu* because it is formed from the *dhātu pā rakṣaṇe* (2P, to protect). When the *kṛt pratyaya vi* is applied after *viśva* + *pā* by *sūtra* 849 and subsequently deleted by *sūtra* 612, we get the word *viśva-pā.* Jīva Gosvāmī will describe in *vṛtti* 134 how words whose *kṛt pratyayas* are deleted are both *dhātus* and *nāmas* at the same time, and therefore *sv-ādis* are applied after them.

११४ । आरामहरो यदुसर्वेश्वरे, न त्वापः ।

114. ā-rāma-haro yadu-sarveśvare, na tv āpaḥ

ā-rāma-haraḥ—deletion of *ā-rāma; yadu-sarveśvare*—when a *yadu* beginning with a *sarveśvara* follows; *na*—not; *tu*—but; *āpaḥ*—of *ā[p]* (*Saṁśodhinī* 143).

Ā-rāma is deleted when a _yadu_ beginning with a _sarveśvara_ follows. But the _ā-rāma_ of _ā[p]_ is not deleted.

viśva-pā śas—viśva-paḥ. viśva-pā ṭā—ṭa it—viśva-pā viśva-pābhyām viśva-pābhiḥ. viśva-pā ṅe—ṅa it—viśva-pe viśva-pābhyām viśva-pābhyaḥ. viśva-pā ṅasi—i-ṅāv itau—viśva-paḥ viśva-pābhyām viśva-pābhyaḥ. viśva-pā ṅas—ṅa it—viśva-paḥ viśva-poḥ viśva-pām. viśva-pā ṅi—ṅa it—viśva-pi viśva-poḥ viśva-pāsu. sambodhane pūrva-vat—he viśva-pāḥ ity-ādi. evaṁ somapā-prabhṛtayaḥ. i-rāmānto hari-śabdaḥ.

VṚTTI—
- *viśva-pā* + *[ś]as* → (114) *viśva-pas* → (93) *viśva-paḥ* <2.3>.
- *viśva-pā* + *[ṭ]ā* → (114) *viśva-pā* <3.1>.
- *viśva-pā* + *bhyām* → *viśva-pābhyām* <3.2>.
- *viśva-pā* + *bhis* → (93) *viśva-pābhiḥ* <3.3>.
- *viśva-pā* + *[ṅ]e* → (114) *viśva-pe* <4.1>.
- *viśva-pā* + *bhyām* → *viśva-pābhyām* <4.2>.
- *viśva-pā* + *bhyas* → (93) *viśva-pābhyaḥ* <4.3>.
- *viśva-pā* + *[ṅ]as[i]* → (114) *viśva-pas* → (93) *viśva-paḥ* <5.1>.
- *viśva-pā* + *bhyām* → *viśva-pābhyām* <5.2>.
- *viśva-pā* + *bhyas* → (93) *viśva-pābhyaḥ* <5.3>.
- *viśva-pā* + *[ṅ]as* → (114) *viśva-pas* → (93) *viśva-paḥ* <6.1>.
- *viśva-pā* + *os* → (114) *viśva-pos* → (93) *viśva-poḥ* <6.2>.
- *viśva-pā* + *ām* → (114) *viśva-pām* <6.3>.
- *viśva-pā* + *[ṅ]i* → (114) *viśva-pi* <7.1>.
- *viśva-pā* + *os* → (114) *viśva-pos* → (93) *viśva-poḥ* <7.2>.
- *viśva-pā* + *su[p]* → *viśva-pāsu* <7.3>.

In the vocative case, the forms are the same as those of the first case, thus we get _he viśva-pāḥ_ and so on.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*viśva-pāḥ*	*viśva-pau*	*viśva-pāḥ*
dvitīyā	*viśva-pām*	*viśva-pau*	*viśva-paḥ*
tṛtīyā	*viśva-pā*	*viśva-pābhyām*	*viśva-pābhiḥ*
caturthī	*viśva-pe*	*viśva-pābhyām*	*viśva-pābhyaḥ*
pañcamī	*viśva-paḥ*	*viśva-pābhyām*	*viśva-pābhyaḥ*
ṣaṣṭhī	*viśva-paḥ*	*viśva-poḥ*	*viśva-pām*
saptamī	*viśva-pi*	*viśva-poḥ*	*viśva-pāsu*
sambodhana	*viśva-pāḥ*	*viśva-pau*	*viśva-pāḥ*

Words like *soma-pā* (drinker of the *soma* juice, *soma* sacrificer, or particular class of *pitṛs*) and so on are declined in the same way as *viśva-pā.* Now we begin the declension of the word *hari,* which ends in *i-rāma.*

Amṛta—In accordance with the maxim *pratyaya-varṇena tad-ādir gṛhyate,* which will be mentioned in *vṛtti* 134, the word *yadu-sarveśvare* should be understood to mean "when a *yadu* that begins with a *sarveśvara* follows." If this were not the case, there would be *ativyāpti* (overinclusion) in regards to *bhyām* and so on because they also have *sarveśvaras*.

११५ । इउरामान्तो हरिसंज्ञः ।

115. i-u-rāmānto hari-saṁjñaḥ

i-u-rāmāntaḥ—ending in *i-rāma* or *u-rāma; hari-saṁjñaḥ*—called *hari.*

Any *nāma* ending in *i-rāma* or *u-rāma* is called *hari.*

hariḥ.

Vṛtti—➢ *hari* + *s[u]* → (93) *hariḥ* <1.1>.

११६ । हरित औ पूर्वसवर्णः ।

116. harita au pūrva-savarṇaḥ

haritaḥ—after a *hari; au*—the *viṣṇubhakti au; pūrva-sa-varṇaḥ*—the same *varṇa* as the previous one;

After a *hari, au* becomes the same as the preceding *varṇa*.

harī.

Vṛtti—➢ *hari* + *au* → (116) *hari* + *i* → (42) *harī* <1.2>.

११७ । इद्वयस्य ए, उद्वयस्य ओ, ऋद्वयस्य अर्, ऌद्वयस्य अल्गोविन्दसंज्ञः ।

117. i-dvayasya e, u-dvayasya o, ṛ-dvayasya ar, ḷ-dvayasya al govinda-saṁjñaḥ

i-dvayasya—of *i-dvaya; e*—the replacement *e; u-dvayasya*—of *u-dvaya; o*—the replacement *o; ṛ-dvayasya*—of *ṛ-dvaya; ar*—the replacement *ar; ḷ-dvayasya*—of *ḷ-dvaya; al*—the replacement *al; govinda-saṁjñaḥ*—called *govinda.*

The replacement of *i-dvaya* with *e, u-dvaya* with *o, ṛ-dvaya* with *ar,* and *ḷ-dvaya* with *al* is called *govinda.*

guṇa-saṁjñaś ca.

VṚTTI—Earlier grammarians called it *guṇa.*

SAṀŚODHINĪ—*Govinda* translates as follows. The *guṇa* of *i* or of *ī* is *e,* and so on:

i / ī	→	*e*
u / ū	→	*o*
ṛ / ṝ	→	*ar*
ḷ / ḹ	→	*al*

११८ । ङितो वृष्णिसंज्ञाः ।

118. ṅito vṛṣṇi-saṁjñāḥ

ṅ-itaḥ—those that have the indicatory letter *ṅ; vṛṣṇi-saṁjñāḥ*—called *vṛṣṇis.*

Sv-ādis* that have the indicatory letter *ṅ* are called *vṛṣṇis.

AMṚTA—Vṛṣṇi was the eldest son of Madhu, a king in the Yadu dynasty.

SAṀŚODHINĪ—The *vṛṣṇis* are *[ṅ]e, [ṅ]as[i], [ṅ]as,* and *[ṅ]i.*

११९ । हरेर्गोविन्दो जसि वृष्णिषु बुद्धे च ।

119. harer govindo jasi vṛṣṇiṣu buddhe ca

hareḥ—of a *hari; govindaḥ—govinda; jasi*—when the *viṣṇubhakti [j]as* follows; *vṛṣṇiṣu*—when the *vṛṣṇis* follow; *buddhe*—when *buddha* follows; *ca*—and.

A *hari* takes gov*inda* when *[j]as,* a *vṛṣṇi,* or *buddha* follows.

harayaḥ. hariṁ harī harīn.

VṚTTI—
- ➢ *hari + [j]as* → (119) *hare + as* → (54) *harayas* → (93) *harayaḥ* <1.3>
- ➢ *hari + am* → (94) *harim* <2.1>.
- ➢ *hari + au* → (116) *hari + i* → (42) *harī* <2.2>.
- ➢ *hari + [ś]as* → (94) *hari + s* → (95) *harīs* → *harīn* <2.3>.

१२० । हरितष्टा ना, न तु लक्ष्म्याम् ।

120. haritaṣ ṭā nā, na tu lakṣmyām

haritaḥ—after a *hari; ṭā*—of the *viṣṇubhakti [ṭ]ā; nā*—the replacement *nā; na*—not; *tu*—but; *lakṣmyām*—in *lakṣmī-liṅga* (the feminine gender).

After a *hari, [ṭ]ā* is replaced by *nā,* but not in *lakṣmī-liṅga.*

hariṇā haribhyām haribhiḥ. haraye haribhyām haribhyaḥ.

Vṛtti—
- ➢ *hari + [ṭ]ā* → (120) *harinā* → (111) *hariṇā* <3.1>.
- ➢ *hari + bhyām* → *haribhyām* <3.2>.
- ➢ *hari + bhis* → (93) *haribhiḥ* <3.3>.
- ➢ *hari + [ṅ]e* → (119) *hare + e* → (54) *haraye* <4.1>.
- ➢ *hari + bhyām* → *haribhyām* <4.2>.
- ➢ *hari + bhyas* → (93) *haribhyaḥ* <4.3>.

१२१ । एओभ्यां ङसिङसोररामहरः ।

121. e-obhyāṁ ṅasi-ṅasor a-rāma-haraḥ

e-obhyām—after *e-rāma* and *o-rāma; ṅasi-ṅasoḥ*—of the *viṣṇubhaktis [ṅ]as[i]* and *[ṅ]as; a-rāma-haraḥ*—deletion of *a-rāma.*

After *e* or *o,* the *a-rāma* of *[ṅ]as[i]* and *[ṅ]as* is deleted.

hareḥ haribhyām haribhyaḥ. hareḥ haryoḥ harīṇām.

Vṛtti—
- ➢ *hari + [ṅ]as[i]* → (119) *hare + as* → (121) *hares* → (93) *hareḥ* <5.1>.
- ➢ *hari + bhyām* → *haribhyām* <5.2>.
- ➢ *hari + bhyas* → (93) *haribhyaḥ* <5.3>.
- ➢ *hari + [ṅ]as* → (119) *hare + as* → (121) *hares* → (93) *hareḥ* <6.1>.
- ➢ *hari + os* → (50) *haryos* → (93) *haryoḥ* <6.2>.
- ➢ *hari + ām* → (105) *hari + n[uṭ] + ām* → *hari + nām* → (107) *harīnām* → (111) *harīṇām* <6.3>.

१२२ । हरितो ङेरौच् ।

122. harito ṅer auc

haritaḥ—after a *hari; ṅeḥ*—of the *viṣṇubhakti [ṅ]i; auc*—the replacement *au[c].*

After a *hari, [ṅ]i* is replaced by *au[c].*

१२३ । अन्त्यसर्वेश्वरादिवर्णाः संसारसंज्ञाः ।

123. antya-sarveśvarādi-varṇāḥ saṁsāra-saṁjñāḥ

antya—final; *sarveśvara-sarveśvara; ādi*—beginning with; *varṇāḥ*—the *varṇas; saṁsāra-saṁjñāḥ*—called *saṁsāra.*

The last *varṇas* beginning with the final *sarveśvara* are called *saṁsāra.*

Saṁśodhinī—In words that end in vowels, the *saṁsāra* is only one *varṇa.* For example, the *saṁsāra* of *hari* is *i.* But in words that end in consonants, the *saṁsāra* consists of two or more *varṇas.* For example, the *saṁsāra* of *yogin* is *in,* and the *saṁsāra* of *daitya-vṛśc* is *ṛśc.*

१२४ । संसारस्य हरश्चिति ।

124. saṁsārasya haraś citi

saṁsārasya—of the *saṁsāra; haraḥ*—deletion; *c-iti*—when a *pratyaya* which has the indicatory letter *c* follows.

The *saṁsāra* is deleted when a *pratyaya* which has the indicatory letter *c* follows.

harau haryoḥ hariṣu. he hare. tri-śabdo vācya-liṅgo nitya-bahu-vacanāntas tasya puṁsi—trayaḥ trīn tribhiḥ.

Vṛtti—
- *hari + [ṅ]i* → (122) *hari + au[c]* → (124) *harau* <7.1>.
- *hari + os* → (50) *haryos* → (93) *haryoḥ* <7.2>.
- *hari + su[p]* → (108) *hariṣu* <7.3>.
- *hari + s[u]* → (119) *hare + s[u]* → (110) *hare* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*hariḥ*	*harī*	*harayaḥ*
dvitīyā	*harim*	*harī*	*harīn*
tṛtīyā	*hariṇā*	*haribhyām*	*haribhiḥ*
caturthī	*haraye*	*haribhyām*	*haribhyaḥ*
pañcamī	*hareḥ*	*haribhyām*	*haribhyaḥ*
ṣaṣṭhī	*hareḥ*	*haryoḥ*	*harīṇām*
saptamī	*harau*	*haryoḥ*	*hariṣu*
sambodhana	*hare*	*harī*	*harayaḥ*

Saṁśodhinī—This *sūtra* has a second meaning: "The cycle of repeated birth and death (*saṁsāra*) ends when there is spiritual knowledge (*cit*)."

The order of application regarding *hare* <8.1> must be carefully understood. A grammatical operation that takes place in the *prakṛti* is considered *antaraṅga* (internal), whereas a grammatical operation that takes place in the *pratyaya* is considered *bahiraṅga* (external). But if both grammatical operations take place in the *prakṛti,* then the one that comes earlier is considered *antaraṅga* and the other is considered *bahiraṅga* (*vṛtti* 146). Generally, the *antaraṅga* rule is applied first and then, if still applicable, the *bahiraṅga* rule. Thus, in *hare* <8.1>, the *i* of *hari* first becomes *e* by *harer govindo jasi vṛṣṇiṣu buddhe ca* (119) and only then does *e-o-vāmanebhyo buddhasyādarśanam* (110) apply. If we tried to apply *e-o-vāmanebhyo buddhasyādarśanam* (110) first, *s[u]* would be prematurely deleted and we would get the incorrect form *hari* <8.1>.

Similarly, in *viśva-paḥ* <2.3> in *vṛtti* 114, the *antaraṅga* rule *ā-rāma-haro yadu-sarveśvare, na tv āpaḥ* (114) is applied first and then *daśāvatārād am-śasor a-rāma-haraḥ* (94) is no longer applicable since there is no longer a *daśāvatāra* when the *ā* of *viśva-pā* is deleted. Whereas, if we had oapplied *daśāvatārād am-śasor a-rāma-haraḥ* (94) first and then *ā-rāma-haro yadu-sarveśvare, na tv āpaḥ* (114) by *eka-deśa-vikṛtam ananya-vat* (*vṛtti* 85), we would have obtained *viśva-ps,* a most ridiculous form.

VṚTTI—Now we begin the declension of the word *tri* (three) in the masculine gender. The word *tri* is *vācya-liṅga* (adjectival, sharing the gender of the substantive) and is always used in *bahu-vacana.*

- ➢ *tri* + *[j]as* → (119) *tre* + *as* → (54) *trayas* → (93) *trayaḥ* <1.3>.
- ➢ *tri* + *[ś]as* → (94) *tri* + *s* → (95) *trīs* → *trīn* <2.3>.
- ➢ *tri* + *bhis* → (93) *tribhiḥ* <3.3>.

१२५ । त्रेस्त्रयो नामि स्वार्थे ।

125. tres trayo nāmi svārthe

treḥ—of the word *tri; trayaḥ*—the replacement *traya; nāmi*—when *nām* (*n[uṭ]* + *ām*) follows; *sva-arthe*—provided its own meaning is predominant.

The word *tri* is replaced by *traya* when *nām* follows, provided its own meaning is predominant.

trayāṇām. tad-antatve 'pi, parama-trayāṇām. asvārthe tu—priya-trīṇām. triṣu. kati-śabdo 'pi tadvat—

Vṛtti—➢ *tri* + *ām* → (105) *tri* + *n[uṭ]* + *ām* → *tri* + *nām* → (125) *traya* + *nām* → (107) *trayānām* → (111) *trayāṇām* <6.3>.

case	***bahu-vacana***
prathamā	*trayaḥ*
dvitīyā	*trīn*
tṛtīyā	*tribhiḥ*
caturthī	*tribhyaḥ*
pañcamī	*tribhyaḥ*
ṣaṣṭhī	*trayāṇām*
saptamī	*triṣu*

This *sūtra* also applies to words that end with *tri*:

➢ *parama-tri* + *ām* → (105) *parama-tri* + *n[uṭ]* + *ām* → *parama-tri* + *nām* → (125) *parama-traya* + *nām* → (107) *parama-trayānām* → (111) *parama-trayāṇām* <6.3>.

But when the meaning of the word *tri* is not predominant:

➢ *priya-tri* (105) *priya-tri* + *n[uṭ]* + *ām* → *priya-tri* + *nām* → (107) *priya-trīnām* → (111) *priya-trīṇām* <6.3>.

The word *kati* (how many?) is declined like the word *tri.*

Amṛta—The analysis of the compound word *parama-tri* (best three) is *paramāś ca te trayaś ca* (they are the best and they are three). The analysis of the *bahuvrīhi* compound *priya-tri* is *priyās trayo yeṣām* (for whom three are dear). In *priya-tri,* the meaning of the word *tri* is not predominant here since, in a bahuvrīhi compound, the meaning of another word outside the compound is predominant. When it is said that the word *kati* is like the word *tri,* it means that it is *vācya-liṅga* (adjectival, sharing the gender of the substantive) and always plural.

१२६ । षनान्तसङ्ख्यातः कतेश्च जस्शसोर्महाहरः स्वार्थे ।

126. ṣa-nānta-saṅkhyātaḥ kateś ca jas-śasor mahāharaḥ svārthe

ṣa-na-anta-saṅkhyātaḥ—after a numeral ending in *ṣa-rāma* or *na-rāma; kateḥ*—after the word *kati* (how many?); *ca*—and; *jas-śasoḥ*—of the *viṣṇubhaktis [j]as* and *[ś]as; mahāharaḥ*—*mahāhara; sva-arthe*—provided its own meaning is predominant.

***[J]as* and *[ś]as* undergo *mahāhara* when they come after a numeral ending**

in *ṣ* or *n* or after the word *kati,* provided the meaning of these words is predominant.

atra ātyantika-layāt pratyaya-kāryaṁ na govindaḥ. kati kati katibhir ity-ādi. evaṁ parama-katīty-ādi. asvārthe tu—priya-katayaḥ. atha sakhi-śabdaḥ.

VṚTTI—Due to the permanent deletion [of *[j]as* and *[ś]as*] here, *govinda,* a grammatical operation caused by a *pratyaya* (*sūtra* 119), does not take place.

- *kati* + *[j]as* → (126) *kati* <1.3>.
- *kati* + *[ś]as* → (126) *kati* <2.3>.
- *kati* + *bhis* → (93) *katibhiḥ* <3.3>.

case	***bahu-vacana***
prathamā	*kati*
dvitīyā	*kati*
tṛtīyā	*katibhiḥ*
caturthī	*katibhyaḥ*
pañcamī	*katibhyaḥ*
ṣaṣṭhī	*katīnām*
saptamī	*katiṣu*
sambodhana	*kati*

The forms *parama-kati* and so on are made in the same way.

- *parama-kati* + *[j]as* → (126) *parama-kati* <1.3>.

But when the meaning of the word *kati* is not predominant:

- *priya-kati* + *[j]as* → (119) *priya-kate* + *as* → (54) *priya-katayas* → (93) *priya-katayaḥ* <1.3>.

Now we begin the declension of the word *sakhi* (friend).

SAṀŚODHINĪ—The numerals ending in *ṣ* and *n* are *pañcan* (five), *ṣaṣ* (six), *saptan* (seven), *aṣṭan* (eight), *navan* (nine), and *daśan* (ten). This rule also applies when *daśan* is in a *sāmasa* (compound word) as in *ekādaśan* (eleven), *dvādaśan* (twelve), and so on.

AMṚTA—Someone might argue, "If we just ordained the *hara* of *[j]as* and *[ś]as* in this *sūtra,* then according to *vṛtti* 94, which says that in a *sūtra,* the *hara* of something other than a *nimitta* that is a *pratyaya* is considered a

mahāhara, we would naturally end up with a *mahāhara.* What is the need, therefore, to ordain a *mahāhara* here?" Because *[j]as* is a *pratyaya nimitta* in *sūtra* 119, we would, by *vṛtti* 94, end up with a *hara.* Thus the deleted *[j]as* would be accepted as being *sthāni-vat* [45] and *govinda* and so on would be applied. Therefore the *mahāhara* is proper as it disallows all the grammatical operations connected to *[j]as.*

१२७ । ऋरामसखिभ्यामुशनस्पुरुदंशसनेहसित्येतेभ्यश्च सोराच्, बुद्धं विना ।

127. ṛ-rāma-sakhibhyām uśanas purudaṁśas anehas ity etebhyaś ca sor āc, buddhaṁ vinā

ṛ-rāma-sakhibhyām—after *ṛ-rāma* and the word *sakhi* (friend); *uśanas purudaṁśas anehas iti*—the words *uśanas* (name of Śukrācārya, the spiritual master of the demons), *purudaṁśas* (name of Indra), and *anehas* (time); *etebhyaḥ*—after these; *ca*—and *soḥ*—of the *viṣṇubhakti s[u]*; *āc*—the replacement *ā[c]; buddham—buddha; vinā*—except.

After *ṛ-rāma* and the words *sakhi, uśanas, purudaṁśas,* and *anehas*, *s[u]*, with the exception of *buddha*, is replaced by *ā[c]*.

saṁsārasya haraḥ. sakhā.

Vṛtti—➢ *sakhi + s[u]* → (127) *sakhi + ā[c]* → (124) *sakhā* <1.1>.

Amṛta—The phrase "after *ṛ-rāma*" really means "after a word ending in *ṛ-rāma.*" Because of the connection with *buddha* here, the replacement *ā[c]* is only in relation to the first case singular ending *s[u],* not to the seventh case plural ending *su[p].* Why do we say *buddhaṁ vinā?* Consider *he sakhe* <8.1> (*sakhi + s[u]* → (119) *sakhe + s[u]* → (110) *sakhe* <8.1>).

१२८ । अद्वयस्य आ, इद्वयस्य ऐ, उद्वयस्य औ, ऋद्वयस्य आर्, लृद्वयस्य आल् वृष्णीन्द्रसंज्ञः, एओस्थाने ऐ औ च ।

128. a-dvayasya ā, i-dvayasya ai, u-dvayasya au, ṛ-dvayasya ār, ḷ-dvayasya āl vṛṣṇīndra-saṁjñaḥ, e-o-sthāne ai au ca

a-dvayasya—of *a-dvaya; ā*—the replacement *ā; i-dvayasya*—of *i-dvaya; ai*—the replacement *ai; u-dvayasya*—of *u-dvaya; au*—the replacement *au;*

45 *Sthāni-vat* means "similar in behaviour to the original." The *sthāni* is the original, and the *ādeśa* is the replacement. If the *sthāni [j]as* were to only undergo *hara* (mere disappearance) then it would still be existing in the background, causing the grammatical operations related to it, such as *govinda*, to take place.

ṛ-dvayasya—of *ṛ-dvaya; ār*—the replacement *ār; ḷ-dvayasya*—of *ḷ-dvaya; āl*—the replacement *āl; vṛṣṇīndra-saṁjñaḥ*—called *vṛṣṇīndra; e-o-sthāne*—in the place of *e* and *o; ai*—the replacement *ai; au*—the replacement *au; ca*—and.

The replacement of *a-dvaya* with *ā, i-dvaya* with *ai, u-dvaya* with *au, ṛ-dvaya* with *ār, ḷ-dvaya* with *āl, e* with *ai,* and *o* with *au* is called *vṛṣṇīndra.*

vṛddhi-saṁjñaś ca.

Vṛtti—Earlier grammarians called it *vṛddhi.*

Amṛta—The word *vṛṣṇīndra* refers to Vāsudeva, the chief among the members of the Vṛṣṇi dynasty.

Saṁśodhinī—*Vṛṣṇīndra* translates as follows.

a / ā	→	*ā*
i / ī	→	*ai*
u / ū	→	*au*
ṛ / ṝ	→	*ār*
ḷ / ḹ	→	*āl*
e	→	*ai*
o	→	*au*

१२९ । स्वादयः पञ्च पाण्डवाः ।
129. sv-ādayaḥ pañca pāṇḍavāḥ

sv-ādayaḥ—*sv-ādis; pañca*—five; *pāṇḍavāḥ*—*pāṇḍavas.*

The first five *sv-ādis* are called *pāṇḍavas.*

Amṛta—The Pāṇḍavas are the male offspring of king Pāṇḍu—Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva.

Saṁśodhinī—The *pāṇḍavas* are *s[u], au, [j]as, am, au.*

१३० । सख्युर्वृष्णीन्द्रः सुवर्जं पाण्डवेषु ।
130. sakhyur vṛṣṇīndraḥ su-varjaṁ pāṇḍaveṣu

sakhyuḥ—of the word *sakhi; vṛṣṇīndraḥ*—*vṛṣṇīndra; su-varjam*—except *s[u]; pāṇḍaveṣu*—when the *pāṇḍavas* follow.

The word *sakhi* takes *vṛṣṇīndra* when any *pāṇḍava* except *s[u]* follows.

ai āy—sakhāyau sakhāyaḥ. sakhāyam sakhāyau sakhīn.

Vṛtti—➢ *sakhi + au* → (130) *sakhai + au* → (54) *sakhāyau* <1.2>.
➢ *sakhi + [j]as* → (130) *sakhai + as* → (54) *sakhāyas* → (93) *sakhāyaḥ* <1.3>.
➢ *sakhi + am* → (130) *sakhai + am* → (54) *sakhāyam* <2.1>.
➢ *sakhi + au* → (130) *sakhai + au* → (54) *sakhāyau* <2.2>.
➢ *sakhi + [ś]as* → (94) *sakhi + s* → (95) *sakhīs* → *sakhīn* <2.3>.

१३१ । न सखिर्हरिसंज्ञष्टादौ , पतिस्त्वसमासे ।

131. na sakhir hari-saṁjñaṣ ṭādau, patis tv asamāse

na—not; *sakhiḥ*—the word *sakhi; hari-saṁjñaḥ*—called *hari; ṭā-ādau*—when any *viṣṇubhakti* from *[ṭ]ā* onwards follows; *patiḥ*—the word *pati* (master, husband); *tu*—only; *a-samāse*—when not in a compound.

The word *sakhi* is not a *hari* when any *viṣṇubhakti* from *[ṭ]ā* onwards follows, nor is the word *pati,* when it is not in a *samāsa.*

sakhyā sakhibhyām sakhibhiḥ. sakhye sakhibhyām sakhibhyaḥ.

Vṛtti—➢ *sakhi + [ṭ]ā* → (50) *sakhyā* <3.1>.
➢ *sakhi + bhyām* → *sakhibhyām* <3.2>.
➢ *sakhi + bhis* → (93) *sakhibhiḥ* <3.3>.
➢ *sakhi + [ṅ]e* → (50) *sakhye* <4.1>.
➢ *sakhi + bhyām* → *sakhibhyām* <4.2>.
➢ *sakhi + bhyas* → (93) *sakhibhyaḥ* <4.3>.

Amṛta—The word *sakhi* is not a *hari* when any *viṣṇubhakti* from *[ṭ]ā* onwards follows, nor is the word *pati,* when it is not in a *samāsa.* But the word *pati* is a *hari* when it is in a *samāsa.* Here the word *tu* is used in the sense of restriction (and is thus translated as "only). This is in accordance withto the Sanskrit dictionary *Amara-koṣa: tu syād bhede 'vadhāraṇe,* "The word *tu* is used to express difference (*bheda*) and restriction (*avadhāraṇa*)." The implication is that the word *pati* is a *hari* only when it's in a *samāsa*, but the word *sakhi* may sometimes be a *hari* even when it's not in a *samāsa,* because in the *sūtra* it isn't followed by the restrictive word *tu*.

Saṁśodhinī—When the words *sakhi* and *pati* are not *haris,* the rules specifically related to *haris,* such as *sūtras* 119 and 120-122, do not apply to them.

There is a more complicated discussion in the *Bṛhat* regarding instances where these words are *haris* and when they are not. The essence of this discussion is presented in the table below.

	not in a *samāsa*	in a *samāsa*
sakhi	usually[1] not called *hari*	called *hari*[2]
pati	not called *hari*	called *hari*

१३२ । ख्यत्याभ्यां ङसिङसोरुस् ।

132. khya-tyābhyāṁ ṅasi-ṅasor us

khya-tyābhyām—after *khi, khī, ti,* and *tī; ṅasi-ṅasoḥ*—of the *viṣṇubhaktis [ṅ]as[i]* and *[ṅ]as; us*—the replacement *us.*

After words ending in *khi, khī, ti,* or *tī, [ṅ]as[i]* and *[ṅ]as* are replaced by *us.*

khi-śabda-khī-śabdayoḥ ti-śabda-tī-śabdayoḥ kṛta-ya-rāmādeśayor idaṁ grahaṇam. sakhyuḥ sakhibhyām sakhibhyaḥ. sakhyuḥ sakhyoḥ sakhīnām.

VṚTTI—The word *khya-tyābhyām* includes *khi,khī,ti,* and *tī.* In this *sūtra* the final vowels of these words have been replaced by *ya-rāma* [by *sūtra* 50].

- *sakhi* + *[ṅ]as[i]* → (132) *sakhi* + *us* → (50) *sakhyus* → (93) *sakhyuḥ* <5.1>.
- *sakhi* + *bhyām* → *sakhibhyām* <5.2>.
- *sakhi* + *bhyas* → (93) *sakhibhyaḥ* <5.3>.
- *sakhi* + *[ṅ]as* → (132) *sakhi* + *us* → (50) *sakhyus* → (93) *sakhyuḥ* <6.1>.
- *sakhi* + *os* → (50) *sakhyos* → (93) *sakhyoḥ* <6.2>.
- *sakhi* + *ām* → (105) *sakhi* + *n[uṭ]* + *ām* → *sakhi* + *nām* → (107) *sakhīnām* <6.3>.

AMṚTA—In *khya* and *tya* the *a-rāma* is for the sake of pronunciation and for causing the final vowels of *khi, khī, ti,* and *tī* to change to *ya-rāma* by *sūtra* 50. This device enables these four words to be efficiently represented by the two words *khya* and *tya*. After words like *mukhya, apatya,* and so on, *[ṅ]as[i]* and *[ṅ]as* are not replaced by *us* because these words end in *khya* and *tya,* not in *khi, khī, ti,* or *tī.*

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1 We say "usually" because we see examples where it is a *hari,* like in *sakhinā vānarendreṇa.*
2 This is on the authority of the *Mahā-bhāṣya,* which gives the example *su-sakher āgacchati.* In this example, *sakhi* is in the fifth case.

Saṁśodhinī—This rule only applies in the masculine gender because we see that the feminine word *sakhī* (a female friend) is declined in the same way as the word *gopī* (*vṛtti* 153). Furthermore, as seen in *vṛtti* 150, *[ṅ]as[i]* and *[ṅ]as* do not change to *us* after feminine words made from the *kṛt pratyaya [k]ti* (such as *bhakti*). The only other place where Jīva Gosvāmī mentions this *sūtra* is in *vṛtti* 134, in connection with the words *kṛṣṇa-sukhī* and *anantī.* Thus this rule only applies to the words *sakhi* and *pati* and to words ending in *khī* and *tī* that are made by applying the *kṛt* suffix *[k]vi[p]* after a *nāma-dhātu* (verbal root made from a noun).

१३३ । सखिपतिभ्यां ङेरौ ।

133. sakhi-patibhyāṁ ṅer au

sakhi-patibhyām—after the words *sakhi* and *pati; ṅeḥ*—of the *viṣṇubhakti [ṅ]i; au*—the replacement *au.*

After the words *sakhi* and *pati, [ṅ]i* is replaced by *au.*

sakhyau sakhyoḥ sakhiṣu. he sakhe he sakhāyau he sakhāyaḥ. pati-śabdasya prathamā-dvitīyayor hari-śabda-vat, tṛtīyādau sakhi-śabda-vat, samāsāntasya tu hari-śabda-vad eva—yadu-patinā yadu-pataye ity-ādi. u-rāmānto viṣṇu-śabdaḥ. hari-sūtrair eva sādhanam. viṣṇuḥ viṣṇū viṣṇavaḥ. viṣṇum viṣṇū viṣṇūn. viṣṇunā viṣṇubhyām viṣṇubhiḥ. viṣṇave viṣṇubhyām viṣṇubhyaḥ. viṣṇoḥ viṣṇubhyām viṣṇubhyaḥ. viṣṇoḥ viṣṇvoḥ viṣṇūnām. viṣṇau viṣṇvoḥ viṣṇuṣu. he viṣṇo. kṛṣṇa-śrīḥ—

Vṛtti—➢ *sakhi* + *[ṅ]i* → (133) *sakhi* + *au* → (50) *sakhyau* <7.1>.
➢ *sakhi* + *os* → (50) *sakhyos* → (93) *sakhyoḥ* <7.2>.
➢ *sakhi* + *su[p]* → (108) *sakhiṣu* <7.3>.
➢ *sakhi* + *s[u]* → (119) *sakhe* + *s[u]* → (110) *sakhe* <8.1>.
➢ *sakhi* + *au* → (130) *sakhai* + *au* → (54) *sakhāyau* <8.2>.
➢ *sakhi* + *[j]as* → (130) *sakhai* + *as* → (54) *sakhāyas* → (93) *sakhāyaḥ* <8.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*sakhā*	*sakhāyau*	*sakhāyaḥ*
dvitīyā	*sakhāyam*	*sakhāyau*	*sakhīn*
tṛtīyā	*sakhyā*	*sakhibhyām*	*sakhibhiḥ*
caturthī	*sakhye*	*sakhibhyām*	*sakhibhyaḥ*
pañcamī	*sakhyuḥ*	*sakhibhyām*	*sakhibhyaḥ*
ṣaṣṭhī	*sakhyuḥ*	*sakhyoḥ*	*sakhīnām*
saptamī	*sakhyau*	*sakhyoḥ*	*sakhiṣu*
sambodhana	*sakhe*	*sakhāyau*	*sakhāyaḥ*

The word *pati* is declined like the word *hari* in the first and second cases, but it is declined like the word *sakhi* from the third case onwards. When the word *pati* is at the end of a *samāsa,* however, it is declined like the word *hari* from the third case onwards, as in *yadu-patinā* <3.1>, *yadu-pataye* <4.1>, and so on.

Now we begin the declension of the word *viṣṇu,* a word ending in *u-rāma.* The word *viṣṇu* is declined using the *hari-sūtras* (*sūtras* 115-124).

- *viṣṇu + s[u]* → (93) *viṣṇuḥ* <1.1>.
- *viṣṇu + au* → (116) *viṣṇu + u* → (42) *viṣṇū* <1.2>.
- *viṣṇu + [j]as* → (119) *viṣṇo + as* → (55) *viṣṇavas* → (93) *viṣṇavaḥ* <1.3>.
- *viṣṇu + am* → (94) *viṣṇum* <2.1>.
- *viṣṇu + au* → (116) *viṣṇu + u* → (42) *viṣṇū* <2.2>.
- *viṣṇu + [ś]as* → (94) *viṣṇu + s* → (95) *viṣṇūs* → *viṣṇūn* <2.3>.
- *viṣṇu + [ṭ]ā* → (120) *viṣṇunā* <3.1>.
- *viṣṇu + bhyām* → *viṣṇubhyām* <3.2>.
- *viṣṇu + bhis* → (93) *viṣṇubhiḥ* <3.3>.
- *viṣṇu + [ṅ]e* → (119) *viṣṇo + e* → (55) *viṣṇave* <4.1>.
- *viṣṇu + bhyām* → *viṣṇubhyām* <4.2>.
- *viṣṇu + bhyas* → (93) *viṣṇubhyaḥ* <4.3>.
- *viṣṇu + [ṅ]as[i]* → (119) *viṣṇo + as* → (121) *viṣṇos* → (93) *viṣṇoḥ* <5.1>.
- *viṣṇu + bhyām* → *viṣṇubhyām* <5.2>.
- *viṣṇu + bhyas* → (93) *viṣṇubhyaḥ* <5.3>.
- *viṣṇu + [ṅ]as* → (119) *viṣṇo + as* → (121) *viṣṇos* → (93) *viṣṇoḥ* <6.1>.
- *viṣṇu + os* → (51) *viṣṇvos* → (93) *viṣṇvoḥ* <6.2>.
- *viṣṇu + ām* → (105) *viṣṇu + n[uṭ] + ām* → *viṣṇu + nām* → (107) *viṣṇūnām* <6.3>.
- *viṣṇu + [ṅ]i* → (122) *viṣṇu + au[c]* → (124) *viṣṇau* <7.1>.
- *viṣṇu + os* → (51) *viṣṇvos* → (93) *viṣṇvoḥ* <7.2>.
- *viṣṇu + su[p]* → (108) *viṣṇuṣu* <7.3>.
- *viṣṇu + s[u]* → (119) *viṣṇo + s[u]* → (110) *viṣṇo* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*viṣṇuḥ*	*viṣṇū*	*viṣṇavaḥ*
dvitīyā	*viṣṇum*	*viṣṇū*	*viṣṇūn*
tṛtīyā	*viṣṇunā*	*viṣṇubhyām*	*viṣṇubhiḥ*
caturthī	*viṣṇave*	*viṣṇubhyām*	*viṣṇubhyaḥ*
pañcamī	*viṣṇoḥ*	*viṣṇubhyām*	*viṣṇubhyaḥ*
ṣaṣṭhī	*viṣṇoḥ*	*viṣṇvoḥ*	*viṣṇūnām*
saptamī	*viṣṇau*	*viṣṇvoḥ*	*viṣṇuṣu*
sambodhana	*viṣṇo*	*viṣṇū*	*viṣṇavaḥ*

Now we begin the declension of the word *kṛṣṇa-śrī* (one who takes shelter of Kṛṣṇa).

१३४ । धातोरीदूतोरियुवौ सर्वेश्वरे बहुलम् ।

134. dhātor īd-ūtor iy-uvau sarveśvare bahulam

dhātoḥ—of a *dhātu; īt-ūtoḥ*[46]—of *ī-rāma* and *ū-rāma; iy-uvau*—the replacements *iy* and *uv; sarveśvare*—when a *sarveśvara* follows; *bahulam*—variously applied (see the explanation below).[47]

The *ī* or *ū* of a *dhātu* changes to *iy* or *uv* when a *viṣṇubhakti* beginning with a *sarveśvara* follows. But this rule is *bahula.*

pratyaya-varṇena tad-ādir gṛhyate. tataḥ sarveśvarādau viṣṇubhaktāv ity arthaḥ. evam anyatrāpi. etad-vidha-sūtrasya nāma-prakaraṇe pāṭhāt lupta-kṛt-pratyayasya dhātutve 'pi nāmatvam. tataḥ pratyayāś ca—kṛṣṇa-śriyaḥ. paratvād am-śasor api—kṛṣṇa-śriyam ity-ādi. bhāve kvipi—bhūḥ bhuvau bhuvaḥ. bāhulyāt na sarvatra. yathoktam—

kvacit pravṛttiḥ kvacid apravṛttiḥ
kvacid vibhāṣā kvacid anyad eva
vidher vidhānaṁ bahudhā samīkṣya
catur-vidhaṁ bāhulakaṁ vadanti.

viśva-nīḥ viśva-nyau viśva-nyaḥ ity-ādi. ṣaṣṭhī-bahutve viśva-nyām. kṛṣṇaṁ sukhīyatīti, kṛṣṇa-sūkhīḥ kṛṣṇa-sukhyau kṛṣṇa-sukhyaḥ. anantīyatīti—anantīḥ anantyau anantyaḥ. khya-tyābhyām iti trivikrama-grahaṇāt ṅasi-ṅasor us—kṛṣṇa-sukhyuḥ anantyuḥ.

VṚTTI—The word *sarveśvare* in this *sūtra* really means *sarveśvarādau viṣṇubhaktau,* "when a *viṣṇubhakti* beginning with a *sarveśvara* follows." This is because the phoneme really refers to the suffix beginning with the phoneme. This methodology applies to other *sūtras* too. Because this kind of *sūtra* is listed in the *Nāma-prakaraṇa,* it is inferred that even though a word whose *kṛt pratyaya* has been deleted is a *dhātu,* it is also a *nāma,* and therefore the *sv-ādi pratyayas* are applied after it.

- *kṛṣṇa-śrī + [j]as* → (134) *kṛṣṇa-śriyas* → (93) *kṛṣṇa-śriyaḥ* <1.3>.

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46 The word *īt-ūtoḥ* here is formed by the Pāṇinian method of adding *t* after a vowel to designate a single *varṇa.* This was described in *vṛtti* 35.
47 Another, more literal, way of translating words like *bahulam, bāhulyena,* and *bāhulyāt* is "mostly, generally".

Because this *sūtra* is a later *sūtra* than *sūtra* 94, it overrules *sūtra* 94, and thus, when *am* and *[ś]as* follow, we get:

- *kṛṣṇa-śriyam* <2.1> and *kṛṣṇa-śriyaḥ* <2.3>.
- *kṛṣṇa-śrī* + *am* → (134) *kṛṣṇa-śriyam* <2.1>.
- *kṛṣṇa-śrī* + *[ś]as* → (134) *kṛṣṇa-śriyas* → (93) *kṛṣṇa-śriyaḥ* <2.3>.

And when the *kṛt pratyaya [k]vi[p]* is applied in *bhāve prayoga,* we get the following forms:

- *bhū* + *s[u]* → (93) *bhūḥ* <1.1>.
- *bhū* + *au* → (134) *bhuvau* <1.2>.
- *bhū* + *[j]as* → (134) *bhuvas* → (93) *bhuvaḥ* <1.3>.

Amṛta—Someone may question, "Why is this *sūtra,* which is in relation to *dhātus,* here in the *Nāma-prakaraṇa*? And if words like *kṛṣṇa-śrī* and so on are *dhātus*, then how can the *sv-ādi pratyayas* be applied after them?" To answer this doubt, Jīva Gosvāmī speaks the sentence beginning with "because this kind of *sūtra.*" This sentence means that the very creation of a *sūtra* like this indicates that a word whose *kṛt pratyaya* has been deleted, that is to say, a word ending in the *kṛt pratyaya [k]vi[p], [ṇ]vi,* or *vi*, is both a *dhātu* and a *nāma.*

Saṁśodhinī—Actually it will be described in the *Kṛdanta-prakaraṇa* that all *kṛdantas* (words ending in a *kṛt pratyaya*) are simultaneously both *dhātus* and *nāmas.* But in the *sūtras* of the *Nāma-prakaraṇa,* the word *dhātu* only refers to those words whose *kṛt pratyayas* have been deleted—namely words ending in the *kṛt pratyayas [k]vi[p], [ṇ]vi,* and *vi.*

Examples of these three types of *kṛdantas* are *kṛṣṇa-śrī* (see the commentaries below)*, kṛṣṇa-vāh* (*Saṁśodhinī* 215), and *viśva-pā* (*Amṛta* 113) respectively. *Dhātor īd-ūtor iy-uvau sarveśvare bahulam* (134) is applicable to the word *kṛṣṇa-śrī* because it comes from the *dhātu śri[ñ] sevāyām* (1U, to serve, worship, dwell, depend on). When the *kṛt pratyaya [k]vi[p]* is applied to *kṛṣṇa* + *śri[ñ],* the *i* of *śri[ñ]* becomes *trivikrama* by *pracchādīnāṁ trivikramo, na ca saṅkarṣaṇaḥ* (*Bṛhat* 1558) and *[k]vi[p]* is deleted by *kevalasya pratyaya-ver haraḥ* (612). Thus we get the word *kṛṣṇa-śrī.* Similarly, when the *kṛt pratyaya [k]vi[p]* is applied to the *dhātu bhū sattāyām* (1P, to be, become, exist) and then deleted, we get the word *bhū* (the act of existing, existence). This word *bhū* is feminine and is in *bhāve prayoga* (i.e. it is an action noun) because it is formed by the *sūtra sampad-ādeḥ kvip-ktī bhāve lakṣmyām* (902).

VṚTTI—Because this rule is *bahula,* it is not always applied. As stated by the previous authorities:
"Sometimes the rule is applied, sometimes it is not applied, sometimes it is optional, and sometimes something else is applied instead. Thus, observing the rule to be variously applied, the previous authorities have said that *bāhulaka* (*bahula*) is of four kinds."

Therefore, from the word *viśva-nī* (leader of the universe), we get *viśva-nīḥ, viśva-nyau, viśva-nyaḥ,* and so on.[48] In the sixth case plural, we get *viśva-nyām.*

- *viśva-nī* + *s[u]* → (93) *viśva-nīḥ* <1.1>.
- *viśva-nī* + *au* → (*bahulam*) *viśva-nyau* <1.2>.
- *viśva-nī* + *[j]as* → (*bahulam*) *viśva-nyas* → (93) *viśva-nyaḥ* <1.3>.
- *viśva-nī* + *ām* → (*bahulam*) *viśva-nyām* <6.3>.

The word *kṛṣṇa-sukhī* means *kṛṣṇaṁ sukhīyati* (one who desires Kṛṣṇa's pleasure).

- *kṛṣṇa-sukhī* + *s[u]* → (93) *kṛṣṇa-sukhīḥ* <1.1>.
- *kṛṣṇa-sukhī* + *au* → (*bahulam*) *kṛṣṇa-sukhyau* <1.2>.
- *kṛṣṇa-sukhī* + *[j]as* → (*bahulam*) *kṛṣṇa-sukhyas* → (93) *kṛṣṇa-sukhyaḥ* <1.3>.

The word *anantī* means *anantīyati* (one who desires Ananta).

- *anantī* + *s[u]* → (93) *anantīḥ* <1.1>.
- *anantī* + *au* → (*bahulam*) *anantyau* <1.2>.
- *anantī* + *[j]as* → (*bahulam*) *anantyas* → (93) *anantyaḥ* <1.3>.

Because of the inclusion of the *trivikramas* (*khī* and *tī*) in the *sūtra* beginning *khya-tyābhyām* (132), *[ṅ]as[i]* and *[ṅ]as* are replaced by *us.*

- *kṛṣṇa-sukhī* + *[ṅ]as[i]* → (132) *kṛṣṇa-sukhī* + *us* → (*bahulam*) *kṛṣṇa-sukhyus* → (93) *kṛṣṇa-sukhyuḥ* <5.1>.
- *kṛṣṇa-sukhī* + *[ṅ]as* → (132) *kṛṣṇa-sukhī* + *us* → (*bahulam*) *kṛṣṇa-sukhyus* → (93) *kṛṣṇa-sukhyuḥ* <6.1>.

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48 This is an example of *kvacid anyad eva* (sometimes something else is done instead). In *viśva-nyau* <1.2> and so on the change to *iy* isn't done, nor is the usual *sūtra daśāvatārād am-śaśor a-rāma-haraḥ* (94) applied, rather something else, namely the change to *y,* is done instead.

➢ *anantī + [ṅ]as[i]* → (132) *anantī + us* → (*bahulam*) *anantyus* → (93) *anantyuḥ* <5.1>.
➢ *anantī + [ṅ]as* → (132) *anantī + us* → (*bahulam*) *anantyus* → (93) *anantyuḥ* <6.1>.

Bāla—In the verse beginning *kvacid pravṛttiḥ* in the *vṛtti,* the words *anyad eva* mean *apūrvam vidhānam* (a rule prescribing something not prescribed before). The word *bāhulaka* means *bahula* since it is formed by applying the *taddhita* suffix *ka* after the word *bahula* without a change in meaning (see also *viṣṇubhaktika* in *sūtra* 87). The word *pūrvācāryāḥ* (previous authorities) has to be supplied here. The etymology of the word *bahula* is *bahūn arthān lāti dadātīti bahulam,* "it is called *bahula* because it gives (*lāti*) many (*bahūn*) meanings."

Amṛta—The word *kṛṣṇa-sukhī* is derived in the following way: The suffix *[k]ya[n]* is applied after the form *kṛṣṇa-sukham* <2.1> in the sense of *kṛṣṇa-sukham icchati* (one who desires Kṛṣṇa's pleasure) by *yam icchati tasmāt kyan* (600). The *sūtras antaraṅga-svāder mahāhara eka-padatvārambhe* (601) and *a-dvayasya īḥ kyani* (602) are then applied and we get the *nāma-dhātu kṛṣṇa-sukhīya.* When the *kṛt* suffix *[k]vi[p]* is applied after this *nāma-dhātu,* the *sūtras a-rāma-haro rāma-dhātuke* (393), *ya-vayor haro vale* (*Bṛhat* 839), and *kevalasya pratyaya-ver haraḥ* (612) are applied and we end up with the word *kṛṣṇa-sukhī.* The word *anantī* is formed in the same way.

१३५ । नीराधाभ्यां ङेराम् ।

135. nī-rādhābhyāṁ ṅer ām

nī-rādhābhyām—after the word *nī* and after a *rādhā* (feminine *nāma* ending in *ā[p]*); *ṅeḥ*—of the *viṣṇubhakti [ṅ]i; ām*—the replacement *ām.*

After the word *nī* or after a *rādhā, [ṅ]i* is replaced by *ām.*

viśva-nyām viśva-nyoḥ viśva-nīṣu. atha ṛ-rāmāntāḥ. tatra pitṛ-śabdaḥ. ṛ-rāma-sakhibhyām ity-ādi pitā.

Vṛtti—➢ *viśva-nī + [ṅ]i* → (135) *viśva-nī + ām* → (*bahulam,* 50) *viśva-nyām* <7.1>.
➢ *viśva-nī + os* → (*bahulam*) *viśva-nyos* → (93) *viśva-nyoḥ* <7.2>.
➢ *viśva-nī + su[p]* → (108) *viśva-nīṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*viśva-nīḥ*	*viśva-nyau*	*viśva-nyaḥ*
dvitīyā	*viśva-nyam*	*viśva-nyau*	*viśva-nyaḥ*
tṛtīyā	*viśva-nyā*	*viśva-nībhyām*	*viśva-nībhiḥ*
caturthī	*viśva-nye*	*viśva-nībhyām*	*viśva-nībhyaḥ*
pañcamī	*viśva-nyaḥ*	*viśva-nībhyām*	*viśva-nībhyaḥ*
ṣaṣṭhī	*viśva-nyaḥ*	*viśva-nyoḥ*	*viśva-nyām*
saptamī	*viśva-nyām*	*viśva-nyoḥ*	*viśva-nīṣu*
sambodhana	*viśva-nīḥ*	*viśva-nyau*	*viśva-nyaḥ*

Now we begin the declension of the word *pitṛ* (father), a word ending in *ṛ-rāma:*

- *pitṛ + s[u]* → (127) *pitṛ + ā[c]* → (124) *pitā* <1.1>.

१३६ । ऋरामस्य गोविन्दः पाण्डवेषु ङौ च ।

136. ṛ-rāmasya govindaḥ pāṇḍaveṣu ṅau ca

ṛ-rāmasya—of *ṛ-rāma; govindaḥ—govinda; pāṇḍaveṣu*—when the *pāṇḍavas* follows; *ṅau*—when the *viṣṇubhakti [ṅ]i* follows; *ca*—and.

***Ṛ-rāma* takes *govinda* when a *pāṇḍava* or *[ṅ]i* follows.**

pitarau pitaraḥ. pitaram pitarau pitṝn. pitrā pitṛbhyām pitṛbhiḥ. pitre pitṛbhyām pitṛbhyaḥ.

VṚTTI—
- *pitṛ + au* → (136) *pitarau* <1.2>.
- *pitṛ + [j]as* → (136) *pitaras* → (93) *pitaraḥ* <1.3>.
- *pitṛ + am* → (136) *pitaram* <2.1>.
- *pitṛ + au* → (136) *pitarau* <2.2>.
- *pitṛ + [ś]as* → (94) *pitṛ + s* → (95) *pitṝs* → *pitṝn* <2.3>.
- *pitṛ + [ṭ]ā* → (52) *pitrā* <3.1>.
- *pitṛ + bhyām* → *pitṛbhyām* <3.2>.
- *pitṛ + bhis* → (93) *pitṛbhiḥ* <3.3>.
- *pitṛ + [ṅ]e* → (52) *pitre* <4.1>.
- *pitṛ + bhyām* → *pitṛbhyām* <4.2>.
- *pitṛ + bhyas* → (93) *pitṛbhyaḥ* <4.3>.

१३७ । ऋरामतो ङसिङसोरस्य उच् ।

137. ṛ-rāmato ṅasi-ṅasor asya uc

ṛ-rāmataḥ—after *ṛ-rāma; ṅasi-ṅasoḥ*—of the *viṣṇubhaktis [ṅ]as[i]* and *[ṅ]as; asya*—of the *a-rāma; uc*—the replacement *u[c].*

After *ṛ-rāma,* the *a* of *[ṅ]as[i]* and *[ṅ]as* is replaced by *u[c].*

pituḥ pitṛbhyām pitṛbhyaḥ. pituḥ pitroḥ pitṝṇām. pitari pitroḥ pitṛṣu.

Vṛtti—➢ *pitṛ* + *[ṅ]as[i]* → (137) *pitṛ* + *u[c]* + *s* → (124) *pitus* → (93) *pituḥ* <5.1>.
➢ *pitṛ* + *bhyām* → *pitṛbhyām* <5.2>.
➢ *pitṛ* + *bhyas* → (93) *pitṛbhyaḥ* <5.3>.
➢ *pitṛ* + *[ṅ]as* → (137) *pitṛ* + *u[c]* + *s* → (124) *pitus* → (93) *pituḥ* <6.1>.
➢ *pitṛ* + *os* → (52) *pitros* → (93) *pitroḥ* <6.2>.
➢ *pitṛ* + *ām* → (105) *pitṛ* + *n[uṭ]* + *ām* → *pitṛ* + *nām* → (107) *pitṝnām* → (111) *pitṝṇām* <6.3>.
➢ *pitṛ* + *[ṅ]i* → (136) *pitari* <7.1>.
➢ *pitṛ* + *os* → (52) *pitros* → (93) *pitroḥ* <7.2>.
➢ *pitṛ* + *su[p]* → *pitṛsu* → (108) *pitṛṣu* <7.3>.

१३८ । राधाविष्णुजनाभ्यामीपश्च त्रिविक्रमात्सोर्हरः ।

138. rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ

rādhā-viṣṇujanābhyām—after a *rādhā* (feminine *nāma* ending in *ā[p]*) or a *viṣṇujana; īpaḥ*—after a word ending in the *taddhita pratyaya ī[p]; ca*—and; *trivikramāt—trivikrama; soḥ*—of the *viṣṇubhakti s[u]; haraḥ*—deletion.

S[u]* is deleted when it comes after a *rādhā,* a *viṣṇujana,* or a word ending in *ī[p]* that is a *trivikrama.

buddhe govindaḥ, he pitaḥ. kartṛ-śabdasya bhedaḥ. kartā—

Vṛtti—➢ *pitṛ* + *s[u]* → (136) *pitar* + *s[u]* → (138) *pitar* → (93) *pitaḥ* <8.1>

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pitā*	*pitarau*	*pitaraḥ*
dvitīyā	*pitaram*	*pitarau*	*pitṝn*
tṛtīyā	*pitrā*	*pitṛbhyām*	*pitṛbhiḥ*
caturthī	*pitre*	*pitṛbhyām*	*pitṛbhyaḥ*
pañcamī	*pituḥ*	*pitṛbhyām*	*pitṛbhyaḥ*
ṣaṣṭhī	*pituḥ*	*pitroḥ*	*pitṝṇām*
saptamī	*pitari*	*pitroḥ*	*pitṛṣu*
sambodhana	*pitaḥ*	*pitarau*	*pitaraḥ*

The declension of the word *kartṛ* (doer) is different.

➢ *kartṛ + s[u]* → (127) *kartṛ + ā[c]* → (124) *kartā* <1.1>.

Amṛta—The word *īpaḥ* ("after the *taddhita pratyaya ī[p]*") really means *īb-antāt* (after a word ending in the *taddhita pratyaya ī[p]*), and the word *trivikramāt* is an adjective modifying the word *īpaḥ.* Because of the word *trivikramāt, s[u]* is not deleted if it comes after a word ending in *ī[p]* that is a *vāmana.* An example of this is *ati-striḥ* (he who surpasses a woman).

Saṁśodhinī—When feminine words ending in the *taddhita pratyaya ī[p]* are used in the masculine gender, as in the case of *ati-striḥ*, the *ī* of *ī[p]* becomes *vāmana* by *gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ* (939). In such cases, even though *s[u]* comes after a word ending in *ī[p],* it is not deleted because that *ī[p]* is not a *trivikrama ī[p].*

The declension of the word *nṛ* is the same as that of *pitṛ,* except that the <6.3> form can optionally be *nṛṇām* (*sūtra* 107).

१३९ । स्वसृतृल्तृन्प्रत्ययान्तानां वृष्णीन्द्रः सुवर्जं पाण्डवेषु ।

139. svasṛ-tṛl-tṛn-pratyayāntānāṁ vṛṣṇīndraḥ su-varjaṁ pāṇḍaveṣu

svasṛ—of the word *svasṛ* (sister); *tṛl-tṛn-pratyayāntānām*—and of words ending in the *kṛt pratyayas tṛ[l]* and *tṛ[n]; vṛṣṇīndraḥ—vṛṣṇīndra; su-varjam*—except the *viṣṇubhakti s[u]; pāṇḍaveṣu*—when the *pāṇḍavas* follow.

Both the word *svasṛ* and words ending in the *kṛt pratyayas tṛ[l]* or *tṛ[n]* undergo *vṛṣṇīndra* when any *pāṇḍava* except *s[u]* follows.

kartārau kartāraḥ. kartāram kartārau. yaduṣu pitṛ-vat. he kartaḥ. "neṣṭṛ-tvaṣṭṛ-tṛ-śabdāntās tṛl-tṛnn-antā budhair matāḥ. pitṛ-mātṛ-bhrātṛ-yātṛ-jāmātṛ-duhitṝr vinā." ai-rāmāntaḥ kṛṣṇa-rai-śabdaḥ—

Vṛtti—➢ *kartṛ + au* → (139) *kartārau* <1.2>.
➢ *kartṛ + [j]as* → (139) *kartāras* → (93) *kartāraḥ* <1.3>.
➢ *kartṛ + am* → (139) *kartāram* <2.1>.
➢ *kartṛ + au* → (139) *kartārau* <2.2>.

The word *kartṛ* follows the same pattern as the word *pitṛ* when the *yadus* follow.

➢ *kartṛ + s[u]* → (136) *kartar + s[u]* → (138) *kartar* → (93) *kartaḥ* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kartā*	*kartārau*	*kartāraḥ*
dvitīyā	*kartāram*	*kartārau*	*kartṝn*
tṛtīyā	*kartrā*	*kartṛbhyām*	*kartṛbhiḥ*
caturthī	*kartre*	*kartṛbhyām*	*kartṛbhyaḥ*
pañcamī	*kartuḥ*	*kartṛbhyām*	*kartṛbhyaḥ*
ṣaṣṭhī	*kartuḥ*	*kartroḥ*	*kartṝṇām*
saptamī	*kartari*	*kartroḥ*	*kartṛṣu*
sambodhana	*kartaḥ*	*kartārau*	*kartāraḥ*

VṚTTI—The words *neṣṭṛ* (the priest, in a *soma* sacrifice, who leads forward the wife of the sacrificer and prepares the *surā*) and *tvaṣṭṛ* (chariot-maker or name of Viśvakarma, the engineer of the demigods, or a name of the father of Viśva-rūpa) and words ending with *tṛ,* except the words *pitṛ* (father)*, mātṛ* (mother)*, bhrātṛ* (brother)*, yātṛ* (husband's brother's wife), *jāmātṛ* (son-in-law), and *duhitṛ* (daughter), are considered, by the learned, to end in *tṛ[l]* or *tṛ[n]*.

Now we begin the declension of the word *kṛṣṇa-rai* (the opulence of Kṛṣṇa), a word ending in *ai-rāma.*

१४० । राय आ सभोः ।

140. rāya ā sa-bhoḥ

rāyaḥ—of the word *rai* (opulence); *ā*—the replacement *ā-rāma; sa-bhoḥ*—when *sa-rāma* or *bha-rāma* follows.

The *ai* of the word *rai* becomes *ā-rāma* when any *viṣṇubhakti* beginning with *sa-rāma* or *bha-rāma* follows.

kṛṣṇa-rāḥ kṛṣṇa-rāyau kṛṣṇa-rāyaḥ. kṛṣṇa-rāyam ity-ādi. evaṁ rai-śabdaś ca. o-rāmānto go-śabdo balīvardādiṣu puṁ-liṅgaḥ—

VṚTTI—
➢ *kṛṣṇa-rai + s[u]* → (140) *kṛṣṇa-rās* → (93) *kṛṣṇa-rāḥ* <1.1>.
➢ *kṛṣṇa-rai + au* → (54) *kṛṣṇa-rāyau* <1.2>.
➢ *kṛṣṇa-rai + [j]as* → (54) *kṛṣṇa-rāyas* → (93) *kṛṣṇa-rāyaḥ* <1.3>.
➢ *kṛṣṇa-rai + am* → (54) *kṛṣṇa-rāyam* <2.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kṛṣṇa-rāḥ*	*kṛṣṇa-rāyau*	*kṛṣṇa-rāyaḥ*
dvitīyā	*kṛṣṇa-rāyam*	*kṛṣṇa-rāyau*	*kṛṣṇa-rāyaḥ*
tṛtīyā	*kṛṣṇa-rāyā*	*kṛṣṇa-rābhyām*	*kṛṣṇa-rābhiḥ*
caturthī	*kṛṣṇa-rāye*	*kṛṣṇa-rābhyām*	*kṛṣṇa-rābhyaḥ*
pañcamī	*kṛṣṇa-rāyaḥ*	*kṛṣṇa-rābhyām*	*kṛṣṇa-rābhyaḥ*
ṣaṣṭhī	*kṛṣṇa-rāyaḥ*	*kṛṣṇa-rāyoḥ*	*kṛṣṇa-rāyām*
saptamī	*kṛṣṇa-rāyi*	*kṛṣṇa-rāyoḥ*	*kṛṣṇa-rāsu*
sambodhana	*kṛṣṇa-rāḥ*	*kṛṣṇa-rāyau*	*kṛṣṇa-rāyaḥ*

Now we begin the declension of the word *go,* a word ending in *o-rāma. Go* is in the masculine gender when referring to a bull and so on.[49]

१४१ । ओ औ पाण्डवेषु ।

141. o au pāṇḍaveṣu

o—of *o-rāma; au*—the replacement *au-rāma; pāṇḍaveṣu*—when the *pāṇḍavas* follow.

***O-rāma* becomes *au-rāma* when the *pāṇḍavas* follow.**

gauḥ gāvau gāvaḥ.

VṚTTI—➢ *go + s[u]* → (141) *gaus* → (93) *gauḥ* <1.1>.
➢ *go + au* → (141) *gau + au* → (55) *gāvau* <1.2>.
➢ *go + [j]as* → (141) *gau + as* → (55) *gāvas* → (93) *gāvaḥ* <1.3>.

१४२ । ओ आ अम्शसोर्, न च सो नः ।

142. o ā am-śasor, na ca so naḥ

o—of *o-rāma; ā*—the replacement *ā-rāma; am-śasoḥ*—when the *viṣṇubhaktis am* and *[ś]as* follow; *na*—not; *ca*—and; *saḥ—sa-rāma; naḥ—na-rāma.*

***O-rāma* becomes *ā-rāma* when *am* or *[ś]as* follows, and the *s* of *[ś]as* does not become *n* by *sūtra* 95.**

gām gāvau gāḥ. gavā gobhyām gobhiḥ. gave gobhyām gobhyaḥ. e-obhyāṁ ṅasi ṅasor ity-ādinā a-rāma-haraḥ—goḥ gobhyām gobhyaḥ. goḥ gavoḥ gavām ity-ādi. sarva-vidhibhyo haro, harāt sarveśvarādeśo balavān. antaraṅgety-ādi

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49 The extra meanings covered by the words “and so on” here are described in *Saṁśodhinī* 882.

ca vidhāna-sāmarthyāt na sor haraḥ—he gauḥ. au-rāmānto glau-śabdaḥ—glauḥ glāvau glāva ity-ādi. iti sarveśvarāntāḥ puruṣottama-liṅgāḥ.

Vṛtti—
- *go + am* → (142) *gā + am* → (94) *gām* <2.1>.
- *go + au* → (141) *gau + au* → (55) *gāvau* <2.2>.
- *go + [ś]as* → (142) *gā + as* → (94) *gās* → (93) *gāḥ* <2.3>.
- *go + [ṭ]ā* → (55) *gavā* <3.1>.
- *go + bhyām* → *gobhyām* <3.2>.
- *go + bhis* → (93) *gobhiḥ* <3.3>.
- *go + [ṅ]e* → (55) *gave* <4.1>.
- *go + bhyām* → *gobhyām* <4.2>.
- *go + bhyas* → (93) *gobhyaḥ* <4.3>.
- *go + [ṅ]as[i]* → (121) *gos* → (93) *goḥ* <5.1>.
- *go + bhyām* → *gobhyām* <5.2>.
- *go + bhyas* → (93) *gobhyaḥ* <5.3>.
- *go + [ṅ]as* → (121) *gos* → (93) *goḥ* <6.1>.
- *go + os* → (55) *gavos* → (93) *gavoḥ* <6.2>.
- *go + ām* → (55) *gavām* <6.3>.

A *hara* is stronger than all the rules (*vidhi*), but the substitution of a *sarveśvara* is stronger than a *hara.* Because of this *paribhāṣā* and the *paribhāṣā antaraṅga-bahiraṅgayor antaraṅga-vidhir balavān* (*vṛtti* 51), the *viṣṇubhakti s[u]* is not deleted by *sūtra* 110 in the vocative case.

- *go + s[u]* → (141) *gaus* → (93) *gauḥ* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*gauḥ*	*gāvau*	*gāvaḥ*
dvitīyā	*gām*	*gāvau*	*gāḥ*
tṛtīyā	*gavā*	*gobhyām*	*gobhiḥ*
caturthī	*gave*	*gobhyām*	*gobhyaḥ*
pañcamī	*goḥ*	*gobhyām*	*gobhyaḥ*
ṣaṣṭhī	*goḥ*	*gavoḥ*	*gavām*
saptamī	*gavi*	*gavoḥ*	*goṣu*
sambodhana	*gauḥ*	*gāvau*	*gāvaḥ*

Now we begin the declension of the word *glau* (moon), a word ending in *au-rāma.*

- *glau + s[u]* → (93) *glauḥ* <1.1>.
- *glau + au* → (55) *glāvau* <1.2>.
- *glau + [j]as* → (55) *glāvas* → (93) *glāvaḥ* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*glauḥ*	*glāvau*	*glāvaḥ*
dvitīyā	*glāvam*	*glāvau*	*glāvaḥ*
tṛtīyā	*glāvā*	*glaubhyām*	*glaubhiḥ*
caturthī	*glāve*	*glaubhyām*	*glaubhyaḥ*
pañcamī	*glāvaḥ*	*glaubhyām*	*glaubhyaḥ*
ṣaṣṭhī	*glāvaḥ*	*glāvoḥ*	*glāvām*
saptamī	*glāvi*	*glāvoḥ*	*glauṣu*
sambodhana	*glauḥ*	*glāvau*	*glāvaḥ*

Thus ends the declension of masculine words ending in a *sarveśvara.*

Sarveśvarāntā lakṣmī-liṅgāḥ

Feminine words ending in a vowel

१४३ । तत्राबन्तलक्ष्मी राधासंज्ञा ।

143. tatrāb-anta-lakṣmī rādhā-saṁjñā

tatra—among the feminine words ending in a *sarveśvara*; *āp-anta-lakṣmī*—a feminine word ending in *ā[p]; rādhā-saṁjñā*—called *rādhā.*

Of the feminine words ending in a *sarveśvara,* a feminine word ending in *ā[p]* is called a *rādhā.*

tatra rādhā-śabdaḥ. rādhā-viṣṇujanābhyām iti—rādhā.

Vṛtti—Among the *rādhās* (feminine words ending in *ā[p]*) is the word *rādhā.*

➢ *rādhā* + *s[u]* → (138) *rādhā* <1.1>.

Saṁśodhinī—The *ā[p]* mentioned here can refer to the *taddhita pratyaya ā[p]* (*sūtra* 1081), the *kṛt pratyaya [ṅ]ā[p]* (*sūtra* 908), or the *āgama ā[p]* (*sūtra* 150). It can also refer to the *ā[p]* which is part of the *taddhita pratyaya tā[p]* (*sūtra* 1196) or to the *ā[p]* which is part of the *āgama syā[p]* (*sūtra* 255), and thus words like *sādhutā* (saintliness) that end in the *taddhita pratyaya tā[p]* and words like *sarvasyā* that end in the *āgama syā[p]* are also *rādhās.* But the words that end in the *āgamas ā[p]* and *syā[p]* are only *lākṣaṇika rādhās,* and thus, as explained in *vṛtti* 150, they do not follow *sūtra* 146 but only follow *sūtra* 135.

Amṛta—The etymology of the word *rādhā* is as follows: *rādhayati sarvathā pūrayati kṛṣṇa-vāñchām iti rādhā,* "Rādhā is so named because she completely fulfills (*rādhayati*) Kṛṣṇa's desires."

Saṁśodhinī—First, the *kṛt pratyaya a[t]* is applied after the *dhātu rādh[a] saṁsiddhau* (4P or 5P, to succeed, accomplish) by *pac-āder at* (821) to form the masculine word *rādha.* Then the feminine *taddhita pratyaya ā[p]* is applied after *rādha* by *kṛṣṇād āp* (1081) and the *a* of *rādha* is deleted by *a-i-dvayasya haro bhagavati* (1053). Thus we get the feminine word *rādhā.*

१४४ । राधाब्रह्मभ्यामौ ई ।

144. rādhā-brahmabhyām au ī

rādhā-brahmabhyām—after a *rādhā* or a *brahma* (neuter word); *au*—of the *viṣṇubhakti au; ī*—the replacement *ī.*

After a *rādhā* or a *brahma, au* is replaced by *ī.*

a-dvayam i-dvaye e—rādhe rādhāḥ. rādhām rādhe rādhāḥ.

Vṛtti—
- *rādhā + au* → (144) *rādhā + ī* → (43) *rādhe* <1.2>.
- *rādhā + [j]as* → (42) *rādhās* → (93) *rādhāḥ* <1.3>.
- *rādhā + am* → (94) *rādhā + m* → *rādhām* <2.1>.
- *rādhā + au* → (144) *rādhā + ī* → (43) *rādhe* <2.2>.
- *rādhā + [ś]as* → (94) *rādhā + s* → (93) *rādhāḥ* <2.3>.

१४५ । राधाया ए टौसोर्बुद्धे च ।

145. rādhāyā e ṭausor buddhe ca

rādhāyāḥ—of a *rādhā; e*—the replacement *e-rāma; ṭā-osoḥ*—when the *viṣṇubhaktis [ṭ]ā* and *os* follow; *buddhe*—when *buddha* follows; *ca*—and.

The final *ā* of a *rādhā* becomes *e* when *[ṭ]ā, os,* or *buddha* follows.

e ay—rādhayā rādhābhyām rādhābhiḥ.

Vṛtti—
- *rādhā + [ṭ]ā* → (145) *rādhe + [ṭ]ā* → (54) *rādhayā* <3.1>.
- *rādhā + bhyām* → *rādhābhyām* <3.2>.
- *rādhā + bhis* → (93) *rādhābhiḥ* <3.3>.

१४६ । राधातो याप्वृष्णिषु ।

146. rādhāto yāp vṛṣṇiṣu

rādhātaḥ—after a *rādhā; yāp*—the *āgama yā[p]; vṛṣṇiṣu*—when the *vṛṣṇis* follow.

When the *vṛṣṇis* follow, *yā[p]* is inserted after a *rādhā*.

e-dvaye ai—rādhāyai rādhābhyām rādhābhyaḥ. rādhāyāḥ rādhābhyām rādhābhyaḥ. rādhāyāḥ rādhayoḥ rādhānām. ṅerām, lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam iti na nuṭ—rādhāyām rādhayoḥ rādhāsu. sambodhane—prakṛty-āśritaṁ, prakṛtāv api pūrva-pūrvam antaraṅgaṁ, prakṛter bahir-āśritaṁ bahiraṅgaṁ, sv-alpāśritam antaraṅgaṁ, bahv-āśritaṁ bahiraṅgam. antaraṅga-bahiraṅgayor antaraṅga-vidhir balavān iti nyāyena prathamam etve kṛte e-o-vāmanebhyo buddhasyādarśanam iti he rādhe.

VṚTTI—

- *rādhā + [ṅ]e* → (146) *rādhā + yā[p] + [ṅ]e* → (48) *rādhāyai* <4.1>.
- *rādhā + bhyām* → *rādhābhyām* <4.2>.
- *rādhā + bhyas* → (93) *rādhābhyaḥ* <4.3>.
- *rādhā + [ṅ]as[i]* → (146) *rādhā + yā[p] + [ṅ]as[i]* → (42) *rādhāyāḥ* <5.1>.
- *rādhā + bhyām* → *rādhābhyām* <5.2>.
- *rādhā + bhyas* → (93) *rādhābhyaḥ* <5.3>.
- *rādhā + [ṅ]as* → (146) *rādhā + yā[p] + [ṅ]as* → (42) *rādhāyāḥ* <6.1>.
- *rādhā + os* → (145) *rādhe + os* → (54) *rādhayos* → (93) *rādhayoḥ* <6.2>.
- *rādhā + ām* → (105) *rādhā + n[uṭ] + ām* → *rādhānām* <6.3>.

***[Ṅ]i* is replaced by *ām* by *sūtra* 135, but *n[uṭ]* is not inserted in accordance with the maxim *lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam* (*vṛtti* 55).**

- *rādhā + [ṅ]i* → (146) *rādhā + yā[p] + [ṅ]i* → (135) *rādhāyā + ām* → (42) *rādhāyām* <7.1>.
- *rādhā + os* → (145) *rādhe + os* → (54) *rādhayos* → (93) *rādhayoḥ* <7.2>.
- *rādhā + su[p]* → *rādhāsu* <7.3>.

In the vocative case we have to consider the following *nyāya:* "A rule that applies to the *prakṛti* is called *antaraṅga.* And among such rules, a rule that applies earlier in the *prakṛti* is called *antaraṅga.* A rule that applies to something outside the *prakṛti* (a *pratyaya* or a *viṣṇu*) is called *bahiraṅga.* A rule that applies in fewer cases is called *antaraṅga,* and a rule that applies in more cases is called *bahiraṅga.* Out of an *antaraṅga* rule and a *bahiraṅga* rule, the *antaraṅga* rule is stronger." Thus when the change to *e-rāma* [by *sūtra* 145] is done in accordance with this *nyāya, e-o-vāmanebhyo buddhasyādarśanam* (110) is applied, and we get: *he rādhe* <8.1>.

- *rādhā + s[u]* → (145) *rādhe + s[u]* → (110) *rādhe* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*rādhā*	*rādhe*	*rādhāḥ*
dvitīyā	*rādhām*	*rādhe*	*rādhāḥ*
tṛtīyā	*rādhayā*	*rādhābhyām*	*rādhābhiḥ*
caturthī	*rādhāyai*	*rādhābhyām*	*rādhābhyaḥ*
pañcamī	*rādhāyāḥ*	*rādhābhyām*	*rādhābhyaḥ*
ṣaṣṭhī	*rādhāyāḥ*	*rādhayoḥ*	*rādhānām*
saptamī	*rādhāyām*	*rādhayoḥ*	*rādhāsu*
sambodhana	*rādhe*	*rādhe*	*rādhāḥ*

Amṛta—Someone might argue, "In the seventh case singular, when the change to *ām* is made by *nī-rādhābhyāṁ ṅer ām* (135), why is *n[uṭ]* not applied by *vāmana-gopī-rādhābhyo nuḍ āmi* (105)?" In answer to this, Jīva Gosvāmī speaks the maxim beginning with *lākṣaṇika.* In this case *n[uṭ]* is not applied because *ām* is not primary (*pratipadokta*) but secondary (*lākṣaṇika*) as it is ordained in the place of *[ṅ]i.*

Someone might argue, "*S[u]* is deleted regardless of whether the final *ā* of a *rādhā* becomes *e* when *buddha* follows (by *sūtra* 145) or not. Therefore, because the deletion of *s[u]* is *nitya* (constant), it should take place first by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138) (and not later by *e-o-vāmanebhyo buddhasyādarśanam* (110)). Why then is *s[u]* deleted only after applying *sūtra* 145?" The answer to this is as follows: *mātṛ-vat paribhāṣā hi neṣṭaṁ virudhyate,* "because a *paribhāṣā* is like a mother, it does not obstruct the desired form."

Saṁśodhinī—The *paribhāṣā* obstructing the desired form *rādhe* <8.1> is *nityānityayor nityaḥ* (*vṛtti* 50). Therefore Jīva Gosvāmī supplies another *paribhāṣā* which is favorable for achieving the desired form. This *paribhāṣā*, *antaraṅga-bahiraṅgayor antaraṅga-vidhir balavān,* overrules *nityānityayor nityaḥ* since an *antaraṅga* rule is stronger than a *nitya* rule in accordance with the phrase *teṣu cottarottaraḥ* (*vṛtti* 50).

Bāla—Here *sūtra* 145 is *antaraṅga* because it applies to the *prakṛti* and because it applies to less things. It applies in less cases because only the final *ā* of a *rādhā* becomes *e. Sūtra* 138, however, is *bahiraṅga* because it applies to something outside the *prakṛti* (in this case the *pratyaya s[u]*) and because it applies to many things. It applies in many cases because *s[u]* is deleted after a *rādhā* and so on.

१४७ । अम्बादीनां गोप्याश्च वामनो बुद्धे ।

147. ambādīnāṁ gopyāś ca vāmano buddhe

ambā-ādīnām—of the words headed by *ambā* (namely *ambā, akkā, allā, appā,* and *abbā,* which all mean "mother"); *gopyāḥ*—of a *gopī* (feminine word ending in *ī* or *ū*); *ca*—and; *vāmanaḥ*—the change to *vāmana; buddhe*—when *buddha* follows.

The final *varṇa* of the *ambādis* and the final *varṇa* of a *gopī* become *vāmanas* when *buddha* follows.

he amba he akka he alla he appa he abba. eta evāmbādayaḥ. atha jarā—

Vṛtti—
- *ambā + s[u]* → (147) *amba + s[u]* → (110) *amba* <8.1>.
- *akkā + s[u]* → (147) *akka + s[u]* → (110) *akka* <8.1>.
- *allā + s[u]* → (147) *alla + s[u]* → (110) *alla* <8.1>.
- *appā + s[u]* → (147) *appa + s[u]* → (110) *appa* <8.1>.
- *abbā + s[u]* → (147) *abba + s[u]* → (110) *abba* <8.1>.

Now we begin the declension of the word *jarā* (old age).

१४८ । जराया जरस्वा सर्वेश्वरे ।

148. jarāyā jaras vā sarveśvare

jarāyāḥ—of the word *jarā; jaras*—the replacement *jaras; vā*—optionally; *sarveśvare*—when a *sarveśvara* follows.

The word *jarā* is optionally replaced by *jaras* when a *viṣṇubhakti* beginning with a *sarveśvara* follows.

jarā, jarasau jare, jarasī iti kecit. jarasaḥ jarāḥ. jarasam jarām ity-ādi. evam a-rāmānta-nirjara-śabdasyāpi jareti bhāgasya vikalpenādeśo jñeyaḥ; varṇena vidhau tad-antasya kāryaṁ syān nāmnā tu kvacid iti nirdiśyamānānām ādeśinām ādeśā iti. eka-deśa-vikṛtam ananya-vad iti ca nyāyebhyaḥ. nirjarasau nirjarau, nirjarasaḥ nirjarāḥ ity-ādi. nirjareṇa nirjarasā, nirjarasina ity eke. nirjaraiḥ nirjarasaiḥ. nirjarāt nirjarasaḥ. nirjarasād iti kecit. viśva-pā puruṣottama-viśvapā-śabda-vat.

Vṛtti—
- *jarā + s[u]* → (138) *jarā* <1.1>.
- *jarā + au* → (two options by 148):

  1) (*jarā* is replaced by *jaras*) *jarasau* <1.2>

  2) (*jarā* isn't replaced by *jaras*, 144) *jarā + ī* → (43) *jare* <1.2>.

Some say the form should be *jarasī* <1.2>.

➢ *jarā + [j]as* → (two options by 148):
1) (*jarā* is replaced by *jaras*) *jarasas* → (93) *jarasaḥ* <1.3>.
2) (*jarā* isn't replaced by *jaras*, 42) *jarās* → (93) *jarāḥ* <1.3>.

➢ *jarā + am* → (two options by 148):
1) (*jarā* is replaced by *jaras*) *jarasam* <2.1>.
2) (*jarā* isn't replaced by *jaras*, 94) *jarām* <2.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*jarā*	*jare / jarasau / jarasī*	*jarāḥ / jarasaḥ*
dvitīyā	*jarām / jarasam*	*jare / jarasau / jarasī*	*jarāḥ / jarasaḥ*
tṛtīyā	*jarayā / jarasā*	*jarābhyām*	*jarābhiḥ*
caturthī	*jarāyai / jarase*	*jarābhyām*	*jarābhyaḥ*
pañcamī	*jarāyāḥ / jarasaḥ*	*jarābhyām*	*jarābhyaḥ*
ṣaṣṭhī	*jarāyāḥ / jarasaḥ*	*jarayoḥ / jarasoḥ*	*jarāṇām / jarasām*
saptamī	*jarāyām / jarasi*	*jarayoḥ / jarasoḥ*	*jarāsu*
sambodhana	*jare*	*jare / jarasau / jarasī*	*jarāḥ / jarasaḥ*

In the same way, one should know that the *jara* portion of the word *nirjara* (demigod), a masculine word ending in *a-rāma,* is also optionally replaced by *jaras* in accordance with the following three maxims: "(1) In a *vidhi-sūtra,* a grammatical operation prescribed in reference to a particular *varṇa* also applies to something ending in that *varṇa,* but a grammatical operation prescribed in reference to a particular *nāma* only sometimes applies to something ending in that *nāma*. (2) Substitutes only replace originals that are directly mentioned. (3) That which is deficient in one place is not considered a different thing."

➢ *nirjara + au* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjarasau* <1.2>
2) (*jara* isn't replaced by *jaras*, 50) *nirjarau* <1.2>.

➢ *nirjara + [j]as* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjarasas* → (93) *nirjarasaḥ* <1.3>
2) (*jara* isn't replaced by *jaras*, 42) *nirjarās* → (93) *nirjarāḥ* <1.3>.

➢ *nirjara + [ṭ]ā* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjarasā* <3.1>
2) (*jara* isn't replaced by *jaras*, 97) *nirjara + ina* → (43) *nirjarena* → (111) *nirjareṇa* <3.1>.
Some say that the form should be *nirjarasina* <3.1>.

➢ *nirjara + bhis* → (99) *nirjara + ais* → (48) *nirjarais* → (93) *nirjaraiḥ* <3.3>.
Some say that the form should be *nirjarasaiḥ* <3.3>.

➢ *nirjara + [ṅ]as[i]* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjarasas* → (93) *nirjarasaḥ* <5.1>
2) (*jara* isn't replaced by *jaras*, 102) *nirjara + āt* → (42) *nirjarāt* <5.1>.
Some say that the form should be *nirjarasāt* <5.1>.

The feminine word *viśva-pā* is declined in the same way as the masculine word *viśva-pā.*

AMṚTA—The masculine word *nirjara* is mentioned here, in the section dealing with feminine words, in order to show that it undergoes the same replacement as *nirjarā*.

An example when a grammatical operation prescribed in reference to a particular *varṇa* also applies to something ending in that *varṇa* is the *sūtra e-o-vāmanebhyo buddhasyādarśanam* (110). Here *buddha* disappears after something ending in *e, o,* or a *vāmana* and thus we get *he hare* <8.1>, *he viṣṇo* <8.1>, and *he kṛṣṇa* <8.1>. An example when a grammatical operation prescribed in reference to a particular *nāma* also applies to something ending in that *nāma* is the replacement of *jara* by *jaras* in the word *nirjara.*

To avoid the replacement *jaras* replacing the entire word *nirjara,* Jīva Gosvāmī speaks the second *paribhāṣā* beginning with *nirdiśyamānānām.* This means that the substitute replaces as much of an *atidiśyamāna* word (a word to which a rule applies by extended application) as is directly mentioned. Here the directly mentioned original word is *jarā.* The replacement *jaras,* therefore, only replaces the *jara* portion of the *atidiśyamāna* word *nirjara.* One may doubt, "Why is the replacement of the word *jarā,* a word ending in *ā-rāma,* employed in connection with the word *nirjara,* a word ending in *a-rāma?*" To answer this question, Jīva Gosvāmī speaks the third *paribhāṣā* beginning with *eka-deśa.*

१४९ । अत्र निशानासिकयोर्निश्नसावादेशौ यदुषु वा वाच्यौ ।

149. atra niśā-nāsikayor niś-nasāv ādeśau yaduṣu vā vācyau

atra—in this connection; *niśā-nāsikayoḥ*—of the words *niśā* (night) and *nāsikā* (nose); *niś-nasau*—*niś* and *nas; ādeśau*—the replacements; *yaduṣu*—when the *yadus* follow; *vā*—optionally; *vācyau*—should be stated.

In this connection, the words *niśā* and *nāsikā* are optionally replaced by *niś* and *nas* respectively when a *yadu* follows.

prayogāś ca pakṣe viṣṇujanānta-vaj jñeyāḥ. yathā—niśaḥ niśā nijbhyām ityādi. i-rāmānto bhakti-śabdaḥ. tasya pāṇḍaveṣu hari-śabda-vat. śasi—bhaktīḥ. puṁsīti viśeṣaṇān na-rāmo na syāt. na tu lakṣmyām iti na nādeśaḥ—bhaktyā bhaktibhyām bhaktibhiḥ.

VṚTTI—When this replacement is done, the declension is the same as that of a word ending in a *viṣṇujana.* For example:

- *niśā* + *[ś]as* → (149) *niśas* → (93) *niśaḥ* <2.3>.
- *niśā* + *[ṭ]ā* → (149) *niśā* <3.1>.
- *niśā* + *bhyām* → (149) *niś* + *bhyām* → (179, *śasya jo mantavyaḥ* (*vṛtti* 188)) *nijbhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*niśā*	*niśe*	*niśāḥ*
dvitīyā	*niśām*	*niśe*	*niśāḥ / niśaḥ*
tṛtīyā	*niśayā / niśā*	*niśābhyām / nijbhyām*	*niśābhiḥ / nijbhiḥ*
caturthī	*niśāyai / niśe*	*niśābhyām / nijbhyām*	*niśābhyaḥ / nijbhyaḥ*
pañcamī	*niśāyāḥ / niśaḥ*	*niśābhyām / nijbhyām*	*niśābhyaḥ / nijbhyaḥ*
ṣaṣṭhī	*niśāyāḥ / niśaḥ*	*niśayoḥ / niśoḥ*	*niśānām / niśām*
saptamī	*niśāyām / niśi*	*niśayoḥ / niśoḥ*	*niśāsu / nicśu / nicchu*
sambodhana	*niśe*	*niśe*	*niśāḥ*

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*nāsikā*	*nāsike*	*nāsikāḥ*
dvitīyā	*nāsikām*	*nāsike*	*nāsikāḥ / nasaḥ*
tṛtīyā	*nāsikayā / nasā*	*nāsikābhyām / nobhyām*	*nāsikābhiḥ / nobhiḥ*
caturthī	*nāsikāyai / nase*	*nāsikābhyām / nobhyām*	*nāsikābhyaḥ / nobhyaḥ*
pañcamī	*nāsikāyāḥ / nasaḥ*	*nāsikābhyām / nobhyām*	*nāsikābhyaḥ / nobhyaḥ*
ṣaṣṭhī	*nāsikāyāḥ / nasaḥ*	*nāsikayoḥ / nasoḥ*	*nāsikānām / nasām*
saptamī	*nāsikāyām / nasi*	*nāsikayoḥ / nasoḥ*	*nāsikāsu / naḥsu*
sambodhana	*nāsike*	*nāsike*	*nāsikāḥ*

Now we begin the declension of the word *bhakti* (devotion; division), a word ending in *i-rāma.* The word *bhakti* is declined like the word *hari* when the *pāṇḍavas* follow. When *[ś]as* is applied, we get *bhaktīḥ* <2.3>. Due to the specific mention of the word *puṁsi* in *sūtra* 95, the change to *na-rāma* does not take place here.

➢ *bhakti* + *[ś]as* → (94) *bhakti* + *s* → (95) *bhaktīs* → (93) *bhaktīḥ* <2.3>.

And due to the clause *na tu lakṣmyām* in *sūtra* 120, *[ṭ]ā* is not replaced by *nā* here:

➢ *bhakti* + *[ṭ]ā* → (50) *bhaktyā* <3.1>.
➢ *bhakti* + *bhyām* → *bhaktibhyām* <3.2>.
➢ *bhakti* + *bhis* → (93) *bhaktibhiḥ* <3.3>.

१५० । हरित आप्वा वृष्णिषु लक्ष्म्यां, नित्यं गोप्याः ।

150. harita āp vā vṛṣṇiṣu lakṣmyāṁ, nityaṁ gopyāḥ

haritaḥ—after a *hari; āp*—*ā[p]; vā*—optionally; *vṛṣṇiṣu*—when the *vṛṣṇis* follow; *lakṣmyām*—in the feminine gender; *nityam*—always; *gopyāḥ*—after a *gopī.*

***Ā[p]* is optionally applied after a *hari* in the feminine gender when a *vṛṣṇi* follows, but it is always applied after a *gopī* when a *vṛṣṇi* follows.**

vṛṣṇi-nimittāpo na yāp—bhaktyai bhaktaye bhaktibhyām bhaktibhyaḥ. bhaktyāḥ bhakteḥ bhaktibhyām bhaktibhyaḥ. bhaktyāḥ bhakteḥ bhaktyoḥ bhaktīnām. āb-ante 'pi nī-rādhābhyāṁ ṅer ām—bhaktyām bhaktau bhaktyoḥ bhaktiṣu. he bhakte. atha dhenu-śabdaḥ—dhenuḥ dhenū dhenavaḥ. dhenum dhenū dhenūḥ ity-ādi. vṛṣṇiṣu dhenvai dhenave, dhenvāḥ dhenoḥ. dhenvām dhenau. atra hareḥ sva-bhāva-lakṣmītve saty eveti vācyam. tena neha—priya-haraye priya-viṣṇave śriyai. evaṁ priya-triḥ. śasi—priya-harīḥ. nādeśas tu na—priya-haryā. tri-śabdasya lakṣmyām—

VṚTTI—*Yā[p]* is not applied after the *ā[p]* caused by a *vṛṣṇi.*

➢ *bhakti* + *[ṅ]e* → (two options by 150):
1) (*ā[p]* is applied) *bhakti* + *ā[p]* + *[ṅ]e* → (50) *bhaktyā* + *e* → (48) *bhaktyai* <4.1>
2) (*ā[p]* is not applied, 119) *bhakte* + *e* → (54) *bhaktaye* <4.1>.

➢ *bhakti* + *bhyām* → *bhaktibhyām* <4.2>.
➢ *bhakti* + *bhyas* → (93) *bhaktibhyaḥ* <4.3>.
➢ *bhakti* + *[ṅ]as[i]* → (two options by 150):
1) (*ā[p]* is applied) *bhakti* + *ā[p]* + *[ṅ]as[i]* → (50) *bhaktyā* + *as* → (42) *bhaktyās* → (93) *bhaktyāḥ* <5.1>
2) (*ā[p]* is not applied, 119) *bhakte* + *as* → (121) *bhaktes* → (93) *bhakteḥ* <5.1>.

- *bhakti + bhyām* → *bhaktibhyām* <5.2>.
- *bhakti + bhyas* → (93) *bhaktibhyaḥ* <5.3>.
- *bhakti + [ṅ]as* → (two options by 150):

1) (*ā[p]* is applied) *bhakti + ā[p] + [ṅ]as* → (50) *bhaktyā + as* → (42) *bhaktyās* → (93) *bhaktyāḥ* <6.1>
2) (*ā[p]* is not applied, 119) *bhakte + as* → (121) *bhaktes* → (93) *bhakteḥ* <6.1>.

- *bhakti + os* → (50) *bhaktyos* → (93) *bhaktyoḥ* <6.2>.
- *bhakti + ām* → (105) *bhakti + n[uṭ] + ām* → *bhakti + nām* → (107) *bhaktīnām* <6.3>.

Nī-rādhābhyāṁ ṅer ām* (135) also applies to words ending in *ā[p]:

- *bhakti + [ṅ]i* → (two options by 150):

1) (*ā[p]* is applied) *bhakti + ā[p] + [ṅ]i* → (50) *bhaktyā + [ṅ]i* → (135) *bhaktyā + ām* → (42) *bhaktyām* <7.1>
2) (*ā[p]* is not applied, 122) *bhakti + au[c]* → (124) *bhaktau* <7.1>.

- *bhakti + os* → (50) *bhaktyos* → (93) *bhaktyoḥ* <7.2>.
- *bhakti + su[p]* → (108) *bhaktiṣu* <7.3>.
- *bhakti + s[u]* → (119) *bhakte + s[u]* → (110) *bhakte* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*bhaktiḥ*	*bhaktī*	*bhaktayaḥ*
dvitīyā	*bhaktim*	*bhaktī*	*bhaktīḥ*
tṛtīyā	*bhaktyā*	*bhaktibhyām*	*bhaktibhiḥ*
caturthī	*bhaktaye / bhaktyai*	*bhaktibhyām*	*bhaktibhyaḥ*
pañcamī	*bhakteḥ / bhaktyāḥ*	*bhaktibhyām*	*bhaktibhyaḥ*
ṣaṣṭhī	*bhakteḥ / bhaktyāḥ*	*bhaktyoḥ*	*bhaktīnām*
saptamī	*bhaktau / bhaktyām*	*bhaktyoḥ*	*bhaktiṣu*
sambodhana	*bhakte*	*bhaktī*	*bhaktayaḥ*

Now we begin the declension of the word *dhenu* (cow).

- *dhenu + s[u]* → (93) *dhenuḥ* <1.1>.
- *dhenu + au* → (116) *dhenu + u* → (42) *dhenū* <1.2>.
- *dhenu + [j]as* → (119) *dheno + as* → (55) *dhenavas* → (93) *dhenavaḥ* <1.3>.
- *dhenu + am* → (94) *dhenum* <2.1>.
- *dhenu + au* → (116) *dhenu + u* → (42) *dhenū* <1.2>.
- *dhenu + [ś]as* → (94) *dhenu + s* → (95) *dhenūs* → (93) *dhenūḥ* <1.3>.

➢ *dhenu* + *[ṅ]e* → (two options by 150):
1) (*ā[p]* is applied) *dhenu* + *ā[p]* + *[ṅ]e* → (51) *dhenvā* + *e* → (48) *dhenvai* <4.1>
2) (*ā[p]* is not applied, 119) *dheno* + *e* → (55) *dhenave* <4.1>.

➢ *dhenu* + *[ṅ]as[i]* → (two options by 150):
1) (*ā[p]* is applied) *dhenu* + *ā[p]* + *[ṅ]as[i]* → (51) *dhenvā* + *as* → (42) *dhenvās* → (93) *dhenvāḥ* <5.1>
2) (*ā[p]* isn't applied, 119) *dheno* + *as* → (121) *dhenos* → (93) *dhenoḥ* <5.1>.

➢ *dhenu* + *[ṅ]as* → (two options by 150):
1) (*ā[p]* is applied) *dhenu* + *ā[p]* + *[ṅ]as* → (51) *dhenvā* + *as* → (42) *dhenvās* → (93) *dhenvāḥ* <6.1>
2) (*ā[p]* is not applied, 119) *dheno* + *as* → (121) *dhenos* → (93) *dhenoḥ* <6.1>.

➢ *dhenu* + *[ṅ]i* → (two options by 150):
1) (*ā[p]* is applied) *dhenu* + *ā[p]* + *[ṅ]i* → (51) *dhenvā* + *[ṅ]i* → (135) *dhenvā* + *ām* → (42) *dhenvām* <7.1>
2) (*ā[p]* is not applied, 122) *dhenu* + *au[c]* → (124) *dhenau* <7.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*dhenuḥ*	*dhenū*	*dhenavaḥ*
dvitīyā	*dhenum*	*dhenū*	*dhenūḥ*
tṛtīyā	*dhenvā*	*dhenubhyām*	*dhenubhiḥ*
caturthī	*dhenave / dhenvai*	*dhenubhyām*	*dhenubhyaḥ*
pañcamī	*dhenoḥ / dhenvāḥ*	*dhenubhyām*	*dhenubhyaḥ*
ṣaṣṭhī	*dhenoḥ / dhenvāḥ*	*dhenvoḥ*	*dhenūnām*
saptamī	*dhenau / dhenvām*	*dhenvoḥ*	*dhenuṣu*
sambodhana	*dheno*	*dhenū*	*dhenavaḥ*

In this regard, the current *sūtra* is applied only when a *hari* is naturally in the feminine gender. Thus, it is not applied in *priya-haraye śriyai* <4.1> (unto the goddess of fortune for whom Hari is dear) or *priya-viṣṇave śriyai* <4.1> (unto the goddess of fortune for whom Viṣṇu is dear). It is also not applied to the word *priya-tri.* When *[ś]as* is applied we get *priya-harīḥ* <2.3>. The replacement *nā* is also not applied and thus we get *priya-haryā* <3.1>. The word *tri* undergoes the following changes in the feminine gender. [See the next *sūtra.*]

Amṛta—*Yā[p]* is not applied after the *ā[p]* caused by a *vṛṣṇi* because a word ending in that *ā[p]* is *lākṣaṇika* (*vṛtti* 50) and therefore not a *rādhā*.

Someone might argue, "In the seventh case singular, *ām* is ordained in the place of *[ṅ]i* by accepting that a word ending in the *ā[p]* caused by a *vṛṣṇi* is called *rādhā*. But why isn't such a word *lākṣaṇika* there also?" The answer is that in that case the *ām* ordained by *nī-rādhābhyām ṅer ām* (135) is a *viriñci,* but in this case, *yā[p]* is a *viṣṇu* because it is ordained in between the *prakṛti* and *pratyaya.* Although, in the seventh case singular, the word ending in the *ā[p]* caused by a *vṛṣṇi* is *lākṣaṇika*, there is no fault in replacing *[ṅ]i* with *ām* because the following maxim allows it. *Viriñcir lākṣaṇikatvaṁ sahate kvacin na viṣṇuḥ:* "A *viriñci* may sometimes defy the rule of *lākṣaṇika,* a *viṣṇu* may not."

Saṁśodhinī—Words like *priya-hari, priya-viṣṇu, priya-tri,* and so on, are not considered naturally feminine because they only assume the feminine gender when used in *bahuvrīhi* compounds. In such instances, the emphasis of meaning is on another word: Jīva Gosvāmīas showed this with the examples *priya-haraye śriyai* and *priya-viṣṇave śriyai*.

१५१ । लक्ष्मीस्थयोस्त्रिचतुरोस्तिसृचतसृ विष्णुभक्तौ ।

151. lakṣmī-sthayos tri-caturos tisṛ-catasṛ viṣṇubhaktau

lakṣmī-sthayoḥ—occuring in the feminine gender; *tri-caturoḥ*—of the words *tri* (three) and *catur* (four); *tisṛ-catasṛ*—the replacements *tisṛ* and *catasṛ; viṣṇubhaktau*—when a *viṣṇubhakti* follows.

When the words *tri* and *catur* are used in the feminine gender and a *viṣṇubhakti* follows, they are replaced by *tisṛ* and *catasṛ* respectively.

***Amṛta*—**Why do we say, "when a *viṣṇubhakti* follows"? Consider *tritvam* and *catuṣṭayam.*

१५२ । तिसृचतस्रो रः सर्वेश्वरे ।

152. tisṛ-catasro raḥ sarveśvare

tisṛ-catasroḥ—of the words *tisṛ* and *catasṛ; raḥ*—the replacement *ra-rāma; sarveśvare*—when a *sarveśvara* follows.

The *ṛ* of the words *tisṛ* and *catasṛ* becomes *r* when a *viṣṇubhakti* beginning with a *sarveśvara* follows.

govinda-trivikramo-rāmāṇām apavādaḥ. ṣatve kevala-sa-rāmo viriñcir gṛhītaḥ. tisraḥ tisraḥ tisṛbhiḥ tisṛbhyaḥ tisṛbhyaḥ. āmi tu na tisṛ-catasror iti jñāpakāt nuḍ eva—tisṛṇām tisṛṣu. ī-rāmānto gopī-śabdaḥ; īb iti lakṣmī-vihita-pratyayaḥ—

VṚTTI—This *sūtra* is an *apavāda* of the *govinda, trivikrama,* and *u-rāma.* Regarding the change to *ṣa-rāma* [by *sūtra* 108], only a *viriñci* comprised solely of *sa-rāma* is accepted.

- *tri + [j]as* → (151) *tisṛ + as* → (152) *tisras* (93) *tisraḥ* <1.3>.
- *tri + [ś]as* → (151) *tisṛ + as* → (152) *tisras* (93) *tisraḥ* <2.3>.
- *tri + bhis* → (151) *tisṛ + bhis* → (93) *tisṛbhiḥ* <3.3>.
- *tri + bhyas* → (151) *tisṛ + bhyas* → (93) *tisṛbhyaḥ* <4.3>.
- *tri + bhyas* → (151) *tisṛ + bhyas* → (93) *tisṛbhyaḥ* <5.3>.

But when *ām* follows, *n[uṭ]* is certainly applied because of the *jñāpaka* (indicator)[50] *na tisṛ-catasroḥ* [in *sūtra* 107]:

- *tri + ām* → (151) *tisṛ + ām* → (105) *tisṛ + n[uṭ] + ām* *tisṛnām* → (111) *tisṛṇām* <6.3>.
- *tri + su[p]* → (151) *tisṛ + su* → (108) *tisṛṣu* <7.3>.

case	***bahu-vacana***
prathamā	*tisraḥ*
dvitīyā	*tisraḥ*
tṛtīyā	*tisṛbhiḥ*
caturthī	*tisṛbhyaḥ*
pañcamī	*tisṛbhyaḥ*
ṣaṣṭhī	*tisṛṇām*
saptamī	*tisṛṣu*

Now we begin the declension of the word *gopī* (cowherd woman), a word ending in *ī-rāma. Ī[p]* is a *taddhita pratyaya* that is ordained in the feminine gender.

AMṚTA—*Govinda* would usually be applied by *ṛ-rāmasya govindaḥ pāṇḍaveṣu ṅau ca* (136), *trivikrama* would usually be applied by *daśāvatārasya trivikramo śasi* (95), and the change to *u-rāma* would usually be applied by *ṛ-rāmato ṅasi-ṅasor asya uc* (137). The current *sūtra,* however, blocks all of these. In the *sūtra* ordaining the change to *ṣa-rāma*, only a *viriñci* comprised solely of *sa-rāma* is accepted by the phrase *pratyaya-viriñci-sasya ṣaḥ*. The *sa-rāmas* of the *viriñcis tisṛ* and *catasṛ* do not become *ṣa-rāmas* because of the presence of other *varṇas* besides the *sa-rāmas.*

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50 A *jñāpaka* is an expression or rule that implies something more than what it directly states.

Someone might argue, “Because of the general statement ’when a *sarveśvara* follows,’ in the sixth case plural, the final *varṇa* of the words *tisṛ* and *catasṛ* should definitely become *r.*” In answer to this, Jīva Gosvāmī speaks the sentence beginning with “But, when *ām* follows.” In the *sūtra* beginning *vāmanasya trivikramo nāmi,* the phrase *na tisṛ-catasroḥ,* which prohibits *trivikrama,* is a *jñāpaka* of *n[uṭ],* since only when there is *nām* can the *trivikrama* that is normally applicable when *nām* follows be prohibited. If *n[uṭ]* were not applied, there would be no question of *nām* nor any possibility of prohibitions in relation to *nām.* Therefore, in accordance with the maxim *viriñcito viṣṇur balavān,* “A *viṣṇu* is stronger than a *viriñci*” (*vṛtti* 155), *n[uṭ]* is applied before the change to *r* takes place. When *n[uṭ]* is applied, the change to *r* cannot take place because the *sarveśvara* no longer follows *ṛ-rāma.*

१५३ । ईऊलक्ष्मीर्गोपीसंज्ञा ।

153. ī-ū-lakṣmīr gopī-saṁjñā

ī-ū-lakṣmīḥ—a feminine word ending in *ī-rāma* or *ū-rāma; gopī-saṁjñā*—called *gopī.*

A feminine word ending in *ī* or *ū* is called a *gopī.*

gopī gopyau gopyaḥ. gopīm gopyau gopīḥ. gopyā gopībhyām gopībhiḥ. gopyai gopībhyām gopībhyaḥ. gopyāḥ gopībhyām gopībhyaḥ. gopyāḥ gopyoḥ gopīnām. gopyām gopyoḥ gopīṣu. he gopi. atra vidhāna-sāmarthyān na govindaḥ. evaṁ sakhī ca—sakhī sakhyau. ṅau—sakhyām. trivikramād iti viśeṣaṇān neha sor haraḥ, ati-gopiḥ. puṁsi vṛṣṇiṣu ati-gopaye ity-ādi, lakṣmyām—ati-gopyai ati-gopaye ity-ādi. vadhū—vadhūḥ vadhvau vadhvaḥ. he vadhu.

Vṛtti—
- ➢ *gopī + s[u]* → (138) *gopī* <1.1>.
- ➢ *gopī + au* → (50) *gopyau* <1.2>.
- ➢ *gopī + [j]as* → (50) *gopyas* → (93) *gopyaḥ* <1.3>.
- ➢ *gopī + am* → (94) *gopīm* <2.1>.
- ➢ *gopī + au* → (50) *gopyau* <2.2>.
- ➢ *gopī + [ś]as* → (94) *gopīs* → (93) *gopīḥ* <2.3>.
- ➢ *gopī + [ṭ]ā* → (50) *gopyā* <3.1>.
- ➢ *gopī + bhyām* → *gopībhyām* <3.2>.
- ➢ *gopī + bhis* → (93) *gopībhiḥ* <3.3>.
- ➢ *gopī + [ṅ]e* → (150) *gopī + ā[p] + e* → (50) *gopyā + e* → (48) *gopyai* <4.1>.
- ➢ *gopī + bhyām* → *gopībhyām* <4.2>.

- *gopī + bhyas* → (93) *gopībhyaḥ* <4.3>.
- *gopī + [ṅ]as[i]* → (150) *gopī + ā[p] + as* → (50) *gopyā + as* → (42) *gopyās* → (93) *gopyāḥ* <5.1>.
- *gopī + bhyām* → *gopībhyām* <5.2>.
- *gopī + bhyas* → (93) *gopībhyaḥ* <5.3>.
- *gopī + [ṅ]as* → (150) *gopī + ā[p] + as* → (50) *gopyā + as* → (42) *gopyās* → (93) *gopyāḥ* <6.1>.
- *gopī + os* → (50) *gopyos* → (93) *gopyoḥ* <6.2>.
- *gopī + ām* → (105) *gopī + n[uṭ] + ām* → *gopīnām* <6.3>.
- *gopī + [ṅ]i* → (150) *gopī + ā[p] + [ṅ]i* → (50) *gopyā + [ṅ]i* → (135) *gopyā + ām* → (42) *gopyām* <7.1>.
- *gopī + os* → (50) *gopyos* → (93) *gopyoḥ* <7.2>.
- *gopī + su[p]* → (108) *gopīṣu* <7.3>.
- *gopī + s[u]* → (147) *gopi + s[u]* → (110) *gopi* <8.1>.

In *he gopi* <8.1> there is no *govinda* due to the strength of *sūtra* 147.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*gopī*	*gopyau*	*gopyaḥ*
dvitīyā	*gopīm*	*gopyau*	*gopīḥ*
tṛtīyā	*gopyā*	*gopībhyām*	*gopībhiḥ*
caturthī	*gopyai*	*gopībhyām*	*gopībhyaḥ*
pañcamī	*gopyāḥ*	*gopībhyām*	*gopībhyaḥ*
ṣaṣṭhī	*gopyāḥ*	*gopyoḥ*	*gopīnām*
saptamī	*gopyām*	*gopyoḥ*	*gopīṣu*
sambodhana	*gopi*	*gopyau*	*gopyaḥ*

Words like *sakhī* (female friend) are declined in the same way.

- *sakhī + s[u]* → (138) *sakhī* <1.1>.
- *sakhī + au* → (50) *sakhyau* <1.2>.
- *sakhī + [ṅ]i* → (150) *sakhī + ā[p] + [ṅ]i* → (50) *sakhyā + [ṅ]i* → (135) *sakhyā + ām* → (42) *sakhyām* <7.1>.

Because of the modifier *trivikramāt* [in *sūtra* 138], the deletion of *s[u]* doesn't take place in the case of *ati-gopiḥ* <1.1>. In the masculine gender, when the *vṛṣṇis* follow, the forms of the word *ati-gopi* are *ati-gopaye* <4.1> and so on. In the feminine gender, they are *ati-gopyai* <4.1> or *ati-gopaye* <4.1>, and so on. Now we begin the declension of the word *vadhū* (young bride or woman):

- *vadhū + s[u]* → *vadhūs* → (93) *vadhūḥ* <1.1>.
- *vadhū + au* → (51) *vadhvau* <1.2>.
- *vadhū + [j]as* → (51) *vadhvas* → (93) *vadhvaḥ* <1.3>.
- *vadhū + s[u]* → (147) *vadhu + s[u]* → (110) *vadhu* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*vadhūḥ*	*vadhvau*	*vadhvaḥ*
dvitīyā	*vadhūm*	*vadhvau*	*vadhūḥ*
tṛtīyā	*vadhvā*	*vadhūbhyām*	*vadhūbhiḥ*
caturthī	*vadhvai*	*vadhūbhyām*	*vadhūbhyaḥ*
pañcamī	*vadhvāḥ*	*vadhūbhyām*	*vadhūbhyaḥ*
ṣaṣṭhī	*vadhvāḥ*	*vadhvoḥ*	*vadhūnām*
saptamī	*vadhvām*	*vadhvoḥ*	*vadhūṣu*
sambodhana	*vadhu*	*vadhvau*	*vadhvaḥ*

Amṛta—The word *ī-ū-lakṣmīḥ* means "a feminine word ending in *ī-rāma* or *ū-rāma.*" The word *gopī* (cowherd woman) is formed from the masculine word *gopa* (cowherd) by applying the *taddhita pratyaya ī[p]* in the feminine gender (by *a-rāmānta-jāteḥ,* 1094).

The modifier *trivikramāt* (in *sūtra* 138) informs us that *ī[p]* can also exist in a *vāmana* form. This *vāmana* form occurs when the meaning of the final word in a compound becomes secondary (*sūtra* 939). For example, the analysis of the compound *ati-gopi* is *gopīm atikrāntaḥ* (he who surpasses a *gopī*). Here the the meaning of the word *ati,* which stands for *atikrānta,* is primary and the meaning of the word gopī has become secondary. In the feminine gender, the analysis of the compound *ati-gopi* is *gopīm atikrāntā* (she who surpasses a *gopī*).

१५४ । अवीतन्त्रीतरीलक्ष्मीह्रीधीश्रीणामुणादिना ।
शब्दानां तु भवत्येषां सुलोपो न कदाचन ॥

154.
avī-tantrī-tarī-lakṣmī-
hrī-dhī-śrīṇām uṇādinā
śabdānāṁ tu bhavaty eṣāṁ
su-lopo na kadācana

avī-tantrī-tarī-lakṣmī-hrī-dhī-śrīṇām—of *avī* (a woman in her menstruation period), *tantrī* (the string of a *vīṇā*), *tarī* (boat), *lakṣmī* (prosperity, beauty, the goddess of fortune), *hrī* (shyness), *dhī* (intelligence), and *śrī* (prosperity, beauty, the goddess of fortune); *uṇ-ādinā*—characterized as *uṇādis; śabdānām*—of the words; *tu*—but; *bhavati*—is; *eṣām*—of these; *su-lopaḥ*—deletion of *s[u]; na*—not; *kadācana*—ever.

But the *uṇādi* words *avī, tantrī, tarī, lakṣmī, hrī, dhī,* and *śrī* never undergo deletion of *s[u].*

lakṣmīḥ lakṣmyau lakṣmyaḥ ity-ādi gopī-vat. strī-śabdaḥ—strī.

Vṛtti—➢ *lakṣmī + s[u]* → (154) *lakṣmīs* → (93) *lakṣmīḥ* <1.1>.

The forms *lakṣmyau* <1.2>, *lakṣmyaḥ* <1.3>, and so on, are made in the same way as the word *gopī.* Now we begin the declension of the word *strī* (woman).

➢ *strī + s[u]* → (138) *strī* <1.1>.

Amṛta—The *uṇādi pratyayas* are a set of *pratyayas* that are applied after *dhātus* to form proper nouns (*saṁjñā-śabdas*). They are treated in detail in a grammatical treatise called the *Uṇādi-sūtras.*

Saṁśodhinī—The *uṇādi pratyayas* are the missing *kṛt pratyayas* that are supplied to support the theory that all *nāmas* are derived from *dhātus.* Words that are made from *uṇādi pratyayas* are called *uṇādi* words. For further details, consult *Saṁśodhinī* 877. In the word *uṇādinā* in this *sūtra,* the third case ending has been used in the sense of *upalakṣaṇa*[51] (characteristic). Thus *uṇādinā* means *uṇādinopalakṣitānām* (characterized as *uṇādis*). Among these words, *hrī, dhī,* and *śrī* are *uṇādis* ending in *[k]vi[p],* whereas *avī, tantrī, tarī,* and *lakṣmī* end in the *uṇādi pratyaya ī.*

१५५ । स्त्रीभ्रुवोरियुवौ सर्वेश्वरे, स्त्रिया अम्शसोर्वा ।

155. strī-bhruvor iy-uvau sarveśvare, striyā am-śasor vā

strī-bhruvoḥ—of the words *strī* (woman) and *bhrū* (eyebrow); *iy-uvau*—the replacements *iy* and *uv; sarveśvare*—when a *sarveśvara* follows; *striyāḥ*—of the word *strī; am-śasoḥ*—when the *viṣṇubhaktis am* or *[ś]as* follow; *vā*—optionally.

The *ī* and *ū* of the words *strī* and *bhrū* become *iy* and *uv* respectively when a *viṣṇubhakti* beginning with a *sarveśvara* follows, but this change is optional for the word *strī* when the *viṣṇubhaktis am* or *[ś]as* follow.

striyau striyaḥ. striyam strīm striyau striyaḥ strīḥ. striyā strībhyām strībhiḥ. nityaṁ gopyāḥ—striyai strībhyām strībhyaḥ. striyāḥ strībhyām strībhyaḥ. striyāḥ striyoḥ. viriñcito viṣṇur balavān, strīṇām. striyām striyoḥ strīṣu. he stri. śrī-śabdaḥ—śrīḥ. dhātor īd-ūtor iti śriyau śriyaḥ.

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51 This use of the third case is described in *viśeṣa-lakṣaṇāt tṛtīyā* (678), a *sūtra* which other grammarians previously formulated as *upalakṣaṇe tṛtīyā.*

Vṛtti—➢ *strī* + *au* → (155) *striyau* <1.2>.
➢ *strī* + *[j]as* → (155) *striyas* → (93) *striyaḥ* <1.3>.
➢ *strī* + *am* → (two options by 155):
1) (the change to *iy* is done) *striyam* <2.1>.
2) (the change to *iy* isn't done, 94) *strīm* <2.1>.

➢ *strī* + *au* → (155) *striyau* <2.2>.
➢ *strī* + *[ś]as* → (two options by 155):
1) (the change to *iy* is done) *striyas* → (93) *striyaḥ* <2.3>.
2) (the change to *iy* isn't done, 94) *strīs* → (93) *strīḥ* <2.3>.

➢ *strī* + *[ṭ]ā* → (155) *striyā* <3.1>.
➢ *strī* + *bhyām* → *strībhyām* <3.2>.
➢ *strī* + *bhis* → *strībhis* → (93) *strībhiḥ* <3.3>.
➢ *strī* + *[ṅ]e* → (150) *strī* + *ā[p]* + *[ṅ]e* → (155) *striyā* + *e* → (48) *striyai* <4.1>.
➢ *strī* + *bhyām* → *strībhyām* <4.2>.
➢ *strī* + *bhyas* → *strībhyas* → (93) *strībhyaḥ* <4.3>.
➢ *strī* + *[ṅ]as[i]* → (150) *strī* + *ā[p]* + *[ṅ]as[i]* → (155) *striyā* + *as* → (42) *striyās* → (93) *striyāḥ* <5.1>.
➢ *strī* + *[ṅ]as* → (150) *strī* + *ā[p]* + *[ṅ]as* → (155) *striyā* + *as* → (42) *striyās* → (93) *striyāḥ* <6.1>.
➢ *strī* + *os* → (155) *striyos* → (93) *striyoḥ* <6.2>.

A *viṣṇu* is stronger than a *viriñci*.

➢ *strī* + *ām* → (105) *strī* + *n[uṭ]* + *ām* → *strīnām* → (111) *strīṇām* <6.3>.
➢ *strī* + *[ṅ]i* → (150) *strī* + *ā[p]* + *[ṅ]i* → (155) *striyā* + *[ṅ]i* → (135) *striyā* + *ām* → (42) *striyām* <7.1>.
➢ *strī* + *su[p]* → (108) *strīṣu* <7.3>.
➢ *strī* + *s[u]* → (147) *stri* + *s[u]* → (110) *stri* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*strī*	*striyau*	*striyaḥ*
dvitīyā	*striyam / strīm*	*striyau*	*striyaḥ / strīḥ*
tṛtīyā	*striyā*	*strībhyām*	*strībhiḥ*
caturthī	*striyai*	*strībhyām*	*strībhyaḥ*
pañcamī	*striyāḥ*	*strībhyām*	*strībhyaḥ*
ṣaṣṭhī	*striyāḥ*	*striyoḥ*	*strīṇām*
saptamī	*striyām*	*striyoḥ*	*strīṣu*
sambodhana	*stri*	*striyau*	*striyaḥ*

Now we begin the declension of the word *śrī* (prosperity; beauty; the goddess of fortune).

- *śrī + s[u]* → (154) *śrīs* → (93) *śrīḥ* <1.1>.
- *śrī + au* → (134) *śriyau* <1.2>.
- *śrī + [j]as* → (134) *śriyas* → (93) *śriyaḥ* <1.3>.

Amṛta—Someone may wonder, "In the sixth case plural, when *ām* follows, should the change to *iy* be applied or should *n[uṭ]* be inserted?" To reconcile the conflict between these two rules, Jīva Gosvāmī speaks the maxim beginning with *viriñcitaḥ.*

Saṁśodhinī—*Dhātor īd-ūtor iy-uvau sarveśvare bahulam* (134) is applicable to the word *śrī* because it comes from the *dhātu śri[ñ] sevāyām* (1U, to serve, worship, dwell, depend on). When *[k]vi[p]* is applied to the *dhātu śri[ñ],* the *dhātu* becomes *trivikrama* by *pracchādīnāṁ trivikramo, na ca saṅkarṣaṇaḥ* (*Bṛhat* 1558) and *[k]vi[p]* undergoes deletion. Thus we get the word *śrī.*

१५६ । नेयुव्स्थानं गोपी , स्त्रियं विना , वृष्णिष्वामि च वा ।

156. ney-uv-sthānaṁ gopī, striyaṁ vinā, vṛṣṇiṣv āmi ca vā

na—not; *iy-uv-sthānam*—a word in which there is occasion for (the change to) *iy* or *uv; gopī—gopī; striyam*—the word *strī; vinā*—except; *vṛṣṇiṣu*—when the *vṛṣṇis* follow; *āmi*—when *ām* follows; *ca*—and; *vā*—optionally.

Any word ending in *ī* or *ū,* except *strī,* that undergoes a change to *iy* or *uv* is not a *gopī.* But when the *vṛṣṇis* follow or when *ām* follows, such a word is optionally a *gopī.*

śriyai śriye, śrībhyām śrībhyaḥ. śriyāḥ śriyaḥ. śriyāḥ śriyaḥ, śriyoḥ, śrīṇām śriyām. śriyām śriyi, śriyoḥ śrīṣu. he śrīḥ. evaṁ dhī-prabhṛtayaḥ bhrū-prabhṛtayaś ca. bhrūḥ bhruvau bhruvaḥ. evaṁ su-bhrūḥ. buddhe vāmana iti kecit—

> *āḥ kaṣṭaṁ bata hī citraṁ / hūṁ mātar daivatāni dhik*
> *hā pitaḥ kvāsi he su-bhru / bahv evaṁ vilalāpa saḥ. iti bhaṭṭiḥ* (6.11).

kiṁ ca, aniy-uvāṁ paścāt-puṁstve 'pi gopī-saṁjñām āhuḥ. tato bahu-preyasī-śabdaḥ śasaṁ vinā puṁsy api gopī-śabda-vat. evam ati-lakṣmīḥ lakṣmī-śabda-vat. vāmanatve tu gopī-saṁjñatvaṁ necchanti. sakhīm atikrāntasya atisakher iti bhāṣyam. ī-ū-rāmayor asvābhāvika-lakṣmītve gopītvaṁ na; viśva-nye śriyai. mātṛ-śabdaḥ pitṛ-vat. mātā mātarau mātaraḥ. śasi tu mātṝḥ. svasṛ-śabdaḥ kartṛ-vat. svasā svasārau svasāraḥ. śasi tu svasṝḥ. go-śabdaḥ pūrva-vat. dyo-śabdo go-vat. naur glau-vat. iti sarveśvarāntā lakṣmī-liṅgāḥ.

Vṛtti—➢ *śrī + [ṅ]e* → (two options by 156):
1) (*śrī* is a *gopī,* 150) *śrī + ā[p] + [ṅ]e* → (134) *śriyā + e* → (48) *śriyai* <4.1>.
2) (*śrī* isn't a *gopī,* 134) *śriy + e* → *śriye* <4.1>.

➢ *śrī + [ṅ]as[i]*→ (two options by 156):
1) (*śrī* is a *gopī,* 150) *śrī + ā[p] + [ṅ]as[i]* → (134) *śriyā + as* → (42) *śriyās* → (93) *śriyāḥ* <5.1>.
2) (*śrī* isn't a *gopī,* 134) *śriyas* → (93) *śriyaḥ* <5.1>.

➢ *śrī + [ṅ]as* → (two options by 156):
1) (*śrī* is a *gopī,* 150) *śrī + ā[p] + [ṅ]as* → (134) *śriyā + as* → (42) *śriyās* → (93) *śriyāḥ* <6.1>.
2) (*śrī* isn't a *gopī,* 134) *śriyas* → (93) *śriyaḥ* <6.1>.

➢ *śrī + os* → (134) *śriyos* → (93) *śriyoḥ* <6.2>.
➢ *śrī + ām* → (two options by 156):
1) (*śrī* is a *gopī,* 105) *śrī + n[uṭ] + ām* → *śrīnām* → (111) *śrīṇām* <6.3>.
2) (*śrī* is a *gopī,* 134) *śriyām* <6.3>.

➢ *śrī + [ṅ]i* → (two options by 156):
1) (*śrī* is a *gopī,* 150) *śrī + ā[p] + [ṅ]i* → (134) *śriyā + [ṅ]i* → (135) *śriyā + ām* → (42) *śriyām* <7.1>.
2) (*śrī* isn't a *gopī,* 134) *śriyi* <7.1>.

➢ *śrī + su[p]* → (108) *śrīṣu* <7.3>.
➢ *śrī + s[u]* → (156, 154) *śrīs* → (93) *śrīḥ* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*śrīḥ*	*śriyau*	*śriyaḥ*
dvitīyā	*śriyam*	*śriyau*	*śriyaḥ*
tṛtīyā	*śriyā*	*śrībhyām*	*śrībhiḥ*
caturthī	*śriyai / śriye*	*śrībhyām*	*śrībhyaḥ*
pañcamī	*śriyāḥ / śriyaḥ*	*śrībhyām*	*śrībhyaḥ*
ṣaṣṭhī	*śriyāḥ / śriyaḥ*	*śriyoḥ*	*śrīṇām / śriyām*
saptamī	*śriyām / śriyi*	*śriyoḥ*	*śrīṣu*
sambodhana	*śrīḥ*	*śriyau*	*śriyaḥ*

Words like *dhī* and *bhrū* are declined in the same way:

- *bhrū + s[u]* → (93) *bhrūḥ* <1.1>.
- *bhrū + au* → (155) *bhruvau* <1.2>.
- *bhrū + [j]as* → (155) *bhruvas* → (93) *bhruvaḥ* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*bhrūḥ*	*bhruvau*	*bhruvaḥ*
dvitīyā	*bhruvam*	*bhruvau*	*bhruvaḥ*
tṛtīyā	*bhruvā*	*bhrūbhyām*	*bhrūbhiḥ*
caturthī	*bhruvai / bhruve*	*bhrūbhyām*	*bhrūbhyaḥ*
pañcamī	*bhruvāḥ / bhruvaḥ*	*bhrūbhyām*	*bhrūbhyaḥ*
ṣaṣṭhī	*bhruvāḥ / bhruvaḥ*	*bhruvoḥ*	*bhrūṇām / bhruvām*
saptamī	*bhruvām / bhruvi*	*bhruvoḥ*	*bhrūṣu*
sambodhana	*bhrūḥ*	*bhruvau*	*bhruvaḥ*

In the same way we get *su-bhrūḥ* <1.1>. Some say that the word *su-bhrū* (one who has nice eyebrows) becomes *vāmana* when *buddha* follows. An example of this is *Bhaṭṭi-kāvya* 6.11:

āḥ kaṣṭaṁ bata hī citraṁhūṁ mātar daivatāni dhik
hā pitaḥ kvāsi he su-bhrubahv evaṁ vilalāpa saḥ

"Ah, alas, gosh, darn! How strange this is! O Mother! Fie on providence! O Father! Where are you? O beautiful-browed one! In this way he lamented greatly."

Amṛta—The word *iy-uv-sthānam* is understood as follows: *iyaḥ uvo vā sthānaṁ sthitir yatra tad iy-uv-sthānam,* "*iy-uv-sthānam* is that in which there is occasion for [the change to] *iy* or *uv*." In regard to *he śrīḥ* <8.1>, *ambādīnāṁ gopyāś ca vāmano buddhe* (147) does not apply because the word *śrī* is not a *gopī* (as it undergoes a change to *iy* by *sūtra* 134).

The verse of Bhaṭṭi expresses Lord Rāmacandra's words of distress due to the pain of separation He felt after Sītā had been taken away. Kālidāsa also writes *vimānatā subhru pitur gṛhe kutaḥ.* Bhaṭṭoji-dīkṣita, however, says: *śiṣṭa-prayogo 'py anupapannaḥ,* "The usage of the learned is impossible to explain. It is inconsistent."

Vṛtti—Furthermore, authorities say that words ending in *ī* or *ū* that do not undergo the change to *iy* or *uv* are called *gopīs* even when they later appear in the masculine gender. Thus even in the masculine gender, the word *bahu-preyasī* (he who has many lovers) (a name of Kṛṣṇa) is declined like the word *gopī,* except when *[ś]as* follows. Similarly, the word *ati-lakṣmī* (he who

surpasses *lakṣmī*) is declined like the word *lakṣmī.* But earlier grammarians do not consider that words ending in *ī* or *ū* that do not undergo a change to *iy* or *uv* are *gopīs* when they later become *vāmana* in the masculine gender. Thus, the *Mahā-bhāṣya* says: *sakhīm atikrāntasya atisakheḥ,* "the word *ati-sakheḥ* <6.1> means 'of he who surpasses a *sakhī.*'" A word that ends in *ī* or *ū* but is not naturally feminine is not a *gopī.* Thus *viśva-nye śriyai* (unto the goddess of fortune, the leader of the universe). The word *mātṛ* is declined like the word *pitṛ.*

- *mātṛ + s[u]* → (127) *mātṛ + ā[c]* → (124) *mātā* <1.1>.
- *mātṛ + au* → (136) *mātarau* <1.2>.
- *mātṛ + [j]as* → (136) *mātaras* → (93) *mātaraḥ* <1.3>.

But when *[ś]as* follows, we get *mātṝḥ* <2.3>.

- *mātṛ + [ś]as* → (94) *mātṛ + s* → (95) *mātṝ + s* → (93) *mātṝḥ* <2.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*mātā*	*mātarau*	*mātaraḥ*
dvitīyā	*mātaram*	*mātarau*	*mātṝḥ*
tṛtīyā	*mātrā*	*mātṛbhyām*	*mātṛbhiḥ*
caturthī	*mātre*	*mātṛbhyām*	*mātṛbhyaḥ*
pañcamī	*mātuḥ*	*mātṛbhyām*	*mātṛbhyaḥ*
ṣaṣṭhī	*mātuḥ*	*mātroḥ*	*mātṝṇām*
saptamī	*mātari*	*mātroḥ*	*mātṛṣu*
sambodhana	*mātaḥ*	*mātarau*	*mātaraḥ*

The word *svasṛ* is declined like the word *kartṛ.*

- *svasṛ + s[u]* → (127) *svasṛ + ā[c]* → (124) *svasā* <1.1>.
- *svasṛ + au* → (139) *svasārau* <1.2>.
- *svasṛ + [j]as* → (139) *svasāras* → (93) *svasāraḥ* <1.3>.

But when *[ś]as* follows, we get the form *svasṝḥ* <2.3>.

- *svasṛ + [ś]as* → (94) *svasṛ + s* → (94) *svasṝḥ* <2.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*svasā*	*svasārau*	*svasāraḥ*
dvitīyā	*svasāram*	*svasārau*	*svasṝḥ*
tṛtīyā	*svasrā*	*svasṛbhyām*	*svasṛbhiḥ*
caturthī	*svasre*	*svasṛbhyām*	*svasṛbhyaḥ*
pañcamī	*svasuḥ*	*svasṛbhyām*	*svasṛbhyaḥ*
ṣaṣṭhī	*svasuḥ*	*svasroḥ*	*svasṝṇām*
saptamī	*svasari*	*svasroḥ*	*svasṛṣu*
sambodhana	*svasaḥ*	*svasārau*	*svasāraḥ*

When the word *go* is used in the feminine gender, the declension is the same as before. The feminine word *dyo* (heaven, sky) is declined like the word *go,* and the feminine word *nau* (boat) is declined like the word *glau.* Thus ends the declension of feminine words ending in a *sarveśvara.*

AMṚTA—The *sūtra neyasyāḥ pītāmbare* (939) prohibits the word *bahu-preyasī* from becoming *vāmana.* Because the word *ati-lakṣmī* does not end in *ī[p]* (*Amṛta* 154), it does not become *vāmana* by *gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ* (939). But the *sakhī* in the word *ati-sakhi* (from the *Mahā-bhāṣya's* example *ati-sakheḥ* <6.1>) becomes *vāmana* by *gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ* (939).

The word *śrī* undergoes a change to *iy* by *dhātor īd-ūtor iy-uvau sarveśvare* (134) and is therefore not called *gopī.* The word *viśva-nī* is *vācya-liṅga* (adjectival, sharing the gender of the substantive). Since it is not naturally feminine, it is not a *gopī,* and therefore it undergoes the change to *y* by *sūtra* 134.

Sarveśvarāntā brahma-liṅgāḥ

Neuter nouns ending in a vowel

tatra a-rāmānto gokula-śabdaḥ.

An example of a neuter word ending in *a-rāma* is the word *gokula* (Gokula, the place where Kṛṣṇa spent his childhood) (or a herd of cattle) (or a cowshed).

१५७ । ब्रह्मकृष्णात्सोरम् ।

157. brahma-kṛṣṇāt sor am

brahma-kṛṣṇāt—after a *brahma-kṛṣṇa* (a neuter word ending in *a-rāma*); *soḥ*—of the *viṣṇubhakti s[u]; am*—the replacement *am.*

After a *brahma-kṛṣṇa, s[u]* is replaced by *am.*

daśāvatārād am-śasor a-rāma-haraḥ—gokulam. rādhā-brahmabhyām au ī—gokule.

VṚTTI—
- *gokula + s[u]* → (157) *gokula + am* → (94) *gokulam* <1.1>.
- *gokula + au* → (144) *gokula + ī* → (43) *gokule* <1.2>.

१५८ । ब्रह्मतो जस्शसोः शिः ।

158. brahmato jas-śasoḥ śiḥ

brahmataḥ—after a *brahma* (neuter word); *jas-śasoḥ*—of the *viṣṇubhaktis [j] as* and *[ś]as; śiḥ*—the replacement *[ś]i.*

After a *brahma, [j]as* and *[ś]as* are replaced by *[ś]i.*

eka-varṇatvād ante prāpte śit sarvasyeti śid-ādeśaḥ sarvasya bhavati.

Vṛtti—A replacement comprised of a single *varṇa* would normally be applied in the end, but a replacement that has an indicatory letter *ś* replaces everything in accordance with the maxim *śit sarvasya* (that which has the indicatory letter *ś* replaces everything).

Amṛta—Normally the replacement *[ś]i* would replace only the *s* of *[j]as* and *[ś]as* by the maxim *eka-varṇa-vidhir ante pravartate* (*vṛtti* 98), but since *[ś]i* has the indicatory letter *ś,* it replaces, according to the maxim *śit sarvasya,* the entire original. Thus the replacement *[ś]i* replaces the entire *as* of *[j]as* and *[ś]as.*

१५९ । सर्वेश्वरवैष्णवान्तयोर्नुं शौ ।

159. sarveśvara-vaiṣṇavāntayor nuṁ śau

sarveśvara-vaiṣṇava-antayoḥ—of words ending in a *sarveśvara* or *vaiṣṇava; num*—the *āgama n[um]; śau*—when *[ś]i* follows.

Words ending in a *sarveśvara* or *vaiṣṇava* take the *āgama n[um]* when *[ś]i* follows.

१६० । अन्त्यसर्वेश्वरात्परं मितः स्थानम् ।

160. antya-sarveśvarāt paraṁ mitaḥ sthānam

antya-sarveśvarāt—the final *sarveśvara; param*—after; *mitaḥ*—of anything that has the indicatory letter *m; sthānam*—the place.

The place of insertion for anything that has the indicatory letter *m* is after the final *sarveśvara.*

१६१ । अन्त्यात्पूर्ववर्णः उद्धवसंज्ञः ।

161. antyāt pūrva-varṇaḥ uddhava-saṁjñaḥ

antyāt—than the last *varṇa; pūrva-varṇaḥ*—the previous *varṇa; uddhava-saṁjñaḥ*—called *uddhava.*

The *varṇa* which comes before the last *varṇa* is called *uddhava.*

AMṚTA—The word *uddhava* is formed by applying the *kṛt pratyaya a[l]* after *ud + hu vahnau dāne. Śrimad-bhāgavatam* (10.46.1) describes Uddhava as follows:

śrī-śuka uvāca
vṛṣṇīnāṁ pravaro mantrīkṛṣṇasya dayitaḥ sakhā
śiṣyo bṛhaspateḥ sākṣāduddhavo buddhi-sattamaḥ

"Śukadeva Gosvāmī said: 'The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.'"

१६२ । अब्रह्मपाण्डवाः शिश्च कृष्णस्थानसंज्ञाः ।

162. abrahma-pāṇḍavāḥ śiś ca kṛṣṇa-sthāna-saṁjñāḥ

a-brahma-pāṇḍavāḥ—the *pāṇḍavas,* except when they are in *brahma-liṅga; śiḥ—[ś]i; ca*—and; *kṛṣṇa-sthāna-saṁjñāḥ*—called *kṛṣṇasthāna.*

The *pāṇḍavas,* except when they are in *brahma-liṅga,* and *[ś]i* are called *kṛṣṇasthāna.*

AMṚTA—In effect the word *abrahma-pāṇḍavāḥ* means "the *pāṇḍavas* when used in the masculine and feminine genders." The word *sthāna* means *dhāma* (abode). Thus, the word *kṛṣṇasthāna* refers to Kṛṣṇa's holy abode, Vṛndāvana.

१६३ । नान्तधातुवर्जितसान्तसत्सङ्गमहदपामुद्धवस्य त्रिविक्रमः कृष्णस्थाने, बुद्धं विना ।

163. nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇasthāne, buddhaṁ vinā

na-anta—of a word ending in *na-rāma; dhātu-varjita-sa-anta-sat-saṅga*—of a word, except a *dhātu,* in which there is a *sat-saṅga* ending in *sa-rāma; mahat*—of the word *mahat[u]* (great); *apām*—of the word *ap* (water); *uddhavasya*—of

the *uddhava; trivikramaḥ*—the change to *trivikrama; kṛṣṇasthāne*—when a *kṛṣṇasthāna* follows; *buddham—buddha; vinā*—except.

The *uddhava* of words ending in *na-rāma* and words, except for *dhātus,* in which there is a *sat-saṅga* ending in *sa-rāma,* as well as the *uddhava* of the words *mahat[u]* and *ap* becomes *trivikrama* when any *kṛṣṇasthāna* except *buddha* follows.

gokulāni. evaṁ dvitīyāyām. tṛtīyādau puruṣottama-vat. buddha-sthānīyatvād am api buddha-saṁjñaḥ—he gokula.

VṚTTI—➢ *gokula + [j]as* → (158) *gokula + [ś]i* → (159) *gokula + n[um] + i* → (160) *gokulan + i* → (163) *gokulān + i* → *gokulāni* <1.3>.

The declension is the same for the second case. From the third case onwards the declension is the same as that of a masculine word. Because *am* occupies the place of *buddha,* it is also called *buddha.*

➢ *gokula + s[u]* → (157) *gokula + am* → (110) *gokula* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*gokulam*	*gokule*	*gokulāni*
dvitīyā	*gokulam*	*gokule*	*gokulāni*
tṛtīyā	*gokulena*	*gokulābhyām*	*gokulaiḥ*
caturthī	*gokulāya*	*gokulābhyām*	*gokulebhyaḥ*
pañcamī	*gokulāt*	*gokulābhyām*	*gokulebhyaḥ*
ṣaṣṭhī	*gokulasya*	*gokulayoḥ*	*gokulānām*
saptamī	*gokule*	*gokulayoḥ*	*gokuleṣu*
sambodhana	*gokula*	*gokule*	*gokulāni*

AMṚTA—Because the statement "of a word ending in *na-rāma*" is general, both the *na-rāma* that is naturally present in a *nāma* as well as the *na-rāma* which belongs to a *viṣṇu* but is inside a *nāma* are accepted by the word *na.* The *na-rāma* that belongs to a *viriñci* is also accepted, provided it is inside the *nāma,* since it is accepted that the replacement of a *nāma, dhātu, pratyaya,* or *viṣṇupada* is also counted as a *nāma, dhātu, pratyaya,* or *viṣṇupada* respectively. An example of a natural *na-rāma* is *rājānau* <1.2>. Because by *sūtra* 160 the *āgama n[um]* is inserted into a *nāma* after its last *sarveśvara,* a *nāma* thus supplemented (e.g. *gokulan*) is accepted as a word ending in *na-rāma.* Thus we get *gokulāni* <1.3>. An example of a word that is a *viriñci* and ends in *na-rāma* is *śīrṣāṇi* <2.3>. Why do we say "except for a *dhātu*"? Consider *kaṁsa-hin* <1.1> (*vṛtti* 207).

१६४ । हृदयस्य हृद्यदुषु वा, शीर्षस्य शीर्षन् वेत्येके ।

164. hṛdayasya hṛd yaduṣu vā, śīrṣasya śīrṣan vety eke

hṛdayasya—of the word *hṛdaya* (heart); *hṛd*—the replacement *hṛd; yaduṣu*—when the *yadus* follow; *vā*—optionally; *śīrṣasya*—of the word *śīrṣa* (head); *śīrṣan*—the replacement *śīrṣan; vā*—optionally; *iti*—thus; *eke*—some.

The word *hṛdaya* is optionally replaced by *hṛd* when the *yadus* follow. And some say that the word *śīrṣa* is optionally replaced by *śīrṣan* when the *yadus* follow.

prayogāś ca pakṣe viṣṇujanānta-vaj jñeyāḥ. yathā—hṛndi hṛdayāni, hṛdā hṛdayena. ubhayatrāpi śīrṣāṇi. jarāyā jaras vā sarveśvare—nirjaram nirjarasam, nirjare nirjarasī. numaḥ pūrvaṁ jaras-ādeśaṁ manyante.

VṚTTI—If the replacement is made, the declension is like that of a word ending in a *viṣṇujana.* For example:

➢ *hṛdaya* + *[ś]as* → (158) *hṛdaya* + *[ś]i* → (two options by 164):
1) (*hṛdaya* is replaced by *hṛd*) *hṛd* + *[ś]i* → (159, 160) *hṛ* + *n[um]* + *d* + *[ś]i* → (165) *hṛṁdi* → (73, *Bṛhat* 273) *hṛndi* <2.3>.
2) (*hṛdaya* isn't replaced by *hṛd*, 159, 160) *hṛdaya* + *n[um]* + *[ś]i* → *hṛdayan* + *i* → (163) *hṛdayāni* <2.3>.
➢ *hṛdaya* + *[ṭ]ā* → (two options by 164):
1) (*hṛdaya* is replaced by *hṛd*) *hṛdaya* + *[ṭ]ā* → (164) *hṛd* + *[ṭ]ā* → *hṛdā* <3.1>.
2) (*hṛdaya* isn't replaced by *hṛd*, 97) *hṛdaya* + *ina* → (43) *hṛdayena* <3.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*hṛdayam*	*hṛdaye*	*hṛdayāni*
dvitīyā	*hṛdayam*	*hṛdaye*	*hṛdayāni / hṛndi*
tṛtīyā	*hṛdayena / hṛdā*	*hṛdayābhyām / hṛdbhyām*	*hṛdayaiḥ / hṛdbhiḥ*
caturthī	*hṛdayāya / hṛde*	*hṛdayābhyām / hṛdbhyām*	*hṛdayebhyaḥ / hṛdbhyaḥ*
pañcamī	*hṛdayāt / hṛdaḥ*	*hṛdayābhyām / hṛdbhyām*	*hṛdayebhyaḥ / hṛdbhyaḥ*
ṣaṣṭhī	*hṛdayasya / hṛdaḥ*	*hṛdayayoḥ / hṛdoḥ*	*hṛdayānām / hṛdām*
saptamī	*hṛdaye / hṛdi*	*hṛdayayoḥ / hṛdoḥ*	*hṛdayeṣu / hṛtsu*
sambodhana	*hṛdaya*	*hṛdaye*	*hṛdayāni*

In both options we get *śīrṣāṇi* <2.3>.

➢ *śīrṣa + [ś]as* → (158) *śīrṣa + [ś]i* → (two options by 164):
1) (*śīrṣa* is replaced by *śīrṣan*) *śīrṣan + [ś]i* → (163) *śīrṣāni* → (111) *śīrsāṇi* <2.3>.
2) (*śīrṣa* isn't replaced by *śīrṣan*, 159, 160) *śīrṣa + n[um] + [ś]i* → *śīrṣan + i* → (163) *śīrṣāni* → (111) *śīrsāṇi* <2.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*śīrṣam*	*śīrṣe*	*śīrṣāṇi*
dvitīyā	*śīrṣam*	*śīrṣe*	*śīrṣāṇi*
tṛtīyā	*śīrṣeṇa / śīrṣṇā*	*śīrṣābhyām / śīrṣabhyām*	*śīrṣaiḥ / śīrṣabhiḥ*
caturthī	*śīrṣāya / śīrṣṇe*	*śīrṣābhyām / śīrṣabhyām*	*śīrṣebhyaḥ / śīrṣabhyaḥ*
pañcamī	*śīrṣāt / śīrṣṇaḥ*	*śīrṣābhyām / śīrṣabhyām*	*śīrṣebhyaḥ / śīrṣabhyaḥ*
ṣaṣṭhī	*śīrṣasya / śīrṣṇaḥ*	*śīrṣayoḥ / śīrṣṇoḥ*	*śīrṣāṇām / śīrṣṇām*
saptamī	*śīrṣe / śīrṣṇi / śīrṣaṇi*	*śīrṣayoḥ / śīrṣṇoḥ*	*śīrṣeṣu / śīrṣasu*
sambodhana	*śīrṣa*	*śīrṣe*	*śīrṣāṇi*

The *jara* portion of the neuter word *nirjara* (nectar) is optionally replaced by *jaras* [by *sūtra* 148] when a *viṣṇubhakti* beginning with a *sarveśvara* follows.

➢ *nirjara + s[u]* → (157) *nirjara + am* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjarasam* <1.1>.
2) (*jara* isn't replaced by *jaras*, 94) *nirjaram* <1.1>.

➢ *nirjara + au* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjaras + au* → (144) *nirjarasī* <1.2>.
2) (*jara* isn't replaced by *jaras*, 144) *nirjara + ī* →(43) *nirjare* <1.2>.

It is considered that the substitution of *jaras* takes place before the application of *n[um]*.

Amṛta—The substitution of *jaras* is done first by the maxim *viriñcito viṣṇur balavān, viṣṇutaḥ sarva-viriñciḥ* (a *viṣṇu* is stronger than a *viriñci,* but a *sarva-viriñci* (the replacement of a whole word) is stronger than a *viṣṇu*).

१६५ । अविष्णुपदान्तस्य नस्य मस्य च विष्णुचक्रं वैष्णवे ।

165. aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave

a-viṣṇupada-antasya—not at the end of a *viṣṇupada; nasya*—of *na-rāma; masya*—of *ma-rāma; ca*—and; *viṣṇucakram*—the replacement *viṣṇucakra; vaiṣṇave*—when a *vaiṣṇava* follows.

A *na-rāma* or *ma-rāma* that is not at the end of a *viṣṇupada* becomes *viṣṇucakra* when a *vaiṣṇava* follows.

nirjarāṇi nirjarāṁsi. punas tadvat. buddhe—he nirjara. he nirjarasam ity api kecit. i-rāmānto dadhi-śabdaḥ.

Vṛtti—

➢ *nirjara + [j]as* → (158) *nirjara + [ś]i* → (two options by 148):
1) (*jara* is replaced by *jaras*) *nirjaras + [ś]i* → (159, 160) *nirjara + n[um] + s + [ś]i* → *nirjarans + i* → (163) *nirjarāns + i* → (165) *nirjarāṁsi* <1.3>.
2) (*jara* isn't replaced by *jaras*, 159, 160) *nirjara + n[um] + [ś]i* → *nirjaran + i* → (163) *nirjarāni* → (111) *nirjarāṇi* <1.3>.

The declension is the same in the second case. When *buddha* follows, the form is *he nirjara* <8.1>. Some say that the form is *he nirjarasam* <8.1>. Now we begin the declension of the word *dadhi* (yogurt), a word ending in *i-rāma*.

Amṛta—Why do we say "not at the end of a *viṣṇupada*"? Consider *sambhavati* and *krīḍañ jayati.* Why do we say "when a *vaiṣṇava* follows"? Consider *manyate* and *gamyate.*

Saṁśodhinī—Regarding *nirjarāṁsi* <1.3>, it will be explained in *Amṛta* 208 that the *sat-saṅga* referred to in *vṛtti* 163 (with the phrase *dhātu-varjita-sānta-sat-saṅgasya*) is treated as if it were a single *varṇa.* Otherwise the *sarveśvara* coming before it would not be an *uddhava* and there would be the fault of *asambhava* (impossibility) because a *viṣṇujana* cannot take *trivikrama.* Thus, when we have *nirjarans + [ś]i,* the *sat-saṅga ns* is treated as a single *varṇa* and *a-rāma* is an *uddhava.* But it should be understood that this unusual treatment of the *sat-saṅga* as a single *varṇa* only happens in relation to *sūtra* 163.

Amṛta—From the third case onward, the declension of *nirjara* is like that of a masculine word. In the opinion of those who say the form should be *he nirjarasam* <8.1>, *s[u]* alone is called *buddha,* whereas *am* that occupies its place is not. Therefore, because *am* does not disappear by *e-o-vāmanebhyo buddhasyādarśanam* (110), the subsitution of *jaras* takes place and we get *he nirjarasam* <8.1>.

१६६ । ब्रह्मतः स्वमोर्महाहरः ।

166. brahmataḥ sv-amor mahāharaḥ

brahmataḥ—after a *brahma; su-amoḥ*—of the *viṣṇubhaktis s[u]* and *am; mahāharaḥ—mahāhara.*

After a *brahma,* the *viṣṇubhaktis s[u]* and *am* undergo *mahāhara.*

dadhi. kathaṁ gokulaṁ? tatrākaraṇāt.

Vṛtti—➢ *dadhi* + *s[u]* → (166) *dadhi* <1.1>.

Well, how can there be *gokulam* <2.1>? Due to the fact that this rule was not made back then.

Amṛta—Practically, this *sūtra* means "The *viṣṇubhaktis s[u]* and *am* undergo *mahāhara* after any *brahma* that does not end in *a-rāma.*" Since the deleted *am* is not *sthāni-vat* because it undergoes *mahāhara,* the insertion of *n[uk]* ordained in the next *sūtra* cannot be applied. Regarding the phrase *kathaṁ gokulam* in the *vṛtti,* only the second case singular is doubtful because in the first case singular the *mahāhara* does not take place due to the ordainment of *sūtra* 157.

१६७ । ब्रह्मेशान्तान्नुक्सर्वेश्वरे, न त्वामि ।

167. brahmeśāntān nuk sarveśvare, na tv āmi

brahma-īśa-antāt—after a *brahma* that ends in an *īśa; nuk*—the *āgama n[uk]; sarveśvare*—when a *sarveśvara* follows; *na*—not; *tu*—but; *āmi*—when the *viṣṇubhakti ām* follows.

The *āgama n[uk]* is inserted after a *brahma* that ends in an *īśa* when any *viṣṇubhakti* beginning with a *sarveśvara,* except *ām,* follows.

dadhinī dadhīni. punas tadvat.

Vṛtti—➢ *dadhi* + *au* → (144) *dadhi* + *ī* → (167) *dadhi* + *n[uk]* + *ī* → *dadhin* + *ī* → *dadhinī* <1.2>.
➢ *dadhi* + *[j]as* → (158) *dadhi* + *[ś]i* → (167) *dadhi* + *n[uk]* + *[ś]i* → *dadhin* + *i* → (163) *dadhīni* <1.3>.

The declension is the same in the second case.

Saṁśodhinī—In this regard, one should remember the following information from *vṛtti* 105: *kid-āgamaḥ pūrva-sambandhī,* "an *āgama* which has the indicatory letter *k* is connected with the previous element." Thus the *āgama n[uk]* is added onto the *prakṛti* and becomes a part of it.

१६८ । दधिअस्थिसक्थिअक्षिशब्दानामिरामस्य अन्टादिसर्वेश्वरे ।

168. dadhi-asthi-sakthi-akṣi-śabdānām i-rāmasya an ṭādi-sarveśvare

dadhi-asthi-sakthi-akṣi-śabdānām—of the words *dadhi* (yogurt), *asthi* (bone), *sakthi* (thigh), and *akṣi* (eye); *i-rāmasya*—of the *i-rāma; an*—the replacement *an; ṭā-ādi-sarveśvare*—when any *viṣṇubhakti* beginning with a *sarveśvara*, from *[ṭ]ā* onwards, follows.

The *i* of the words *dadhi, asthi, sakthi,* and *akṣi* is replaced by *an* when any *viṣṇubhakti* beginning with a *sarveśvara*, from *[ṭ]ā* onwards, follows.

१६९ । अकृष्णस्थानसर्वेश्वरो भगवत्संज्ञः, तद्धिते यश्च ।

169. akṛṣṇasthāna-sarveśvaro bhagavat-saṁjñaḥ, taddhite yaś ca

a-kṛṣṇasthāna-sarveśvaraḥ—a *sarveśvara* that is not a *kṛṣṇasthāna; bhagavat-saṁjñaḥ*—called *bhagavat; taddhite*—among the *taddhita pratyayas*; *yaḥ—ya-rāma; ca*—and.

Any *sv-ādi* that is not a *kṛṣṇasthāna* and that begins with a *sarveśvara* is called a *bhagavat.* Similarly, any *taddhita pratyaya* that begins with a *sarveśvara* or *ya-rāma* is also called a *bhagavat.*

Amṛta—Because of the word *ca,* a *taddhita pratyaya* beginning with a *sarveśvara* is also called *bhagavat.*

१७० । वमसत्सङ्गहीनस्यानोऽरामहरो भगवति, न तु ये, ईङ्योस्तु वा ।

170. va-ma-sat-saṅga-hīnasyāno '-rāma-haro bhagavati, na tu ye, ī-ṅyos tu vā

va-ma-sat-saṅga-hīnasya—without a *sat-saṅga* containing *v* or *m; anaḥ*—of the *an* portion of a word ending in *an; a-rāma-haraḥ*—deletion of *a-rāma; bhagavati*—when a *bhagavat* follows; *na*—not; *tu*—but; *ye*—when a *taddhita pratyaya* beginning with *ya-rāma* follows; *ī-ṅyoḥ*—when *ī* or *[ṅ]i* follows; *tu*—but; *vā*—optionally.

The *a* of the *an* portion of a word ending in *an* is deleted when a *bhagavat* follows, provided the *an* portion is not preceded by a *sat-saṅga* containing *v* or *m*. However, the *a* of the *an* portion is not deleted when a *taddhita pratyaya* beginning with *y* follows, and it is only optionally deleted when *ī* or *[ṅ]i* follows.

dadhnā dadhibhyām dadhibhiḥ. dadhne dadhibhyām dadhibhyaḥ ity-ādi. ṅau—dadhni dadhani.

Vṛtti—
➢ *dadhi* + *[ṭ]ā* → (168) *dadhan* + *ā* → (170) *dadhn* + *ā* → *dadhnā* <3.1>.
➢ *dadhi* + *bhyām* → *dadhibhyām* <3.2>.
➢ *dadhi* + *bhis* → (93) *dadhibhiḥ* <3.3>.
➢ *dadhi* + *[ṅ]e* → (168) *dadhan* + *e* → (170) *dadhn* + *e* → *dadhne* <4.1>.
➢ *dadhi* + *bhyām* → *dadhibhyām* <4.2>.
➢ *dadhi* + *bhyas* → (93) *dadhibhyaḥ* <4.3>.

When *[ṅ]i* is applied, we get *dadhni* <7.1> or *dadhani* <7.1>.

➢ *dadhi* + *[ṅ]i* → (168) *dadhan* + *i* → (two options by 170):
1) (the *a* of *an* is deleted) *dadhni* <7.1>.
2) (the *a* of *an* isn't deleted) *dadhani* <7.1>.

Amṛta—The word *anaḥ* (of *an*) actually means "of the *an* portion of a word ending in *an*." In the word *ī-ṅyoḥ,* the *ī* refers to the *ī* arrived at by *rādhā-brahmabhyām au ī* (144), and the *[ṅ]i* of course refers to the seventh case singular ending. The *ī,* however, can also refer to the *taddhita pratyaya ī[p],* and thus we get *rājñī, śunī,* and so on. Why do we say, "when a *bhagavat* follows"? Consider *rājānau* <1.2>. Why do we say, "but not when a *taddhita pratyaya* beginning with *y* follows"? Consider *rājanyaḥ.*

Saṁśodhinī—For the declension of words ending in *an* which have a *sat-saṅga* containing *v* or *m,* see *Saṁśodhinī* 190 and *vṛtti* 215.

१७१ । ब्रह्मणो गोविन्दो वा बुद्धे ।

171. brahmaṇo govindo vā buddhe

brahmaṇaḥ—of a *brahma; govindaḥ*—*govinda; vā*—optionally; *buddhe*—when *buddha* follows.

A *brahma* optionally takes *govinda* when *buddha* follows.

he dadhe he dadhi. evaṁ asthi-sakthi-akṣi. vāri vāriṇī vārīṇi. vāri vāriṇī vārīṇi. vāriṇā vāribhyām vāribhiḥ. vāriṇe ity-ādi. vārīṇām. madhu madhunī madhūni.

Vṛtti—➢ *dadhi* + *s[u]* → (two options by 171):
1) (*govinda* is done) *dadhe* + *s[u]* → (110) *dadhe* <8.1>.
2) (*govinda* isn't done, 110) *dadhi* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*dadhi*	*dadhinī*	*dadhīni*
dvitīyā	*dadhi*	*dadhinī*	*dadhīni*
tṛtīyā	*dadhnā*	*dadhibhyām*	*dadhibhiḥ*
caturthī	*dadhne*	*dadhibhyām*	*dadhibhyaḥ*
pañcamī	*dadhnaḥ*	*dadhibhyām*	*dadhibhyaḥ*
ṣaṣṭhī	*dadhnaḥ*	*dadhnoḥ*	*dadhnām*
saptamī	*dadhni / dadhani*	*dadhnoḥ*	*dadhiṣu*
sambodhana	*dadhi / dadhe*	*dadhinī*	*dadhīni*

The words *asthi, sakthi and akṣi* are declined in the same way. Now we begin the declension of the word *vāri* (water).

➢ *vāri + s[u]* → (166) *vāri* <1.1>.

➢ *vāri + au* → (144) *vāri + ī* → (167) *vāri + n[uk] + ī* → *vārin + ī* → *vārinī* → (111) *vāriṇī* <1.2>.

➢ *vāri + [j]as* → (158) *vāri + [ś]i* → (167) *vāri + n[uk] + i* → *vārin + i* → (163) *vārīni* → (111) *vārīṇi* <1.3>.

➢ *vāri + am* → (166) *vāri* <2.1>.

➢ *vāri + au* → (144) *vāri + ī* → (167) *vāri + n[uk] + ī* → *vārin + ī* → *vārinī* → (111) *vāriṇī* <2.2>.

➢ *vāri + [ś]as* → (158) *vāri + [ś]i* → (167) *vāri + n[uk] + i* → *vārin + i* → (163) *vārīni* → (111) *vārīṇi* <2.3>.

➢ *vāri + [ṭ]ā* → (167) *vāri + n[uk] + ā* → *vārinā* → (111) *vāriṇā* <3.1>.

➢ *vāri + bhyām* → *vāribhyām* <3.2>.

➢ *vāri + bhis* → (93) *vāribhiḥ* <3.3>.

➢ *vāri + [ṅ]e* → (167) *vāri + n[uk] + e* → *vārine* → (111) *vāriṇe* <4.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*vāri*	*vāriṇī*	*vārīṇi*
dvitīyā	*vāri*	*vāriṇī*	*vārīṇi*
tṛtīyā	*vāriṇā*	*vāribhyām*	*vāribhiḥ*
caturthī	*vāriṇe*	*vāribhyām*	*vāribhyaḥ*
pañcamī	*vāriṇaḥ*	*vāribhyām*	*vāribhyaḥ*
ṣaṣṭhī	*vāriṇaḥ*	*vāriṇoḥ*	*vārīṇām*
saptamī	*vāriṇi*	*vāriṇoḥ*	*vāriṣu*
sambodhana	*vāri / vāre*	*vāriṇī*	*vārīṇi*

Now we begin the declension of the word *madhu* (honey).

➢ *madhu + s[u]* → (166) *madhu* <1.1>.

➢ *madhu + au* → (144) *madhu + ī* → (167) *madhu + n[uk] + ī* → *madhun + ī* → *madhunī* <1.2>.

➢ *madhu + [j]as* → (158) *madhu + [ś]i* → (167) *madhu + n[uk] + i* → *madhun + i* → (163) *madhūni* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*madhu*	*madhunī*	*madhūni*
dvitīyā	*madhu*	*madhunī*	*madhūni*
tṛtīyā	*madhunā*	*madhubhyām*	*madhubhiḥ*
caturthī	*madhune*	*madhubhyām*	*madhubhyaḥ*
pañcamī	*madhunaḥ*	*madhubhyām*	*madhubhyaḥ*
ṣaṣṭhī	*madhunaḥ*	*madhunoḥ*	*madhūnām*
saptamī	*madhuni*	*madhunoḥ*	*madhuṣu*
sambodhana	*madhu / madho*	*madhunī*	*madhūni*

१७२ । ब्रह्मान्तत्रिविक्रमस्य वामनः ।

172. brahmānta-trivikramasya vāmanaḥ

brahma-anta-trivikramasya—a *trivikrama* situated at the end of a *brahma* (neuter word); *vāmanaḥ—vāmana.*

A *trivikrama* at the end of a *brahma* becomes *vāmana.*

viśva-ni viśva-ninī viśva-nīni viśva-ninā. āmi—viśva-nīnām.

Vṛtti—

- *viśva-nī + s[u]* → (172) *viśva-ni + s[u]* → (166) *viśva-ni* <1.1>.
- *viśva-nī + au* → (172) *viśva-ni + au* → (144) *viśva-ni + ī* → (167) *viśva-ni + n[uk] + ī* → *viśva-nin + ī* → *viśva-ninī* <1.2>.
- *viśva-nī + [j]as* → (172) *viśva-ni + [j]as* → (158) *viśva-ni + [ś]i* → (167) *viśva-ni + n[uk] + i* → *viśva-nin + i* → (163) *viśva-nīni* <1.3>.
- *viśva-nī + [ṭ]ā* → (172) *viśva-ni + [ṭ]ā* → (167) *viśva-ni + n[uk] + ā* → *viśva-nin + ā* → *viśva-ninā* <3.1>.
- *viśva-nī + ām* → (172) *viśva-ni + ām* → (105) *viśva-ni + n[uṭ] + ām* → *viśva-ni + nām* → (107) *viśva-nīnām* <6.3>.

१७३ । एऐस्थाने इरामः , ओऔस्थाने उरामो वामनः स्यात् ।

173. e-ai-sthāne i-rāmaḥ, o-au-sthāne u-rāmo vāmanaḥ syāt

e-ai-sthāne—in the place of *e-rāma* and *ai-rāma; i-rāmaḥ—i-rāma; o-au-sthāne*—in the place of *o-rāma* and *au-rāma; u-rāmaḥ—u-rāma; vāmanaḥ—vāmana; syāt*—should be.

The *vāmana* for *e* and *ai* is *i-rāma,* and the *vāmana* for *o* and *au* is *u-rāma.*

kṛṣṇa-ri kṛṣṇa-riṇī kṛṣṇa-rīṇi. kṛṣṇa-rāyā kṛṣṇa-riṇā. eka-deśa-vikṛtam ananya-vat—kṛṣṇa-rābhyām. kartṛ—pṛthak-vidhānena brahma-kāryasya balavattvān na vṛṣṇīndraḥ, kartṛṇī kartṝṇi. ṭādau—kartrā kartṛṇā. he kartaḥ he kartṛ. iti sarveśvarāntā brahma-liṅgāḥ.

Vṛtti—

➢ *kṛṣṇa-rai + s[u]* → (172, 173) *kṛṣṇa-ri + s[u]* → (166) *kṛṣṇa-ri* <1.1>.

➢ *kṛṣṇa-rai + au* → (172, 173) *kṛṣṇa-ri + au* → (144) *kṛṣṇa-ri + ī* → (167) *kṛṣṇa-ri + n[uk] + ī* → *kṛṣṇa-rin + ī* → *kṛṣṇa-rinī* → (111) *kṛṣṇa-riṇī* <1.2>.

➢ *kṛṣṇa-rai + [j]as* → (172, 173) *kṛṣṇa-ri + [j]as* → (158) *kṛṣṇa-ri + [ś]i* → (167) *kṛṣṇa-ri + n[uk] + i* → *kṛṣṇa-rin + i* → (163) *kṛṣṇa-rīni* → (111) *kṛṣṇa-rīṇi* <1.3>.

By the maxim *eka-deśa-vikṛtam ananya-vat* (*vṛtti* 85), we get *kṛṣṇa-rābhyām* <3.2>.

➢ *kṛṣṇa-rai + bhyām* → (172, 173) *kṛṣṇa-ri + bhyām* → (140) *kṛṣṇa-rābhyām* <3.2>.

When the word *kartṛ* (doer) is used in the neuter gender, its forms are as follows:

➢ *kartṛ + s[u]* → (166) *kartṛ* <1.1>.

Because the *brahma-kārya* (*sūtra* 167), being ordained separately, is stronger, the change to *vṛṣṇīndra* by *sūtra* 139 does not take place:

➢ *kartṛ + au* → (144) *kartṛ + ī* → (167) *kartṛ + n[uk] + ī* → *kartṛn + ī* → *kartṛnī* → (111) *kartṛṇī* <1.2>.

➢ *kartṛ + [j]as* → (158) *kartṛ + [ś]i* → (167) *kartṛ + n[uk] + i* → *kartṛn + i* → (163) *kartṝni* → (111) *kartṝṇi* <1.3>.

➢ *kartṛ + [ṭ]ā* → (167) *kartṛ + n[uk] + ā* → *kartṛn + ā* → *kartṛnā* → (111) *kartṛṇā* <3.1>.

➢ *kartṛ + s[u]* → (two options by 171):

1) [*govinda* is done] *kartar + s[u]* → (138) *kartar* → (93) *kartaḥ* <8.1>.

2) [*govinda* isn't done, 110] *kartṛ* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kartṛ*	*kartṛṇī*	*kartṝṇi*
dvitīyā	*kartṛ*	*kartṛṇī*	*kartṝṇi*
tṛtīyā	*kartṛṇā*	*kartṛbhyām*	*kartṛbhiḥ*
caturthī	*kartṛṇe*	*kartṛbhyām*	*kartṛbhyaḥ*
pañcamī	*kartṛṇaḥ*	*kartṛbhyām*	*kartṛbhyaḥ*
ṣaṣṭhī	*kartṛṇaḥ*	*kartṛṇoḥ*	*kartṝṇām*
saptamī	*kartṛṇi*	*kartṛṇoḥ*	*kartṛṣu*
sambodhana	*kartṛ / kartaḥ*	*kartṛṇī*	*kartṝṇi*

Thus ends the declension of neuter words ending in a *sarveśvara*.

Viṣṇujanāntāḥ puruṣottama-liṅgāḥ

Masculine words ending in a consonant

tatra ca-rāmāntāḥ kecana-śabdā vācya-liṅgāḥ. tatra pratyak. prati-pūrvād añcu-dhātoḥ kvip-pratyayaḥ. kvip-lopo na-lopaś ca. yatvaṁ, tataḥ pratyac-śabdāt sv-ādayaḥ.

Of the words ending in a *viṣṇujana,* some words ending in *ca-rāma* are *vācya-liṅga* (adjectival, sharing the gender of the substantive). Among such words is the word *pratyac* (backward, western, inner). This word is formed by applying the *kṛt pratyaya [k]vi[p]* after *prati* + *añc[u] gati-pūjanayoḥ* (1P, to go; to worship). The *kṛt pratyaya [k]vi[p]* is then deleted by *sūtra* 612 and the *n* in *añc[u]* [52] is deleted by *sūtra* 343. The *i* of *prati* becomes *y* by *sūtra* 50, and then the *sv-ādis* are applied after the word *pratyac.*

१७४ । अचश्चतुर्भुजानुबन्धानां च नुं कृष्णस्थाने ।

174. acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne

acaḥ—of the word *ac* (going); *caturbhuja-anubandhānām*—of words whose indicatory letter is a *caturbhuja; ca*—and; *num*—the *āgama n[um]; kṛṣṇasthāne*—when a *kṛṣṇasthāna* follows.

When a *kṛṣṇasthāna* follows, the *āgama n[um]* is applied to words ending in *ac* and to words that have a *caturbhuja* as their indicatory letter.

Bāla—The word *acaḥ* means "of the word *ac[u],* which results from applying the *kṛt pratyaya [k]vi[p]* after the *dhātu añc[u] gati-pūjanayoḥ* and then deleting *[k]vi[p]* (by *sūtra* 612) and *na-rāma* (by *sūtra* 343)."

Amṛta—Although *ac[u]* is included among the words that have a *caturbhuja* as their indicatory letter, it is mentioned separately to inform us that among the *dhātus*[53] the *āgama n[um]* is applied only to *añc[u],* and among other words, only to words that have a *caturbhuja* as their indicatory letter. This will become clear in *vṛtti* 208. *N[um]* does not disappear by the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178) when *s[u]* is deleted because the deleted *s[u]* is *sthāni-vat.*

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52 When, in a *dhātu,* a *viṣṇucakra* or *hariveṇu* comes before a *vaiṣṇava,* it is considered that the *viṣṇucakra* or *hariveṇu* was originally *na-rāma.* Thus the grammatical operations pertaining to *na-rāma* are applied. For further details, see *vṛtti* 420.

53 In this regard, one should remember the explanation in *vṛtti* 134 that words whose *kṛt pratyaya* has been deleted, that is to say words ending in *[k]vi[p],* are considered to be both *dhātus* and *nāmas.*

Saṁśodhinī—Examples of words ending in *ac* are *pratyac* (backward, western, inner), *nyac* (downward, humble), *tiryac* (horizontal, animal), *udac* (upward, northern), *viṣvac* (all-pervading), *prāc* (eastern, previous), and *avāc* (downward, southern).

Examples of words that have a *caturbhuja* as their indicatory letter are *bhagavat[u]* (the Supreme Personality of Godhead), *bhavat[u]* (your good self), *aghavat[u]* (sinful person), *mahat[u]* (great), *hanumat[u]* (Hanumān), *dhīmat[u]* (wise), *vadat[ṛ]* (saying), *vasat[ṛ]* (living), and *kurvat[ṛ]* (doing).

१७५ । तवर्गस्य चवर्गश्चवर्गयोगे ।

175. ta-vargasya ca-vargaś ca-varga-yoge

ta-vargasya—of *ta-varga; ca-vargaḥ*—the change to *ca-varga; ca-varga-yoge*—when there is conjuction with *ca-varga.*

When *ta-varga* is conjoined with *ca-varga, ta-varga* changes to *ca-varga.*

Amṛta—This happens regardless of whether *ta-varga* is conjoined with *ca-varga* that comes before or after it. In the case of *pratyanc* (*pratyac* with *n[um]* inserted), *n* changes to *ñ* by the current *sūtra* and we get *pratyañc.*

१७६ । सत्सङ्गान्तस्य हरो विष्णुपदान्ते ।

176. sat-saṅgāntasya haro viṣṇupadānte

sat-saṅga-antasya—of the last *viṣṇujana* of a *sat-saṅga; haraḥ*—deletion; *viṣṇupada-ante*—at the end of a *viṣṇupada.*

The final *viṣṇujana* in a *sat-saṅga* is deleted when it is at the end of a *viṣṇupada.*

१७७ । चवर्गस्य कवर्गो विष्णुपदान्ते , वैष्णवे त्वसवर्गे ।

177. ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge

ca-vargasya—of *ca-varga; ka-vargaḥ*—the change to *ka-varga; viṣṇupada-ante*—at the end of a *viṣṇupada; vaiṣṇave*—when a *vaiṣṇava* follows; *tu*—but; *a-sa-varge*—not of the same *varga.*

***Ca-varga* changes to *ka-varga* when it is at the end of a *viṣṇupada* or when a *vaiṣṇava* of a different *varga* follows.**

pratyaṅ. pratyañcau pratyañcaḥ. pratyañcam pratyañcau. kathaṁ tac śaureḥ bhavagāñc śūraḥ? tatrākaraṇāt.

Vṛtti—➢ *pratyac + s[u]* → (174, 160) *pratya + n[um] + c + s[u]* → (138) *pratyanc* → (175) *pratyañc* → (176) *pratyañ* → (177) *pratyaṅ* <1.1>.

➢ *pratyac + au* → (174, 160) *pratya + n[um] + c + au* → (175) *pratyañcau* <1.2>.

➢ *pratyac + [j]as* → (174, 160) *pratya + n[um] + c + as* → (175) *pratyañcas* → (93) *pratyañcaḥ* <1.3>.

➢ *pratyac + am* → (174, 160) *pratya + n[um] + c + am* → (175) *pratyañcam* <2.1>.

➢ *pratyac + au* → (174, 160) *pratya + n[um] + c + au* → (175) *pratyañcau* <2.2>.

Why doesn't the change to *ka-varga* by the current *sūtra* take place in *tac śaureḥ* (*vṛtti* 71) and *bhavagāñc śūraḥ* (*vṛtti* 75)? Because this rule was not made back then.

१७८ । अचोऽरामहरो भगवति, पूर्वस्य त्रिविक्रमश्च ।

178. aco '-rāma-haro bhagavati, pūrvasya trivikramaś ca

acaḥ—of the word *ac* (going); *a-rāma-haraḥ*—deletion of *a-rāma; bhagavati*—when a *bhagavat* follows; *pūrvasya*—the preceding *varṇa; trivikramaḥ*—*trivikrama; ca*—and.

The *a* of *ac* is deleted when a *bhagavat* follows, and the preceding *varṇa* becomes *trivikrama.*

nimittāpāye naimittikasyāpy apāyaḥ iti nyāyena ya-rāmasya i-rāmas tatas trivikramaḥ—pratīcaḥ pratīcā.

Vṛtti—By the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (When the cause disappears, the effect also disappears), *ya-rāma* reverts back to *i-rāma,* which then becomes *trivikrama.*

➢ *pratyac + [ś]as* → (178) *pratic + as* → *pratīcas* → (93) *pratīcaḥ* <2.3>.
➢ *pratyac + [ṭ]ā* → (178) *pratic + ā* → *pratīcā* <3.1>.

Saṁśodhinī—Here the cause (*nimitta*) is *a-rāma* and the effect (*naimittika*) is *ya-rāma.* The *a* of *ac* causes the *i-rāma* of *prati* to become *ya-rāma.* But when the *a-rāma* is deleted, the *ya-rāma* reverts back to *i-rāma.*

१७९ । पूर्वस्य विष्णुपदवत्त्वं स्वादितद्धितयोरयसर्वेश्वराद्योः ।

179. pūrvasya viṣṇupada-vattvaṁ svādi-taddhitayor aya-sarveśvarādyoḥ

pūrvasya—of the *prakṛti* (see *sūtra* 88); *viṣṇupada-vattvam*—treatment like a *viṣṇupada; sv-ādi-taddhitayoḥ*—when a *sv-ādi* or *taddhita pratyaya* follows; *a-ya-sarveśvara-ādyoḥ*—that doesn't begin with *ya-rāma* or a *sarveśvara*.

When a *sv-ādi* or *taddhita pratyaya* that does not begin with *y* or a *sarveśvara* follows, the *prakṛti* is treated as if it were a *viṣṇupada.*

pratyagbhyām ity-ādi. ca-vargasyety-ādau vaiṣṇava-grahaṇaṁ kevala-dhātv-artham, anyeṣām api sūtrāṇāṁ tat-paryanta-vyāpter jñāpakam. tiryac—tiryaṅ tiryañcau tiryañcaḥ.

VṚTTI—➢ *pratyac + bhyām* → (179, 177) *pratyak + bhyām* → (179, 61) *pratyagbhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pratyaṅ*	*pratyañcau*	*pratyañcaḥ*
dvitīyā	*pratyañcam*	*pratyañcau*	*pratīcaḥ*
tṛtīyā	*pratīcā*	*pratyagbhyām*	*pratyagbhiḥ*
caturthī	*pratīce*	*pratyagbhyām*	*pratyagbhyaḥ*
pañcamī	*pratīcaḥ*	*pratyagbhyām*	*pratyagbhyaḥ*
ṣaṣṭhī	*pratīcaḥ*	*pratīcoḥ*	*pratīcām*
saptamī	*pratīci*	*pratīcoḥ*	*pratyakṣu*
sambodhana	*pratyaṅ*	*pratyañcau*	*pratyañcaḥ*

In the *sūtra* beginning with *ca-vargasya* (*sūtra* 177), the word '*vaiṣṇava*' is mentioned only for the sake of *dhātus* and it suggests that other *sūtras* also apply to *dhātus.* Now we begin the declension of the word *tiryac* (horizontal, an animal).

➢ *tiryac + s[u]* → (174, 160) *tirya + n[um] + c + s[u]* → (138) *tiryanc* → (175) *tiryañc* → (176) *tiryañ* → (177) *tiryaṅ* <1.1>.
➢ *tiryac + au* → (174, 160) *tirya + n[um] + c + au* → (175) *tiryañcau* <1.2>.
➢ *tiryac + [j]as* → (174, 160) *tirya + n[um] + c + as* → (175) *tiryañcas* → (93) *tiryañcaḥ* <1.3>.

SAṀŚODHINĪ—This *sūtra* is an *atideśa,* a *sūtra* that ordains similarity, because it ordains that the *prakṛti* should be treated like a *viṣṇupada.* Generally, one can recognize an *atideśa-sūtra* by the presence of the word *vat* (like). One should not make the mistake of treating the *prakṛti* as a *viṣṇupada* when

s[u] follows because *s[u]* is always deleted by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138). When *s[u]* is deleted, the *viṣaya* is naturally *viṣṇupadānta.* Indeed, Jīva Gosvāmī himself makes this clear by first making *pratyaṅ* <1.1> in *vṛtti* 177 and then later introducing this *sūtra* to make *pratyagbhyām* <3.2>. If this *sūtra* were to be applied when *s[u]* follows, he should have given it back then.

Amṛta—Someone might argue, "In *pratyagbhyām* <3.2> there is already a *vaiṣṇava* following. When the desired form can be achieved through that alone, what is the point in ordaining that the *prakṛti* be treated like a *viṣṇupada*?" In answer to this, Jīva Gosvāmī says that the *para-nimitta* "*vaiṣṇave*" mentioned in *sūtra* 177 is only in relation to *dhātus.* Furtheremore, the mention of a *vaiṣṇava* suggests that other *sūtras* in the *Nāma-prakaraṇa* also apply to *dhātus.*

Saṁśodhinī—Thus whenever we see *para-nimittas* like *vaiṣṇave, harighoṣe,* and *sa-dhvoś ca* in *sūtras* like 177, 182, 183, 184, and 189, we should understand that that those *para-nimittas* will be used in conjugating *dhātus* in the *Ākhyāta-prakaraṇa* while *viṣṇupadānte* will be used for processing *nāmas* in the *Nāma, Kṛdanta, Samāsa,* and *Taddhita prakaraṇas.*

१८० । तिर्यचस्तिरश्चिरुदच उदीचिर्भगवति ।

180. tiryacas tiraścir udaca udīcir bhagavati

tiryacaḥ—of the word *tiryac; tiraściḥ*—the replacement *tiraśc[i]; udacaḥ*—of the word *udac; udīciḥ*—the replacement *udīc[i]; bhagavati*—when a *bhagavat* follows.

When a *bhagavat* follows, the word *tiryac* is replaced by *tiraśc[i],* and the word *udac* by *udīc[i].*

tiraścaḥ. tiraścā tiryagbhyām tiryagbhiḥ. evaṁ udac—udaṅ udañcam udañcau udīcaḥ udīcā ity-ādi. kruñc. kruṅ kruñcau kruñcaḥ. kruñcā kruṅbhyām kruṅṣu. ovrascū chedane dhātur dantya-madhyaḥ.

Vṛtti—
- *tiryac* + *[ś]as* → (180) *tiraśc[i]* + *as* → (93) *tiraścaḥ* <2.3>.
- *tiryac* + *[ṭ]ā* → (180) *tiraśc[i]* + *ā* → *tiraścā* <3.1>.
- *tiryac* + *bhyām* → (179, 177) *tiryak* + *bhyām* → (179, 61) *tiryagbhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*tiryaṅ*	*tiryañcau*	*tiryañcaḥ*
dvitīyā	*tiryañcam*	*tiryañcau*	*tiraścaḥ*
tṛtīyā	*tiraścā*	*tiryagbhyām*	*tiryagbhiḥ*
caturthī	*tiraśce*	*tiryagbhyām*	*tiryagbhyaḥ*
pañcamī	*tiraścaḥ*	*tiryagbhyām*	*tiryagbhyaḥ*
ṣaṣṭhī	*tiraścaḥ*	*tiraścoḥ*	*tiraścām*
saptamī	*tiraści*	*tiraścoḥ*	*tiryakṣu*
sambodhana	*tiryaṅ*	*tiryañcau*	*tiryañcaḥ*

The word *udac* (upward, northern) is declined in the same way.

➢ *udac* + *s[u]* → (174, 160) *uda* + *n[um]* + *c* + *s[u]* → (138) *udanc* → (175) *udañc* → (176) *udañ* → (177) *udaṅ* <1.1>.
➢ *udac* + *am* → (174, 160) *uda* + *n[um]* + *c* + *am* → (175) *udañcam* <2.1>.
➢ *udac* + *au* → (174, 160) *uda* + *n[um]* + *c* + *au* → (175) *udañcau* <2.2>.
➢ *udac* + *[ś]as* → (180) *udīc[i]* + *as* → (93) *udīcaḥ* <2.3>.
➢ *udac* + *[ṭ]ā* → (180) *udīc[i]* + *ā* → *udīcā* <3.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*udaṅ*	*udañcau*	*udañcaḥ*
dvitīyā	*udañcam*	*udañcau*	*udīcaḥ*
tṛtīyā	*udīcā*	*udagbhyām*	*udagbhiḥ*
caturthī	*udīce*	*udagbhyām*	*udagbhyaḥ*
pañcamī	*udīcaḥ*	*udagbhyām*	*udagbhyaḥ*
ṣaṣṭhī	*udīcaḥ*	*udīcoḥ*	*udīcām*
saptamī	*udīci*	*udīcoḥ*	*udakṣu*
sambodhana	*udaṅ*	*udañcau*	*udañcaḥ*

Now we begin the declension of the word *kruñc* (a kind of snipe).

➢ *kruñc* + *s[u]* → (138) *kruñc* → (176) *kruñ* → (177) *kruṅ* <1.1>.
➢ *kruñc* + *au* → *kruñcau* <1.2>.
➢ *kruñc* + *[j]as* → (93) *kruñcaḥ* <1.3>.
➢ *kruñc* + *[ṭ]ā* → *kruñcā* <3.1>.
➢ *kruñc* + *bhyām* → (179, 176) *kruñ* + *bhyām* → (179, 177) *kruṅbhyām* <3.2>.
➢ *kruñc* + *su[p]* → (179, 176) *kruñ* + *su* → (179, 177) *kruṅsu* → (108) *kruṅṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kruṅ*	*kruñcau*	*kruñcaḥ*
dvitīyā	*kruñcam*	*kruñcau*	*kruñcaḥ*
tṛtīyā	*kruñcā*	*kruṅbhyām*	*kruṅbhiḥ*
caturthī	*kruñce*	*kruṅbhyām*	*kruṅbhyaḥ*
pañcamī	*kruñcaḥ*	*kruṅbhyām*	*kruṅbhyaḥ*
ṣaṣṭhī	*kruñcaḥ*	*kruñcoḥ*	*kruñcām*
saptamī	*kruñci*	*kruñcoḥ*	*kruṅṣu*
sambodhana	*kruṅ*	*kruñcau*	*kruñcaḥ*

Next is the *dhātu [o]vrasc[ū] chedane* (6P, to cut), which has a dental *varṇa* in its midsection (*sa-rāma* in this case). The following rules apply to it.

Amṛta—The word *kruñc* is formed by applying the *kṛt pratyaya [k]vi[p]* after the *dhātu kruñc[a] kauṭilyālpī-bhāvayoḥ* (1P, to be or make crooked; to become or make small) with the irregularity that *na-rāma* is not deleted by *sūtra* 343.

१८१ । सस्य शश्चवर्गयोगे ।

181. sasya śaś ca-varga-yoge

sasya—of *sa-rāma; śaḥ*—the replacement *śa-rāma; ca-varga-yoge*—when there is conjuction with *ca-varga.*

When *sa-rāma* is conjoined with *ca-varga, sa-rāma* changes to *śa-rāma.*

tato vraśc iti sthite tasya daitya-śabda-pūrvasya kvip-pratyaya-lope ra-rāmasya ṛ-rāmaḥ—daitya-vṛśc.

Vṛtti—When [by applying the current *sūtra*] we have *vraśc,* then the *kṛt pratyaya [k]vi[p],* which is applied after *daitya* + *vraśc,* is deleted by *sūtra* 612, the *ra* of *vraśc* becomes *ṛ* by *sūtra* 473, and we get the word *daitya-vṛśc* (demon slasher).

Amṛta—*Sa-rāma* changes to *śa- rāma* regardless whether *sa-rāma* is conjoined with *ca-varga* that comes before or after it. Here the *sa-rāma* is conjoined with *ca-varga* that comes after it. An example when it is conjoined with *ca-varga* that comes before it is *nicśu* (*vṛtti* 188).

१८२ । छशो राज्यज्भ्राज्परिव्राज्सृज्मृज्भ्रस्ज्व्रश्चां च षो विष्णुपदान्ते वैष्णवे च ।

182. cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca ṣo viṣṇupadānte vaiṣṇave ca

cha-śoḥ—of *cha-rāma* and *śa-rāma; rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścām*—of the *dhātus rāj[ṛ] dīptau* (1U, to shine), *yaj[a] deva-pūja-saṅgati-karaṇa-dāneṣu* (1U, to worship, sacrifice; to meet; to give), *[ṭu]bhrāj[ṛ] dīptau* (1A, to shine), *parivrāj* (see the explanation below), *sṛj[a] visarge* (4A or 6P, to create, let loose), *mṛj[ūṣ] śuddhau* (2P, to clean, purify), *bhrasj[a] pāke* (6U, to roast, fry), and *[o]vraśc[ū] chedane* (6P, to cut); *ca*—and; *ṣaḥ*—the replacement *ṣa-rāma; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; vaiṣṇave*—when a *vaiṣṇava* follows; *ca*—and.

The final *ch* and *ś* of any *dhātu,* and the final *varṇa* of the *dhātus rāj, yaj, bhrāj, parivrāj, sṛj, mṛj, bhrasj,* and *vraśc* changes to *ṣ* when the *viṣaya* is *viṣṇupadānta* or when a *vaiṣṇava* follows.

atha naimittikāpāye dantya-madhya eva.

VṚTTI—Then, when the effect disappears, the word again has a dental *varṇa* in its midsection. [In *daitya-vṛśc,* the effect was *ś,* and the cause was *c.* Thus, when *c* changes to *ṣ* by this *sūtra,* we get *daitya-vṛṣṣ.* The form is continued in *vṛtti* 185.]

AMṚTA—Examples are *prāṭ*[54] <1.1> (one who inquires), from the *dhātu pracch[a] jñīpsāyām* (6P, to ask, to question), *viśa-viṭ*[55] <1.1> (one who enters lotus fibres), from the *dhātu viś[a] praveśane* (6P, to enter), *samrāṭ* <1.1> (emperor), *deveṭ* <1.1> (one who worships the gods), *parivrāṭ* <1.1> (one who wanders around as a religious mendicant), *viśva-sṛṭ* <1.1> (creator of the world), *mandira-mṛṭ* <1.1> (one who cleanses the temple), *dhānā-bhṛṭ* <1.1> (one who roasts corn), and *daitya-vṛṭ* <1.1> (demon slasher).

SAṀŚODHINĪ—The word *cha-śoḥ* in this *sūtra* refers only to the *cha-rāma* and *śa-rāma* of a *dhātu* and its *nāma* form that ends in *[k]vi[p].* This is because the *kvib-anta* forms are also considered *dhātus* in accordance with *vṛtti* 134. Similarly, the eight words headed by *rāj* also refer both to the *dhātus rāj[ṛ]* and so on and to the *kvib-anta* forms of those *dhātus.* But in this *sūtra rāj* and so on are listed in their *dhātu* forms and not their *kvib-anta* forms as the

54 The *trivikrama* here is by *pracchādīnāṁ trivikramo, na ca saṅkarṣaṇaḥ* (*Bṛhat* 1558).
55 This should probably be *bisa-viṭ* as *viśa* is wrong for *bisa* according to MW.

kvib-anta form of *yaj[a]* is *ij,* the *kvib-anta* form of *bhrasj[a]* is *bhṛjj,* and the *kvib-anta* form of *[o]vraśc[ū]* is *vṛśc.*

In this *sūtra* the word *viṣṇupadānte* applies to the *kvib-anta* forms like *rāj,* and the word *vaiṣṇave* applies to the proper *dhātus* like *rāj[ṛ]*. The only exception to this is *parivrāj,* which is formed by applying the *kṛt pratyaya [ṇ]vi* after *pari + vraj[a] gatau* (1P, to go) by *turāsāh jalāsāh pṛṣṭhavāh parivrāj ity ete ca sādhavaḥ* (*Bṛhat* 1477). *Parivrāj* undergoes the change to *ṣa-rāma*, but *pari + vraj[a],* the *dhātu* proper, cannot undergo the change to *ṣa-rāma* because there is no possibility of a *vaiṣṇava* following since the *dhātu vraj[a]* always takes *i[ṭ].* This is also the case with the *dhātus rāj[ṛ]* and *[ṭu]bhrāj[ṛ],* since they also always take *i[ṭ].*

One may have noticed that the *dhātu [o]vraśc[ū]* was listed as *[o]vrasc[ū]* in *vṛtti* 180, as *vraśc* in this *sūtra,* and as *[o]vraśc[ū]* in the *Dhātu-pāṭha.* This is because Jīva Gosvāmī often first mentions a *dhātu* in its crudest form when it comes time to make the forms of that *dhātu,* but later refers to the *dhātu* by citing its form after it has undergone the change to *ca-varga* by *ta-vargasya ca-vargaś ca-varga yoge* (175) or *sasya śaś ca-varga-yoge* (181). Indeed, all the *dhātus,* except *ṣanj[a] saṅge, ṣvanj[a] pariṣvaṅge, ranj[a] rāge,* and *bhanj[o] āmardane,* are listed in the *Dhātu-pāṭha* in their forms after having undergone the change to *ca-varga.* One is just supposed to understand what the crude form of the *dhātus* is by applying the rule *na-rāma-jāv anusvāra-pañcamau jhali dhātuṣu / sa-rāma-jaḥ śa-rāmaś ce ra-ṣābhyāṁ ṭus ta-varga-jaḥ* (*vṛtti* 420). In this edition, for the sake of consistency, we give the *dhātus* as they are listed in the *Dhātu-pāṭha* (even though Jīva Gosvāmī may sometimes give the crude forms in his *vṛttis*).

१८३ । स्कोः सत्सङ्गाद्योर्हरो विष्णुपदान्ते वैष्णवे च ।

183. s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca

s-koḥ—of *sa-rāma* and *ka-rāma; sat-saṅga-ādyoḥ*—situated at the beginning of a *sat-saṅga; haraḥ*—deletion; *viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; vaiṣṇave*—when a *vaiṣṇava* follows; *ca*—and.

An *s* or *k* at the beginning of a *sat-saṅga* is deleted when the *viṣaya* is *viṣṇupadānta* or when a *vaiṣṇava* follows.

Saṁśodhinī—Again, the mention of a *vaiṣṇava* here is for the sake of *dhātus* (*vṛtti* 179).

Amṛta—Examples when a *vaiṣṇava* follows are *abhārkṣīt* <*bhūteśa pa.* 1.1 of *bhrasj[a] pāke*> and *amāṅkṣīt* <*bhūteśa pa.* 1.1 of *[ṭu]masj[a] śuddhau*>. Here the *s* of *bhrasj* and *masj* is deleted by the current *sūtra* while the *j* becomes *k* by *sūtras* 177 and 63. Why do we say "situated at the beginning of a *sat-saṅga*"? Consider *abhārkṣīt* (same as above) and *hiṁstaḥ* <*acyuta pa.* 1.2 of *his[i] hiṁsāyām*>.

Saṁśodhinī—In *abhārkṣīt,* even though the *vaiṣṇava ṣ* follows, *k* is not deleted, as it is not at the beginning of the *sat-saṅga rk.* Similarly, In *ahiṁstaḥ,* even though the *vaiṣṇava t* follows, *s* is not deleted, as it is not at the beginning of the *sat-saṅga ṁs.*

१८४ । षस्य डो विष्णुपदान्ते हरिघोषे च ।

184. ṣasya ḍo viṣṇupadānte harighoṣe ca

ṣasya—of *ṣa-rāma; ḍaḥ*—the replacement *ḍa-rāma; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; harighoṣe*—when a *harighoṣa* follows; *ca*—and.

Ṣ becomes ḍ when the *viṣaya* is *viṣṇupadānta* or when a *harighoṣa* follows.

Saṁśodhinī—The mention of a *harighoṣa* here is for the sake of *dhātus* (*vṛtti* 179). An example when a *harighoṣa* follows is *akṛḍḍhvam* <*bhūteśa āt.* 2.3 of *kṛṣ[a] vilekhane ākarṣaṇe ca*>.

१८५ । विष्णुदासस्य हरिकमलं वा विरामे ।

185. viṣṇudāsasya harikamalaṁ vā virāme

viṣṇudāsasya—of *viṣṇudāsa; harikamalam*—the replacement *harikamala; vā*—optionally; *virāme*—when there is *virāma* (see the explanation below).

A *viṣṇudāsa* optionally becomes a *harikamala* when there is *virāma.*

virāmo para-varṇādarśanam.daitya-vṛṭ daitya-vṛḍ, daitya-vṛścau daitya-vṛḍbhyāṁ daitya-vṛṭsu. yadu-rāj, yadu-rāṭ yadu-rāḍ yadu-rājau. bhrasj-dhātoḥ kvipi bhṛjj—bhṛṭ bhṛḍ bhṛjjau bhṛjjaḥ.

Vṛtti—*Virāma* is the absence of subsequent *varṇas.*

➢ *daitya-vṛśc + s[u]* → (138) *daitya-vṛśc* → (182) *daitya-vṛṣṣ* [56] → (183) *daitya-vṛṣ* → (184) *daitya-vṛḍ* → (185) *daitya-vṛṭ* <1.1> or *daitya-vṛḍ* <1.1>.

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56 In this regard, one should remember the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178). Here the *nimitta* is *ca-rāma* and the *naimittika* is *śa-rāma.*

➢ *daitya-vṛśc* + *au* → *daitya-vṛścau* <1.2>.

➢ *daitya-vṛśc* + *bhyām* → (179, 182) *daitya-vṛsṣ* + *bhyām* → (179, 183) *daitya-vṛṣ* + *bhyām* → (179, 184) *daitya-vṛḍbhyām* <3.2>.

➢ *daitya-vṛśc* + *su[p]* → (179, 182) *daitya-vṛsṣ* + *su* → (179, 183) *daitya-vṛṣ* + *su* → (179, 184) *daitya-vṛḍ* + *su* → (63) *daitya-vṛṭsu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*daitya-vṛṭ / daitya-vṛḍ*	*daitya-vṛścau*	*daitya-vṛścaḥ*
dvitīyā	*daitya-vṛścam*	*daitya-vṛścau*	*daitya-vṛścaḥ*
tṛtīyā	*daitya-vṛścā*	*daitya-vṛḍbhyām*	*daitya-vṛḍbhiḥ*
caturthī	*daitya-vṛśce*	*daitya-vṛḍbhyām*	*daitya-vṛḍbhyaḥ*
pañcamī	*daitya-vṛścaḥ*	*daitya-vṛḍbhyām*	*daitya-vṛḍbhyaḥ*
ṣaṣṭhī	*daitya-vṛścaḥ*	*daitya-vṛścoḥ*	*daitya-vṛścām*
saptamī	*daitya-vṛści*	*daitya-vṛścoḥ*	*daitya-vṛṭsu*
sambodhana	*daitya-vṛṭ / daitya-vṛḍ*	*daitya-vṛścau*	*daitya-vṛścaḥ*

Now we begin the declension of the word *yadu-rāj* (king of the Yadus):

➢ *yadu-rāj* + *s[u]* → (138) *yadu-rāj* → (182) *yadu-rāṣ* → (184) *yadu-rāḍ* → (185) *yadu-rāṭ* <1.1> or *yadu-rāḍ* <1.1>.

➢ *yadu-rāj* + *au* → *yadu-rājau* <1.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*yadu-rāṭ / yadu-rāḍ*	*yadu-rājau*	*yadu-rājaḥ*
dvitīyā	*yadu-rājam*	*yadu-rājau*	*yadu-rājaḥ*
tṛtīyā	*yadu-rājā*	*yadu-rāḍbhyām*	*yadu-rāḍbhiḥ*
caturthī	*yadu-rāje*	*yadu-rāḍbhyām*	*yadu-rāḍbhyaḥ*
pañcamī	*yadu-rājaḥ*	*yadu-rāḍbhyām*	*yadu-rāḍbhyaḥ*
ṣaṣṭhī	*yadu-rājaḥ*	*yadu-rājoḥ*	*yadu-rājām*
saptamī	*yadu-rāji*	*yadu-rājoḥ*	*yadu-rāṭsu*
sambodhana	*yadu-rāṭ / yadu-rāḍ*	*yadu-rājau*	*yadu-rājaḥ*

When the *kṛt pratyaya [k]vi[p]* is applied after the *dhātu bhrasj[a] pāke* (6U, to roast, fry) we get the word *bhṛjj* (one who fries / roasts).

➢ *bhṛjj* + *s[u]* → (138) *bhṛjj* → (182) *bhṛsṣ* → (183) *bhṛṣ* → (184) *bhṛḍ* → (185) *bhṛṭ* <1.1> or *bhṛḍ* <1.1>.

➢ *bhṛjj* + *au* → *bhṛjjau* <1.2>.

➢ *bhṛjj* + *[j]as* → (93) *bhṛjjaḥ* <1.3>.

AMṚTA—Why do we say *viṣṇudāsasya?* Consider *pratyaṅ* <1.1>. Why do we say *virāme?* Consider *daitya-vṛḍbhyām* <3.2>. The word *bhṛjj* is a *kvib-anta* form of *bhrasj[a] pāke*. In the formation of *bhṛṭ / bhṛḍ* <1.1>, *bhṛjj* undergoes the change to *ṣ* by *sūtra* 182, and thus the *nimitta j* disappears and the *naimittika j* reverts to *s*.

Saṁśodhinī—The word *sva-rāj* (self-ruling, independent) is declined in the same way as *yadu-rāj.* Thus we get *sva-rāṭ* <1.1> in *Bhāgavatam* 1.1.1.

१८६ । स्रज्दिश्दृश्ऋत्विजुष्णिहृदधृषनुदकपूर्वस्पृश्तादृशित्यादीनां को विष्णुपदान्ते।
186. sraj diś dṛś ṛtvij uṣṇih dadhṛṣ anudaka-pūrva-spṛś tādṛś ity-ādīnāṁ ko viṣṇupadānte

sraj diś dṛś ṛtvij uṣṇih dadhṛṣ an-udaka-pūrva-spṛś tādṛś ity-ādīnām—of the words *sraj* (garland), *diś* (direction), *dṛś* (seeing, the eye), *ṛtvij* (a priest), *uṣṇih* (name of a Vedic meter), *dadhṛṣ* (bold), *spṛś* (touching) that is not in *samāsa* with the word *udaka* (water), *tādṛś* (like that), and so on; *kaḥ*—the replacement *ka-rāma; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta.*

The final *varṇa* of the words *sraj, diś, dṛś, ṛtvij, uṣṇih, dadhṛṣ, spṛś* not in *samāsa* with the word *udaka, tādṛś,* and so on, changes to *k* when the *viṣaya* is *viṣṇupadānta.*

ṛtau yajati—ṛtvik ṛtvig ṛtvijau. viśva-sṛj—viśva-sṛṭ viśva-sṛḍ viśva-sṛjau viśva-sṛjaḥ. ṣatvaṁ neti kecit—viśva-sṛk. viśva-sṛṭsu. kaṁsa-jit kaṁsa-jitau kaṁsa-jitaḥ kaṁsa-jidbhyām kaṁsa-jitsu. u-rāmānubandho mahatu. tasya puṁsi, nānta-dhātu-varjiteti trivikramaḥ, acaś caturbhujeti num, sor haraḥ, sat-saṅgāntasya haraḥ. atrākaraṇāt; brahmeśāntān nug ity atra jñāpakena sarveśvareṇa tv āgama-na-rāma-harābhāvasya nāmni niścayāt nasya haro na syāt—mahān mahāntau mahāntaḥ. mahāntam mahāntau mahataḥ. mahatā mahadbhyām. he mahan. bhagavatu.

Vṛtti—The word *ṛtvij* (*ṛtu + ij*) means *ṛtau yajati* (one who sacrifices at the proper time, a priest).

- ➢ *ṛtvij + s[u]* → (138) *ṛtvij* → (186) *ṛtvik* → (61) *ṛtvig* → (185) *ṛtvik* <1.1> or *ṛtvig* <1.1>.
- ➢ *ṛtvij + au* → *ṛtvijau* <1.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*ṛtvik / ṛtvig*	*ṛtvijau*	*ṛtvijaḥ*
dvitīyā	*ṛtvijam*	*ṛtvijau*	*ṛtvijaḥ*
tṛtīyā	*ṛtvijā*	*ṛtvigbhyām*	*ṛtvigbhiḥ*
caturthī	*ṛtvije*	*ṛtvigbhyām*	*ṛtvigbhyaḥ*
pañcamī	*ṛtvijaḥ*	*ṛtvigbhyām*	*ṛtvigbhyaḥ*
ṣaṣṭhī	*ṛtvijaḥ*	*ṛtvijoḥ*	*ṛtvijām*
saptamī	*ṛtviji*	*ṛtvijoḥ*	*ṛtvikṣu*
sambodhana	*ṛtvik / ṛtvig*	*ṛtvijau*	*ṛtvijaḥ*

Amṛta—All these words are *kvib-antas.* The words *īdṛś* (like this), *kīdṛś* (like what?), *amūdṛś* (like that), *sadṛś* (like that), *anyādṛś* (like something else), and so on, are included by the word *ity-ādīnām.* The words ending in *ś* mentioned in this *sūtra* would usually undergo the change to *ṣ* by *sūtra* 182, but this *sūtra* blocks this change and instead ordains a change to *k.*

Saṁśodhinī—*Sraj* is an irregularly formed[57] *kvib-anta* of the *dhātu sṛj[a] visarge* (4A or 6P, to create, let loose), and *ṛtvij* is a *kvib-anta* of the *dhātu yaj[a] deva-pūja-saṅgati-karaṇa-dāneṣu* (1U, to worship, sacrifice; to meet; to give) preceded by the word *ṛtu.* Because *sraj* and *ṛtvij* are made from *sṛj* and *yaj,* they would normally undergo the change to *ṣ* by *sūtra* 182. But the current *sūtra* blocks this change and ordains the change to *k* instead.

Vṛtti—Now we begin the declension of the word *viśva-sṛj* (creator of the world).

> ➢ *viśva-sṛj + s[u]* → (138) *viśva-sṛj* → (182) *viśva-sṛṣ* → (184) *viśva-sṛḍ* → (185) *viśva-sṛṭ* <1.1> or *viśva-sṛḍ* <1.1>.
> ➢ *viśva-sṛj + au viśva-sṛjau* <1.2>.
> ➢ *viśva-sṛj + [j]as* → (93) *viśva-sṛjaḥ* <1.3>.

Some say that the change to *ṣ* does not take place, and thus they get *viśva-sṛk* <1.1>.

> ➢ *viśva-sṛj + su[p]* → (179, 182) *viśva-sṛṣ + su* → (179, 184) *viśva-sṛḍ + su* → (63) *viśva-sṛṭsu* <7.3>.

Now we begin the declension of the word *kaṁsa-jit* (the vanquisher of Kaṁsa).

> ➢ *kaṁsa-jit + s[u]* → (138) *kaṁsa-jit* → (61) *kaṁsa-jid* → (185) *kaṁsa-jit* <1.1> or *kaṁsa-jid* <1.1>.
> ➢ *kaṁsa-jit + au* → *kaṁsa-jitau* <1.2>.
> ➢ *kaṁsa-jit + [j]as* → (93) *kaṁsa-jitaḥ* <1.3>.
> ➢ *kaṁsa-jit + bhyām* → (179, 61) *kaṁsa-jidbhyām* <3.2>.
> ➢ *kaṁsa-jit + su[p]* → *kaṁsa-jitsu* <7.3>.

The word *mahat[u]* (great) has the indicatory letter *u.* In the masculine gender it is declined as follows. *Trivikrama* is applied by *sūtra* 163, then *n[um]* is applied by *sūtra* 174, then *s[u] is* deleted by *sūtra* 138, and then the

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57 See *kruñc-dadhṛṣ-sraj-uṣṇihaś ca kvib-antāḥ* (848)

final *varṇa* of the *sat-saṅga* is deleted by *sūtra* 176. The deletion of *n* by *sūtra* 190 certainly does not take place here because that rule is not made here and because the word *sarveśvare* in *sūtra* 167 suggests that the *n* of an *āgama* is not deleted when it is in a *nāma.*

- ➢ *mahat[u] + s[u]* → (163) *mahāt + s[u]* → (174, 160) *mahā + n[um] + t + s[u]* → (138) *mahānt* → (176) *mahān* <1.1>.
- ➢ *mahat[u] + au* → (163) *mahāt + au* → (174, 160) *mahā + n[um] + t + au* → *mahāntau* <1.2>.
- ➢ *mahat[u] + [j]as* → (163) *mahāt + as* → (174, 160) *mahā + n[um] + t + as* → (93) *mahāntaḥ* <1.3>.
- ➢ *mahat[u] + am* → (163) *mahāt + am* → (174, 160) *mahā + n[um] + t + am* → *mahāntam* <2.1>.
- ➢ *mahat[u] + au* → (163) *mahāt + au* → (174, 160) *mahā + n[um] + t + au* → *mahāntau* <2.2>.
- ➢ *mahat[u] + [ś]as* → (93) *mahataḥ* <2.3>.
- ➢ *mahat[u] + [ṭ]ā* → *mahatā* <3.1>.
- ➢ *mahat[u] + bhyām* → (179, 61) *mahadbhyām* <3.2>.
- ➢ *mahat[u] + s[u]* → (174, 160) *maha + n[um] + t + s[u]* → *mahant + s[u]* → (138) *mahant* → (176) *mahan* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*mahān*	*mahāntau*	*mahāntaḥ*
dvitīyā	*mahāntam*	*mahāntau*	*mahataḥ*
tṛtīyā	*mahatā*	*mahadbhyām*	*mahadbhiḥ*
caturthī	*mahate*	*mahadbhyām*	*mahadbhyaḥ*
pañcamī	*mahataḥ*	*mahadbhyām*	*mahadbhyaḥ*
ṣaṣṭhī	*mahataḥ*	*mahatoḥ*	*mahatām*
saptamī	*mahati*	*mahatoḥ*	*mahatsu*
sambodhana	*mahan*	*mahāntau*	*mahāntaḥ*

Now we begin the declension of the word *bhagavat[u]* (the Supreme Personality of Godhead).

AMṚTA—The order of applying the *sūtras* to form *mahān* <1.1> should be properly understood. If *n[um]* were applied first by *sūtra* 174, it would prevent the *uddhava* from becoming *trivikrama* by *sūtra* 163. Thus the *trivikrama* should be done first. Furthermore, the change to *trivikrama* is *antaraṅga* as it comes earlier in the *prakṛti.* Someone may wonder, "Why is *n* not deleted by the future *sūtra nāmāntasya nasya haro viṣṇupadānte buddhaṁ vinā* (190)?" Jīva Gosvāmī reconciles that doubt with the two reasons mentioned above. If the *n* should have been deleted here, the rule of *nāmāntasya nasya haro*

viṣṇupadānte buddhaṁ vinā (190) should have been given here. Thus, since it was not given here, it does not apply in this case. Regarding the second reason, even if, in *sūtra* 167, *n[uk]* was ordained without mentioning a *para-nimitta,* forms like *dadhibhyām* <3.2> and so on would still be obtained because *n* would be deleted by *sūtra* 190, since, by *sūtra* 179, the *prakṛti* is treated like a *viṣṇupada* when a *viṣṇubhakti* beginning with a *viṣṇujana* follows. Therefore, the fact that the *para-nimitta* "*sarveśvare*" was mentioned in *sūtra* 167 suggests that the *n* of an *āgama* is certainly not deleted when it is in a *nāma.* Thus, since *n[um]* is an *āgama, n* is not deleted here either.

Furthermore, the separate mention of the word *mahat[u]* in *sūtra* 163, when the *trivikrama* could be accomplished by the mention of *nānta* alone, informs us that even though a word which has undergone *sat-saṅgānta-hara* by *sūtra* 176 may have the *n* of *n[um]* as its final *varṇa,* it is still not considered *nānta.* Therefore, since,when *s[u]* follows, the change to *trivikrama* cannot take place by *sūtra* 163, Jīva Gosvāmī makes a separate rule (the next *sūtra*) to enable the change to *trivikrama.* In *he mahan* <8.1>, the *uddhava* does not become *trivikrama* due to the prohibition *buddhaṁ vinā* (163).

१८७ । अत्वसन्तोद्धवस्य त्रिविक्रमो बुद्धवर्जितसौ, धातुं विना ।

187. atv-as-antoddhavasya trivikramo buddha-varjita-sau, dhātuṁ vinā

atu-as-anta-uddhavasya—of the *uddhava* of words ending in *at[u]* or *as; trivikramaḥ*—the change to *trivikrama; buddha-varjita-sau*—when *s[u]* follows, with the exception of *buddha; dhātum*—a *dhātu; vinā*—except.

The *uddhava* of words ending in *at[u]* or *as,* except *dhātus,* becomes *trivikrama* when *s[u]* follows, but not when *buddha* follows.

bhagavān bhagavantau bhagavantaḥ. bhagavantam bhagavantau bhagavataḥ. bhagavatā bhagavadbhyām. ṛ-rāmānubandho bhavatṛ, tat-puṁsi—bhavan bhavantau bhavantaḥ. bhavadbhyām. he bhavan. kṛṣṇaṁ vettīti kṛṣṇa-vid, tat-puṁsi. kṛṣṇa-vit kṛṣṇa-vid kṛṣṇa-vidau. su-pāc-chabdasya—su-pāt su-pād.

Vṛtti—

- *bhagavat[u] + s[u]* → (187) *bhagavāt + s[u]* → (174, 160) *bhagavā + n[um] + t + s[u]* → (138) *bhagavānt* → (176) *bhagavān* <1.1>.
- *bhagavat[u] + au* → (174, 160) *bhagava + n[um] + t + au* → *bhagavantau* <1.2>.
- *bhagavat[u] + [j]as* → (174, 160) *bhagava + n[um] + t + as* → (93) *bhagavantaḥ* <1.3>.

➢ *bhagavat[u] + am* → (174, 160) *bhagava + n[um] + t + am* → *bhagavantam* <2.1>.
➢ *bhagavat[u] + au* → (174, 160) *bhagava + n[um] + t + au* → *bhagavantau* <2.2>.
➢ *bhagavat[u] + [ś]as* → (93) *bhagavataḥ* <2.3>.
➢ *bhagavat[u] + [ṭ]ā* → *bhagavatā* <3.1>.
➢ *bhagavat[u] + bhyām* → (179, 61) *bhagavadbhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*bhagavān*	*bhagavantau*	*bhagavantaḥ*
dvitīyā	*bhagavantam*	*bhagavantau*	*bhagavataḥ*
tṛtīyā	*bhagavatā*	*bhagavadbhyām*	*bhagavadbhiḥ*
caturthī	*bhagavate*	*bhagavadbhyām*	*bhagavadbhyaḥ*
pañcamī	*bhagavataḥ*	*bhagavadbhyām*	*bhagavadbhyaḥ*
ṣaṣṭhī	*bhagavataḥ*	*bhagavatoḥ*	*bhagavatām*
saptamī	*bhagavati*	*bhagavatoḥ*	*bhagavatsu*
sambodhana	*bhagavan*	*bhagavantau*	*bhagavantaḥ*

Amṛta—The prohibition *dhātuṁ vinā* applies to words ending in *as.* In *bhagavān* <1.1> also, the *trivikrama* by *sūtra* 187 is applied first (like it was done in *mahān* <1.1>) even though the application of *n[um]* by *sūtra* 174 is *nitya.* This is because *sūtra* 163 is *antaraṅga* and thus stronger.

Vṛtti—The word *bhavat[ṛ]* (being, present) has the indicatory letter *ṛ.* In the masculine gender, it is declined as follows.

➢ *bhavat[ṛ] + s[u]* → (174, 160) *bhava + n[um] + t + s[u]* → (138) *bhavant* → (176) *bhavan* <1.1>.
➢ *bhavat[ṛ] + au* → (174, 160) *bhava + n[um] + t + au* → *bhavantau* <1.2>.
➢ *bhavat[ṛ] + [j]as* → (174, 160) *bhava + n[um] + t + as* → (93) *bhavantaḥ* <1.3>.
➢ *bhavat[ṛ] + bhyām* → (179, 61) *bhavadbhyām* <3.2>.
➢ *bhavat[ṛ] + s[u]* → (174, 160) *bhava + n[um] + t + s[u]* → (138) *bhavant* → (176) *bhavan* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*bhavan*	*bhavantau*	*bhavantaḥ*
dvitīyā	*bhavantam*	*bhavantau*	*bhavataḥ*
tṛtīyā	*bhavatā*	*bhavadbhyām*	*bhavadbhiḥ*
caturthī	*bhavate*	*bhavadbhyām*	*bhavadbhyaḥ*
pañcamī	*bhavataḥ*	*bhavadbhyām*	*bhavadbhyaḥ*
ṣaṣṭhī	*bhavataḥ*	*bhavatoḥ*	*bhavatām*
saptamī	*bhavati*	*bhavatoḥ*	*bhavatsu*
sambodhana	*bhavan*	*bhavantau*	*bhavantaḥ*

The word *kṛṣṇa-vid* means *kṛṣṇaṁ vetti* (one who knows Kṛṣṇa). In the masculine gender, it is declined as follows.

> ➢ *kṛṣṇa-vid* + *s[u]* → (138) *kṛṣṇa-vid* → (185) *kṛṣṇa-vit* <1.1> or *kṛṣṇa-vid* <1.1>.
> ➢ *kṛṣṇa-vid* + *au* → *kṛṣṇa-vidau* <1.2>.

Now we begin the declension of the word *su-pād* (one who has beautiful feet):

> ➢ *su-pād* + *s[u]* → (138) *su-pād* → (185) *su-pāt* <1.1> or *su-pād* <1.1>

Amṛta—The *vigraha* of the word *su-pād* is *śobhanau pādau yasya saḥ,* "he whose two feet are beautiful." In forming this word, the final *a-rāma* of the word *pāda* (foot) is deleted by *saṅkhyā-sūpamānebhyaḥ pādasyānta-haraḥ* (1032).

१८८ । पाच्छब्दस्य वामनो भगवति ।

188. pāc-chabdasya vāmano bhagavati

pād-śabdasya—of the word *pād* (the word *pāda* when it loses its final *a-rāma*); *vāmanaḥ*—the change to *vāmana; bhagavati*—when a *bhagavat* follows.

The word *pād* becomes *vāmana* when a *bhagavat* follows.

su-padaḥ. evaṁ pāda-śabdasya pad-ādeśe 'pi pada ity-ādi. āmi nuṭaṁ bādhitvā viriñcir eva, viriñcito viṣṇur balavān, viṣṇutaḥ sarva-viriñciḥ iti nyāyena—padām. niś viriñci-sad-bhāve tu ṣasya ḍa iti vat śasya jo mantavyaḥ. cha-śo rāj ity-ādikaṁ ca dhātu-param evam, tato—nijbhyām nicśu nicchu. kṛṣṇa-pūrvasya budh-dhātoḥ kṛṣṇaṁ budhyate iti kvipi kṛṣṇa-budh tat-puṁsi,

Vṛtti—➢ *su-pād* + *[ś]as* → (188) *su-padas* → (93) *su-padaḥ* <2.3>.

Similarly, when the word *pāda* is replaced by *pad* by *sūtra* 113, we also get *padaḥ* <2.3> and so on. When *ām* follows, this *viriñci* still happens because it blocks the application of *n[uṭ]* by *sūtra* 105. This happens in accordance with the maxim *viriñcito viṣṇur balavān, viṣṇutaḥ sarva-viriñciḥ* (A *viṣṇu* is stronger than a *viriñci,* but a *sarva-viriñci* (the replacement of a whole word) is stronger than a *viṣṇu*). Thus we get *padām* <6.3>[58]:

> ➢ *pāda* + *ām* → (113) *pad* + *ām* → *padām* <6.3>.

58 But in the case that the optional substitution of *pad* for *pāda* is not done, we get *pādānām* <6.3> as usual.

When the substitution of *niś* is done by *sūtra* 149, it is considered that *ś* becomes *j* (*śasya jo mantavyaḥ*), just like *ṣ* becomes *ḍ* by *sūtra* 184. In this regard, it should be understood that the *sūtra* beginning *cha-śo rāj* (*sūtra* 182) is applicable only to *dhātus.*

> ➢ *niśā* + *bhyām* → (149) *niś* + *bhyām* → (179, *śasya jo mantavyaḥ*) *nijbhyām* <3.2>.
> ➢ *niśā* + *su[p]* → (149) *niś* + *su*→ (179, *śasya jo mantavyaḥ*) *nij* + *su* → (63) *nicsu* → (181) *nicśu* → (64) *nicśu* <7.3> or *nicchu* <7.3>.

The word *kṛṣṇa-budh,* which means *kṛṣṇaṁ budhyate* (one who understands Kṛṣṇa), is formed by applying the *kṛt pratyaya [k]vi[p]* after *kṛṣṇa* + *budh[a] avagamane.* In the masculine gender, it is declined as follows.

Saṁśodhinī—Because Jīva Gosvāmī said *śasya jo mantavyaḥ,* not *śasya go mantavyaḥ,* the change to *ka-varga* by *ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge* (177) cannot take place in *nijbhyām* <3.2> and *nicśu* <7.3>. If the change to *ka-varga* were applicable, there would be no possibility of keeping *j.* Thus it would be pointless to say *śasya jo mantavyaḥ* when *śasya go mantavyaḥ* would save us from doing the extra step.

१८९ । जवर्जहरिगदादेरेकसर्वेश्वरस्य धातोर्हरिघोषान्तस्यादौ हरिघोषत्वं विष्णुपदान्ते सध्वोश्च ।

189. ja-varja-harigadāder eka-sarveśvarasya dhātor harighoṣāntasyādau harighoṣatvaṁ viṣṇupadānte sa-dhvoś ca

ja-varja-harigadā-ādeḥ—beginning with a *harigadā,* except *ja-rāma; eka-sarveśvarasya*—having only one *sarveśvara; dhātoḥ*—of a *dhātu; harighoṣa-antasya*—ending with a *harighoṣa; ādau*—in the beginning; *harighoṣatvam*—the change to *harighoṣa; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; sa-dhvoḥ*—when *s* or *dhv* follows; *ca*—and.

The initial *varṇa* of a *dhātu* changes to a *harighoṣa* when the *viṣaya* is *viṣṇupadānta* or when *s* or *dhv* follows, provided that the initial *varṇa* has the following three characteristics: it begins with a *harigadā,* other than *j,* it has only one *sarveśvara,* and it ends with a *harighoṣa.*

kṛṣṇa-bhut kṛṣṇa-bhud kṛṣṇa-budhau kṛṣṇa-budhaḥ. ja-varjeti kim? jabh—jap jabhau jabhaḥ ity-ādi. rājan,

VṚTTI—➢ *kṛṣṇa-budh + s[u]* → (138) *kṛṣṇa-budh* → (189) *kṛṣṇa-bhudh* → (61) *kṛṣṇa-bhud* → (185) *kṛṣṇa-bhut* <1.1> or *kṛṣṇa-bhud* <1.1>.

➢ *kṛṣṇa-budh + au* → *kṛṣṇa-budhau* <1.2>.

➢ *kṛṣṇa-budh + [j]as* → (93) *kṛṣṇa-budhaḥ* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kṛṣṇa-bhut / kṛṣṇa-bhud*	*kṛṣṇa-budhau*	*kṛṣṇa-budhaḥ*
dvitīyā	*kṛṣṇa-budham*	*kṛṣṇa-budhau*	*kṛṣṇa-budhaḥ*
tṛtīyā	*kṛṣṇa-budhā*	*kṛṣṇa-bhudbhyām*	*kṛṣṇa-bhudbhiḥ*
caturthī	*kṛṣṇa-budhe*	*kṛṣṇa-bhudbhyām*	*kṛṣṇa-bhudbhyaḥ*
pañcamī	*kṛṣṇa-budhaḥ*	*kṛṣṇa-bhudbhyām*	*kṛṣṇa-bhudbhyaḥ*
ṣaṣṭhī	*kṛṣṇa-budhaḥ*	*kṛṣṇa-budhoḥ*	*kṛṣṇa-budhām*
saptamī	*kṛṣṇa-budhi*	*kṛṣṇa-budhoḥ*	*kṛṣṇa-bhutsu*
sambodhana	*kṛṣṇa-bhut / kṛṣṇa-bhud*	*kṛṣṇa-budhau*	*kṛṣṇa-budhaḥ*

Why do we say "except *ja-rāma*"? Consider the declension of the word *jabh* (one who yawns).

➢ *jabh + s[u]* → (138) *jabh* → (61) *jab* → (185) *jap* <1.1> or *jab* <1.1>.

➢ *jabh + au* → *jabhau* <1.2>.

➢ *jabh + [j]as* → (93) *jabhaḥ* <1.3>.

Now we begin the declension of the word *rājan* (king).

१९० । नामान्तस्य नस्य हरो विष्णुपदान्ते बुद्धं विना ।

190. nāmāntasya nasya haro viṣṇupadānte buddhaṁ vinā

nāma-antasya—situated at the end of a *nāma; nasya*—of *na-rāma; haraḥ*—deletion; *viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; buddham*—*buddha; vinā*—except.

The final *n* of a *nāma* is deleted when the *viṣaya* is *viṣṇupadānta,* except when *buddha* follows.

prathamato na-lopābhāvaḥ, pathin mathin ity-ādau vakṣyamāṇa-na-lopa-vaiyarthyāt. nānteti trivikramaḥ, sor haraḥ—rājā rājānau rājānaḥ. rājānam rājānau. va-ma-sat-saṅga-hīnasya ity a-rāma-haraḥ, ta-vargasya ca-vargaḥ, j-ñoḥ sat-saṅge jñaḥ—rājñaḥ, rājñā. rājabhyām rājabhiḥ. rājñe rājabhyām rājabhyaḥ. rājñaḥ rājabhyām rājabhyaḥ. rājñaḥ rājñoḥ rājñām. ī-ṅyos tu vā, rājñi rājani rājñoḥ rājasu. he rājan.evaṁ śvan yuvan maghavan. kvacid viśeṣaḥ—

VṚTTI—The deletion of *n* is not done first. If it were, the deletion of *n* that will be prescribed in the *sūtra* beginning with *pathin mathin* (*sūtra* 193) would be pointless.

- ➢ *rājan + s[u]* → (163) *rājān + s[u]* → (138) *rājān* → (190) *rājā* <1.1>.
- ➢ *rājan + au* → (163) *rājānau* <1.2>.
- ➢ *rājan + [j]as* → (163) *rājānas* → (93) *rājānaḥ* <1.3>.
- ➢ *rājan + am* → (163) *rājānam* <2.1>.
- ➢ *rājan + au* → (163) *rājānau* <2.2>.

***A-rāma* is deleted by *va-ma-sat-saṅga-hīnasya* (*sūtra* 170), *ta-varga* becomes *ca-varga* by *sūtra* 175, and then the *sat-saṅga* of *ja-rāma* and *ña-rāma* becomes *jña.*[59]**

- ➢ *rājan + [ś]as* → (170) *rājn + as* → (175) *rājñas* → (93) *rājñaḥ* <2.3>.
- ➢ *rājan + [ṭ]ā* → (170) *rājn + ā* → (175) *rājñā* <3.1>.

Words that have undergone deletion of their final *n* or *v* are not called *kṛṣṇa.*

- ➢ *rājan + bhyām* → (179, 190) *rājabhyām* <3.2>.
- ➢ *rājan + bhis* → (179, 190) *rājabhis* → (93) *rājabhiḥ* <3.3>.
- ➢ *rājan + [ṅ]e* → (170) *rājn + e* → (175) *rājñe* <4.1>.
- ➢ *rājan + bhyām* → (179, 190) *rājabhyām* <4.2>.
- ➢ *rājan + bhyas* → (179, 190) *rājabhyas* → (93) *rājabhyaḥ* <4.3>.
- ➢ *rājan + [ṅ]as[i]* → (170) *rājn + as* → (175) *rājñas* → (93) *rājñaḥ* <5.1>.
- ➢ *rājan + bhyām* → (179, 190) *rājabhyām* <5.2>.
- ➢ *rājan + bhyas* → (179, 190) *rājabhyas* → (93) *rājabhyaḥ* <5.3>.
- ➢ *rājan + [ṅ]as* → (170) *rājn + as* → (175) *rājñas* → (93) *rājñaḥ* <6.1>.
- ➢ *rājan + os* → (170) *rājn + os* → (175) *rājños* → (93) *rājñoḥ* <6.2>.
- ➢ *rājan + ām* → (170) *rājn + ām* → (175) *rājñām* <6.3>.

By *ī-ṅyos tu vā* (170) we get *rājñi* <7.1> or *rājani* <7.1>:

- ➢ *rājan + [ṅ]i* → (two options by 170):
  1) (the *a* of *an* is deleted) *rājni* → (175) *rājñi* <7.1>.
  2) (the *a* of *an* isn't deleted) *rājani* <7.1>.

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59 In the Devanāgarī script, the special character ज्ञ (*jña*) is used to represent the *sat-saṅga* of *ja-rāma* and *ña-rāma,* just as the special character क्ष (*kṣa*) is used to represent the *sat-saṅga* of *ka-rāma* and *ṣa-rāma.* Thus a special effort is taken to point that out here, just as it was done in *vṛtti* 16 with the phrase *ka-ṣa-saṁyoge tu kṣaḥ.*

- *rājan + os* → (170) *rājn + os* → (175) *rājños* → (93) *rājñoḥ* <7.2>.
- *rājan + su[p]* → (179, 190) *rājasu* <7.3>.
- *rājan + s[u]* → (138) *rājan* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*rājā*	*rājānau*	*rājānaḥ*
dvitīyā	*rājānam*	*rājānau*	*rājñaḥ*
tṛtīyā	*rājñā*	*rājabhyām*	*rājabhiḥ*
caturthī	*rājñe*	*rājabhyām*	*rājabhyaḥ*
pañcamī	*rājñaḥ*	*rājabhyām*	*rājabhyaḥ*
ṣaṣṭhī	*rājñaḥ*	*rājñoḥ*	*rājñām*
saptamī	*rājñi / rājani*	*rājñoḥ*	*rājasu*
sambodhana	*rājan*	*rājānau*	*rājānaḥ*

The words *śvan* (dog), *yuvan* (a youth), and *maghavan* (name of Indra) are declined like the word *rājan.* Sometimes, however, they differ.

Saṁśodhinī—Another prominent masculine word ending in *na-rāma* is *ātman. Ātman,* however, is declined differently than *rājan.* Its *a-rāma* is not deleted due to the phrase *va-ma-sat-saṅga-hīnasya* (170). The *Amara-koṣa* defines the word *ātman* as follows. *ātmā yatno dhṛtir buddhiḥ sva-bhāvo brahma varṣma ca:* "The word *ātman* can mean *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *sva-bhāva* (nature), *brahman* (the Supreme Spirit, the Absolute Truth), and *varṣman* (body)." Besides this, *ātman* is often used as a pronoun equivalent of the pronoun *sva* (*vṛttis* 224 and 233).

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*ātmā*	*ātmānau*	*ātmānaḥ*
dvitīyā	*ātmānam*	*ātmānau*	*ātmanaḥ*
tṛtīyā	*ātmanā*	*ātmabhyām*	*ātmabhiḥ*
caturthī	*ātmane*	*ātmabhyām*	*ātmabhyaḥ*
pañcamī	*ātmanaḥ*	*ātmabhyām*	*ātmabhyaḥ*
ṣaṣṭhī	*ātmanaḥ*	*ātmanoḥ*	*ātmanām*
saptamī	*ātmani*	*ātmanoḥ*	*ātmasu*
sambodhana	*ātman*	*ātmānau*	*ātmānaḥ*

Amṛta—The intended meaning of the sentence beginning "The deletion of *n* is not done first" is as follows: The desired form could be achieved without applying *pathin-mathin-ṛbhukṣinn ity eṣāṁ nasya haraḥ sau* (193). For example, by applying *pathy-ādīnām i-rāmasyā-rāmaḥ, thāt pūrvaṁ nuk ca* (194), then deleting the *n* by *nāmāntasya nasya haro viṣṇupadāne buddhaṁ vinā* (190), and making the *s viṣṇusarga* by *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93) we get the desired form *panthāḥ* <1.1>. Thus the desired form can be fully

achieved without doing the deletion of *n* as the first step. Still, the fact that the deletion of *n* is done first by the rule *pathin-mathin-ṛbhukṣinn ity eṣāṁ nasya haraḥ sau* (193) suggests that among words ending in *n* only the words *pathin, mathin,* and *ṛbhukṣin* first undergo the deletion of *n;* other words ending in *n* undergo the deletion of *n* later. Otherwise, the effort to make such a rule would be useless, like grinding flour,[60] since the desired form could be achieved by other *sūtras.* Moreover, if words like *rājan* and *śārṅgin* were to first undergo the deletion of *n,* the deletion of *s[u]* by *sūtra* 138 would not take place as there would be no *viṣṇujana* to cause it. Thus we would get the unwanted forms *rājāḥ* <1.1> and *śārṅgīḥ* <1.1>.

१९१ । श्वन् युवन्मघवनित्येषां वस्य उर्भगवति ।
ईब्वर्जिततद्धिते तु न युवतीत्येतद्वर्जम् ॥

191.
śvan yuvan maghavan ity eṣāṁ
vasya ur bhagavati
īb-varjita-taddhite tu na
yuvatīty etad-varjam

śvan yuvan maghavan iti—the words *śvan* (dog), *yuvan* (a youth), and *maghavan* (name of Indra); *eṣām*—of these; *vasya*—of the portion *va; uḥ*—the replacement *u; bhagavati*—when a *bhagavat* follows; *īp-varjita-taddhite*—when a *taddhita pratyaya*, except *ī[p],* follows; *tu*—but; *na*—not; *yuvati iti*—the word *yuvati* (a young woman); *etad-varjam*—excluding this.

The *va* of the words *śvan, yuvan,* and *maghavan* is replaced by *u* when a *bhagavat* follows. But this does not happen when a *taddhita pratyaya* other than *ī[p]* follows. This rule does not apply to the word *yuvati.*

vasyeti sārāma-nirdeśaḥ. śunaḥ śunā śvabhyām śvabhiḥ. yūnaḥ yūnā yuvabhyām yuvabhiḥ. evaṁ maghonaḥ maghonā. sau—maghavā. maghavān iti tu kālāpāḥ.

> *vahati svecchayā vāyur udgacchati ca bhāskaraḥ*
> *havir jakṣiti niḥśaṅko makheṣu maghavān asau. iti bhaṭṭiḥ* (18.19).

maghavatu-śabdo 'py asti, "maghavad-vajra-lajjā-nidānam" "sa evam uktvā maghavantam" ity-ādi-prayoga-darśanāt. maghavān maghavantau maghavadbhyām. atha divasa-vācī pratidivan-śabdaḥ—pratidivā pratidivānau pratidivānaḥ. pratidivānaṁ pratidivānau.

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60 This alludes to the *piṣṭa-peṣaṇa-nyāya* (the maxim of grinding flour) or literally (the maxim of grinding that which has already been ground). Such grinding is a useless endeavour.

Vṛtti—The word *vasya* indicates *va-rāma* along with *a-rāma.*

- *śvan + [ś]as* → (191) *śunas* → (93) *śunaḥ* <2.3>.
- *śvan + [ṭ]ā* → (191) *śunā* <3.1>.
- *śvan + bhyām* → (179, 190) *śvabhyām* <3.2>.
- *śvan + bhis* → (179, 190) *śvabhis* → (93) *śvabhiḥ* <3.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*śvā*	*śvānau*	*śvānaḥ*
dvitīyā	*śvānam*	*śvānau*	*śunaḥ*
tṛtīyā	*śunā*	*śvabhyām*	*śvabhiḥ*
caturthī	*śune*	*śvabhyām*	*śvabhyaḥ*
pañcamī	*śunaḥ*	*śvabhyām*	*śvabhyaḥ*
ṣaṣṭhī	*śunaḥ*	*śunoḥ*	*śunām*
saptamī	*śuni*	*śunoḥ*	*śvasu*
sambodhana	*śvan*	*śvānau*	*śvānaḥ*

- *yuvan + [ś]as* → (191) *yu + un + as* → (42) *yūnas* → (93) *yūnaḥ* <2.3>.
- *yuvan + [ṭ]ā* → (191) *yu + un + ā* → (42) *yūnā* <3.1>.
- *yuvan + bhyām* → (179, 190) *yuvabhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*yuvā*	*yuvānau*	*yuvānaḥ*
dvitīyā	*yuvānam*	*yuvānau*	*yūnaḥ*
tṛtīyā	*yūnā*	*yuvabhyām*	*yuvabhiḥ*
caturthī	*yūne*	*yuvabhyām*	*yuvabhyaḥ*
pañcamī	*yūnaḥ*	*yuvabhyām*	*yuvabhyaḥ*
ṣaṣṭhī	*yūnaḥ*	*yūnoḥ*	*yūnām*
saptamī	*yūni*	*yūnoḥ*	*yuvasu*
sambodhana	*yuvan*	*yuvānau*	*yuvānaḥ*

- *maghavan + [ś]as* → (191) *magha + un + as* → (44) *maghonas* → (93) *maghonaḥ* <2.3>.
- *maghavan + [ṭ]ā* → (191) *magha + un + ā* → (44) *maghonā* <3.1>.

When *s[u]* follows, we get *maghavā* <1.1>.

- *maghavan + s[u]* → (163) *maghavān + s[u]* → (138) *maghavān* → (190) *maghavā* <1.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*maghavā*	*maghavānau*	*maghavānaḥ*
dvitīyā	*maghavānam*	*maghavānau*	*maghonaḥ*
tṛtīyā	*maghonā*	*maghavabhyām*	*maghavabhiḥ*
caturthī	*maghone*	*maghavabhyām*	*maghavabhyaḥ*
pañcamī	*maghonaḥ*	*maghavabhyām*	*maghavabhyaḥ*
ṣaṣṭhī	*maghonaḥ*	*maghonoḥ*	*maghonām*
saptamī	*maghoni*	*maghonoḥ*	*maghavasu*
sambodhana	*maghavan*	*maghavānau*	*maghavānaḥ*

But the Kalāpa grammarians say that the form should be *maghavān* <1.1>. An example of this is in *Bhaṭṭi-kāvya* (18.19):

vahati svecchayā vāyur udgacchati ca bhāskaraḥ
havir jakṣiti niḥśaṅko makheṣu maghavān asau

"The wind blows and the sun rises of its own accord. In a sacrifice, Indra (Maghavān) fearlessly consumes the oblation."

There is also a word *maghavat[u]* (Indra). It is seen in examples like *maghavad-vajra-lajjā-nidānam* and *sa evam uktvā maghavantam.*

➢ *maghavat[u] + s[u]* → (187) *maghavāt + s[u]* → (174, 160) *maghavā + n[um] + t + s[u]* → (138) *maghavānt* → (176) *maghavān* <1.1>.
➢ *maghavat[u] + au* → (174, 160) *maghava + n[um] + t + au* → *maghavantau* <1.2>.
➢ *maghavat[u] + bhyām* → (179, 61) *maghavadbhyām* <3.2>.

Now we begin the declension of the word *pratidivan* (day).

➢ *pratidivan + s[u]* → (163) *pratidivān + s[u]* → (138) *pratidivān* → (190) *pratidivā* <1.1>.
➢ *pratidivan + au* → (163) *pratidivānau* <1.2>.
➢ *pratidivan + [j]as* → (163) *pratidivānas* → (93) *pratidivānaḥ* <1.3>.
➢ *pratidivan + am* → (163) *pratidivānam* <2.1>.
➢ *pratidivan + au* → (163) *pratidivānau* <2.2>.

Amṛta—The *va* of the words *śvan, yuvan,* and *maghavan* is not replaced by *u* when a *taddhita pratyaya* other than *ī[p]* follows. Examples are *śaunavam, yauvanam,* and *māghavānaḥ.* But, among the words ending in *ī[p],* the word *yuvati,* which is irregularly formed by the *sūtra yūno yuvatiḥ sādhuḥ* (1085), is excluded.

The word "but" in the sentence "But the Kalāpa grammarians say the form should be *maghavān* <1.1>" shows that the form *maghavān* <1.1> is unacceptable as a form of the word *maghavan.* In *Bhaṭṭi-kāvya, maghavān* <1.1> is a form of the word *maghavat[u],* not of *maghavan.* Similarly, *maghavat* and *maghavantam* are also forms of the word *maghavat[u].*

१९२ । धातो रवप्रागिदुतोस्त्रिविक्रमो रवतो विष्णुजने , न कुरछुरनामधातूनां , न च तद्धितये ।

192. dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane, na kura-chura-nāma-dhātūnāṁ, na ca taddhita-ye

dhātoḥ—of a *dhātu; ra-va-prāk*—before *ra-rāma* or *va-rāma; it-utoḥ*[61]—of the *i-rāma* and *u-rāma; trivikramaḥ*—the change to *trivikrama; ra-vataḥ*—after *ra-rāma* or *va-rāma; viṣṇujane*—when a *viṣṇujana* follows; *na*—not; *kura-chura-nāma-dhātūnām*—of *kur* (see explanation below), *chur[a] chedane,* or a *nāma-dhātu; na*—not; *ca*—and; *taddhita-ye*—when a *taddhita pratyaya* beginning with *ya-rāma* follows.

The *i* or *u* of a *dhātu* becomes *trivikrama* when it comes before *r* or *v,* provided a *viṣṇujana* follows that *r* or *v.* But this does not happen when a *taddhita pratyaya* beginning with *y* follows. Nor does the *i* or *u* of *kur, chur[a],* or a *nāma-dhātu* become *trivikrama.*

nāmno jāto dhātur nāma-dhātur iti vakṣyate. atra pāṭhād viṣṇujana-varṇa-mātraṁ gṛhyate, na kevala-svādayaḥ. kurādi-niṣedhān nāmno 'nyatrāpi jñeyam. tataḥ śasi—pratidīvnaḥ. pratidīvnā. pratidivabhyām.

Vṛtti—It will be described later that a *dhātu* produced from a *nāma* is called a *nāma-dhātu.* Because the word *viṣṇujana* is listed in a rule related to *dhātus,* any *varṇa* which is a *viṣṇujana* is accepted. It is not that only the *sv-ādis* are accepted. Because of the prohibition beginning with *kura,* it is to be known that this rule also applies to things other than *nāmas.*

- *pratidivan + [ś]as* → (170) *pratidivn + as* → (192) *pratidīvnas* → (93) *pratidīvnaḥ* <2.3>.
- *pratidivan + [ṭ]ā* → (170) *pratidivn + ā* → (192) *pratidīvnā* <3.1>.
- *pratidivan + bhyām* → (179, 190) *pratidivabhyām* <3.2>.

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61 The word *it-utoḥ* is formed by the Pāṇinian method of adding *t* to designate a single *varṇa.* This was described in *vṛtti* 35.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pratidivā*	*pratidivānau*	*pratidivānaḥ*
dvitīyā	*pratidivānam*	*pratidivānau*	*pratidīvnaḥ*
tṛtīyā	*pratidīvnā*	*pratidivabhyām*	*pratidivabhiḥ*
caturthī	*pratidīvne*	*pratidivabhyām*	*pratidivabhyaḥ*
pañcamī	*pratidīvnaḥ*	*pratidivabhyām*	*pratidivabhyaḥ*
ṣaṣṭhī	*pratidīvnaḥ*	*pratidīvnoḥ*	*pratidīvnām*
saptamī	*pratidīvni / pratidivani*	*pratidīvnoḥ*	*pratidivasu*
sambodhana	*pratidivan*	*pratidivānau*	*pratidivānaḥ*

Saṁśodhinī—The *kur* referred to in the phrase *na kura-chura-nāma-dhātūnām* comes from the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make).

Bāla—Examples when the *i* or *u* of *kur, chur[a],* or a *nāma-dhātu* does not become *trivikrama* are *kurvaḥ* <*acyuta* 3.2>, *kurmaḥ* <*acyuta* 3.3>, *kuryāt* <*vidhi* 1.1>, *churyate* <*acyuta karmaṇi* 1.1>, and *giryati, caturyati,* and so on. Examples when the change to *trivikrama* does not take place when a *taddhita pratyaya* beginning with *y* follows are *dhuryam, divyam,* and so on. Why do we say "of a *dhātu*"? In *nirguṇaḥ, caturdhā,* and so on, there is no *trivikrama.*

Saṁśodhinī—The *nāmas* referred to here are *kṛdantas,* since *kṛdantas* alone are considered both *nāmas* and *dhātus.* Other *nāmas* are not considered *dhātus,* and thus this rule does not apply to them as they are excluded by the word *dhātoḥ*. The purpose of this sentence is to say that this rule also applies to the *dhātus* themselves, not only *kṛdantas.* Thus we get *dīvyati,* the *acyuta pa.* 1.1 form of the *dhātu div[u],* and so on.

१९३ । पथिन्मथिनृभुक्षिन्नित्येषां नस्य हरः सौ ।

193. pathin mathin ṛbhukṣinn ity eṣāṁ nasya haraḥ sau

pathin mathin ṛbhukṣin iti—the words *pathin* (a path), *mathin* (a churning stick), and *ṛbhukṣin* (name of Indra); *eṣām*—of these; *nasya*—of *na-rāma; haraḥ*—deletion; *sau*—when *s[u]* follows.

The final *n* of the words *pathin, mathin,* and *ṛbhukṣin* is deleted when *s[u]* follows.

१९४ । पथ्यादीनामिरामस्यारामः कृष्णस्थाने, थात्पूर्वं नुक्च ।

194. pathy-ādīnām i-rāmasyā-rāmaḥ kṛṣṇasthāne, thāt pūrvaṁ nuk ca

pathi-ādīnām—of the words *pathin* and so on; *i-rāmasya*—of *i-rāma; ā-rāmaḥ*—the replacement *ā-rāma; kṛṣṇasthāne*—when a *kṛṣṇasthāna* follows; *thāt—tha-rāma; pūrvam*—before; *nuk*—the *āgama n[uk]; ca*—also.

The *i-rāma* of the words *pathin, mathin,* and *ṛbhukṣin* changes to *ā-rāma* when a *kṛṣṇasthāna* follows, and the *āgama n[uk]* is inserted before the *th* of the words *pathin* and *mathin.*

panthāḥ panthānau panthānaḥ. panthānaṁ panthānau.

Vṛtti—

➢ *pathin* + *s[u]* → (193) *pathi* + *s[u]* → (194) *pathā* + *s[u]* → *pa* + *n[uk]* + *thā* + *s[u]* → (165) *paṁthās* → (73) *panthās* → (93) *panthāḥ* <1.1>.
➢ *pathin* + *au* → (194) *pathān* + *au* → *pa* + *n[uk]* + *thān* + *au* → (165) *paṁthānau* → (73) *panthānau* <1.2>.
➢ *pathin* + *[j]as* → (194) *pathān* + *as* → *pa* + *n[uk]* + *thān* + *as* → (165) *paṁthānas* → (73) *panthānas* → (93) *panthānaḥ* <1.3>.
➢ *pathin* + *am* → (194) *pathān* + *am* → *pa* + *n[uk]* + *thān* + *am* → (165) *paṁthānam* → (73) *panthānam* <2.1>.
➢ *pathin* + *au* → (194) *pathān* + *au* → *pa* + *n[uk]* + *thān* + *au* → (165) *paṁthānau* → (73) *panthānau* <2.2>.

१९५ । पथ्यादीनां संसारहरो भगवति ।

195. pathy-ādīnāṁ saṁsāra-haro bhagavati

pathi-ādīnām—of the words *pathin* and so on; *saṁsāra-haraḥ*—deletion of the *saṁsāra; bhagavati*—when a *bhagavat* follows.

The *saṁsāra* of the words *pathin, mathin,* and *ṛbhukṣin* is deleted when a *bhagavat* follows.

pathaḥ pathā pathibhyām pathibhiḥ. evaṁ manthāḥ manthānau manthānaḥ. ṛbhukṣāḥ ṛbhukṣāṇau ṛbhukṣāṇaḥ. atha śārṅgin—

Vṛtti—
➢ *pathin* + *[ś]as* → (195) *pathas* → (93) *pathaḥ* <2.3>.
➢ *pathin* + *[ṭ]ā* → (195) *pathā* <3.1>.
➢ *pathin* + *bhyām* → (179, 190) *pathibhyām* <3.2>.
➢ *pathin* + *bhis* → (179, 190) *pathibhis* → (93) *pathibhiḥ* <3.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*panthāḥ*	*panthānau*	*panthānaḥ*
dvitīyā	*panthānam*	*panthānau*	*pathaḥ*
tṛtīyā	*pathā*	*pathibhyām*	*pathibhiḥ*
caturthī	*pathe*	*pathibhyām*	*pathibhyaḥ*
pañcamī	*pathaḥ*	*pathibhyām*	*pathibhyaḥ*
ṣaṣṭhī	*pathaḥ*	*pathoḥ*	*pathām*
saptamī	*pathi*	*pathoḥ*	*pathiṣu*
sambodhana	*panthāḥ*	*panthānau*	*panthānaḥ*

➢ *mathin + s[u]* → (193) *mathi + s[u]* → (194) *mathā + s[u]* → *ma + n[uk] + thā + s[u]* → (165) *maṁthās* → (73) *manthās* → (93) *manthāḥ* <1.1>.
➢ *mathin + au* → (194) *mathān + au* → *ma + n[uk] + thān + au* → (165) *maṁthānau* → (73) *manthānau* <1.2>.
➢ *mathin + [j]as* → (194) *mathān + as* → *ma + n[uk] + thān + as* → (165) *maṁthānas* → (73) *manthānas* → (93) *manthānaḥ* <1.3>.
➢ *ṛbhukṣin + s[u]* → (193) *ṛbhukṣi + s[u]* → (194) *ṛbhukṣā + s[u]* → (93) *ṛbhukṣāḥ* <1.1>.
➢ *ṛbhukṣin + au* → (194) *ṛbhukṣān + au* → (111) *ṛbhukṣāṇau* <1.2>.
➢ *ṛbhukṣin + [j]as* → (194) *ṛbhukṣān + as* → (111) *ṛbhukṣāṇas* → (93) *ṛbhukṣāṇaḥ* <1.3>.

Now we begin the declension of the word *śārṅgin* (one who has the bow named Śārṅga) (name of Kṛṣṇa).

१९६ । इन् हन् पूषनर्यमनित्येषामुद्धवस्य त्रिविक्रमः सुश्योरेव ।

196. in han pūṣan aryaman ity eṣām uddhavasya trivikramaḥ su-śyor eva

in han pūṣan aryaman iti—words ending in *in,* and the words *han* (killer), *pūṣan* (sun), and *aryaman* (sun); *eṣām*—of these; *uddhavasya*—of the *uddhava; trivikramaḥ*—the change to *trivikrama; su-śyoḥ*—when *s[u]* or *[ś]i* follow; *eva*—only.

The *uddhava* of words ending in *in* and of the words *han, pūṣan,* and *aryaman* becomes *trivikrama* only when *s[u]* or *[ś]i* follow.

śārṅgī śārṅgiṇau śārṅgiṇaḥ. śārṅgiṇam śārṅgiṇau śārṅgiṇaḥ. śārṅgibhyām he śārṅgin. han iti han-dhātuḥ. tataḥ kaṁsa-han—kaṁsa-hā kaṁsa-hanau kaṁsa-hanaḥ. kaṁsa-hanam kaṁsa-hanau.

VṚTTI—➢ *śārṅgin + s[u]* → (196) *śārṅgīn + s[u]* → (138) *śārṅgīn* → (190) *śārṅgī* <1.1>.
➢ *śārṅgin + au* → (111) *śārṅgiṇau* <1.2>.
➢ *śārṅgin + [j]as* → (111) *śārṅgiṇas* → (93) *śārṅgiṇaḥ* <1.3>.
➢ *śārṅgin + am* → (111) *śārṅgiṇam* <2.1>.
➢ *śārṅgin + au* → (111) *śārṅgiṇau* <2.2>.
➢ *śārṅgin + [ś]as* → (111) *śārṅgiṇas* → (93) *śārṅgiṇaḥ* <2.3>.
➢ *śārṅgin + bhyām* → (179, 190) *śārṅgibhyām* <3.2>.
➢ *śārṅgin + s[u]* → (138) *śārṅgin* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*śārṅgī*	*śārṅgiṇau*	*śārṅgiṇaḥ*
dvitīyā	*śārṅgiṇam*	*śārṅgiṇau*	*śārṅgiṇaḥ*
tṛtīyā	*śārṅgiṇā*	*śārṅgibhyām*	*śārṅgibhiḥ*
caturthī	*śārṅgiṇe*	*śārṅgibhyām*	*śārṅgibhyaḥ*
pañcamī	*śārṅgiṇaḥ*	*śārṅgibhyām*	*śārṅgibhyaḥ*
ṣaṣṭhī	*śārṅgiṇaḥ*	*śārṅgiṇoḥ*	*śārṅgiṇām*
saptamī	*śārṅgiṇi*	*śārṅgiṇoḥ*	*śārṅgiṣu*
sambodhana	*śārṅgin*	*śārṅgiṇau*	*śārṅgiṇaḥ*

The *han* referred to in this *sūtra* is the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go). Thus the word *kaṁsa-han* (the killer of Kaṁsa, name of Kṛṣṇa) is declined as follows.

- *kaṁsa-han + s[u]* → (196) *kaṁsa-hān + s[u]* → (138) *kaṁsa-hān* → (190) *kaṁsa-hā* <1.1>.
- *kaṁsa-han + au* → *kaṁsa-hanau* <1.2>.
- *kaṁsa-han + [j]as* → (93) *kaṁsa-hanaḥ* <1.3>.
- *kaṁsa-han + am* → *kaṁsa-hanam* <2.1>.
- *kaṁsa-han + au* → *kaṁsa-hanau* <2.2>.

Amṛta—In this *sūtra, in* refers to a word ending in *in, han* refers to the *kvib-anta* form of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go), and *pūṣan* and *aryaman* refer to the sun. This *sūtra* restricts the *trivikrama* that would otherwise be applicable when any *kṛṣṇasthāna* follows. (*nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇasthāne, buddhaṁ vinā* (163).) The word *eva* in the *sūtra* is to point out that this *sūtra* is a restriction (*niyama*).

Saṁśodhinī—This *sūtra* is a limitation (*niyama*) of *nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇasthāne, buddhaṁ vinā* (163). This means that the prohibition *buddhaṁ vinā* also applys in the current *sūtra.* Therefore, in *śārṅgin* <8.1>, the *uddhava* does not become *trivikrama* even though *s[u]* follows. Similarly, the deletion of *n* is prohibited by the phrase *buddhaṁ vinā* in *nāmāntasya nasya haro viṣṇupadānte buddhaṁ vinā* (190).

१९७ । हनो हस्य घो णिन्नयोः ।

197. hano hasya gho ṇin-nayoḥ

hanaḥ—of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go); *hasya*—of *ha-rāma; ghaḥ*—the replacement *gha-rāma; ṇit-nayoḥ*—when *ṇit* (something that has the indicatory letter *ṇ*) or *na-rāma* follows.

When *ṇit* or *n* follow, the *h* of *han* changes to *gh.*

va-ma-sat-saṅga-hīnasyety a-rāma-haraḥ—kaṁsa-ghnaḥ. kaṁsa-ghnā kaṁsa-habhyām. ṅau—kaṁsa-hani kaṁsa-ghni. he kaṁsa-han. saṅkhyā-śabdāḥ pañcan-prabhṛtayo nitya-bahu-vacanāntāḥ triṣu sa-rūpāḥ. ṣa-nānta-saṅkhyātaḥ kateś ceti pañca pañca pañcabhiḥ pañcabhyaḥ.

Vṛtti—➢ *kaṁsa-han* + *[ś]as* → (170) *kaṁsa-hn* + *as* → (197) *kaṁsa-ghn* + *as* → (93) *kaṁsa-ghnaḥ* <2.3>.

➢ *kaṁsa-han* + *[ṭ]ā* → (170) *kaṁsa-hn* + *ā* → (197) *kaṁsa-ghnā* <3.1>.

➢ *kaṁsa-han* + *bhyām* → (179, 190) *kaṁsa-habhyām* <3.2>.

When *[ṅ]i* follows, we get *kaṁsa-ghni* <7.1> or *kaṁsa-hani* <7.1>.

➢ *kaṁsa-han* + *[ṅ]i* → (two options by 170):
1) (the *a* of *an* is deleted) *kaṁsa-hni* → (197) *kaṁsa-ghni* <7.1>.
2) (the *a* of *an* isn't deleted) *kaṁsa-hani* <7.1>.

➢ *kaṁsa-han* + *s[u]* → (138) *kaṁsa-han* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kaṁsa-hā*	*kaṁsa-hanau*	*kaṁsa-hanaḥ*
dvitīyā	*kaṁsa-hanam*	*kaṁsa-hanau*	*kaṁsa-ghnaḥ*
tṛtīyā	*kaṁsa-ghnā*	*kaṁsa-habhyām*	*kaṁsa-habhiḥ*
caturthī	*kaṁsa-ghne*	*kaṁsa-habhyām*	*kaṁsa-habhyaḥ*
pañcamī	*kaṁsa-ghnaḥ*	*kaṁsa-habhyām*	*kaṁsa-habhyaḥ*
ṣaṣṭhī	*kaṁsa-ghnaḥ*	*kaṁsa-ghnoḥ*	*kaṁsa-ghnām*
saptamī	*kaṁsa-ghni / kaṁsa-hani*	*kaṁsa-ghnoḥ*	*kaṁsa-hasu*
sambodhana	*kaṁsa-han*	*kaṁsa-hanau*	*kaṁsa-hanaḥ*

The numerals from *pañcan* (five) onwards are always used in *bahu-vacana* and have the same form in all three genders. By applying *ṣa-nānta-saṅkhyātaḥ kateś ca jas-śasor mahāharaḥ svārthe* (126), we get the following forms.

➢ *pañcan* + *[j]as* → (126) *pañcan* → (190) *pañca* <1.3>.
➢ *pañcan* + *[ś]as* → (126) *pañcan* → (190) *pañca* <2.3>.
➢ *pañcan* + *bhis* → (179, 190) *pañcabhis* → (93) *pañcabhiḥ* <3.3>.

Amṛta—Because Jīva Gosvāmī mentions in *vṛtti* 196 that *han* refers to the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go), this *sūtra* does not apply to words which are not *dhātus.* Thus in *ahnaḥ* <5.1 / 6.1>, a form of the word *ahan* (day), the change to *gh* does not take place. An example when *ṇit* follows is *jaghāna* <*adhokṣaja pa.* 1.1 of *han[a] hiṁsā-gatyoḥ*>.

Na-rāma follows when the *a* of *han* is deleted by *sūtra* 170. But, regarding the *ākhyātas* and so on, *na-rāma* follows only when the *uddhava* disappears by *gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā* (437). Therefore, when *a-rāma* intervenes, as in *hananam* and so on, the change to *gh* does not take place.

१९८ । रषनान्तसङ्ख्याभ्यो नुडामि स्वार्थे ।

198. ra-ṣa-nānta-saṅkhyābhyo nuḍ āmi svārthe

ra-ṣa-na-anta-saṅkhyābhyaḥ—after numerals ending in *ra-rāma, ṣa-rāma,* or *na-rāma; nuṭ*—the āgama *n[uṭ]; āmi*—when *ām* follows; *sva-arthe*—provided their own meaning is predominant.

The *āgama n[uṭ]* is inserted after numerals ending in *r, ṣ,* or *n* when *ām* follows and their own meaning is predominant.

Amṛta—Among the numerals, the word *catur* (four) ends in *r;* the word *ṣaṣ* (six) ends in *ṣ;* and the words *pañcan* (five), *saptan* (seven), *aṣṭan* (eight), *navan* (nine), and *daśan* (ten) end in *n.* The word *saṅkhyā* (a numeral) is carried forward to the next *sūtra.*

१९९ । नान्तोद्धवस्य त्रिविक्रमो नामि ।

199. nāntoddhavasya trivikramo nāmi

na-anta-uddhavasya—of the *uddhava* [of a numeral] ending in *na-rāma; trivikramaḥ*—the change to *trivikrama; nāmi*—when *nām* (*n[uṭ]* + *ām*) follows.

The *uddhava* of a numeral ending in *n* becomes *trivikrama* when *nām* follows.

pañcānāṁ pañcasu.

Vṛtti—
- *pañcan* + *ām* → (198) *pañcan* + *n[uṭ]* + *ām* → *pañcan* + *nām* → (199) *pañcān* + *nām* → (179, 190) *pañcānām* <6.3>.
- *pañcan* + *su[p]* → (179, 190) *pañcasu* <7.3>.

case	***bahu-vacana***
prathamā	*pañca*
dvitīyā	*pañca*
tṛtīyā	*pañcabhiḥ*
caturthī	*pañcabhyaḥ*
pañcamī	*pañcabhyaḥ*
ṣaṣṭhī	*pañcānām*
saptamī	*pañcasu*

२०० । अष्टन आ विष्णुभक्तिषु वा ।

200. aṣṭana ā viṣṇubhaktiṣu vā

aṣṭanaḥ—of the word *aṣṭan* (eight); *ā*—the replacement *ā-rāma; viṣṇubhaktiṣu*—when any *viṣṇubhakti* follows; *vā*—optionally.

The final *n* of *aṣṭan* optionally becomes *ā* when any *viṣṇubhakti* follows.

२०१ । तस्मात्जस्शसोरौश्स्वार्थे ।

201. tasmāt jas-śasor auś svārthe

tasmāt—after that *ā-rāma; jas-śasoḥ*—of *[j]as* and *[ś]as; auś*—the replacement *au[ś]; sva-arthe*—provided its own meaning is predominant.

After that, *[j]as* and *[ś]as* are replaced by *au[ś]* provided the meaning of the word *aṣṭan* is predominant.

śit sarvasyeti nyāyena śid-ādeśaḥ sarvādeśaḥ. aṣṭau aṣṭa, aṣṭau aṣṭa, aṣṭābhiḥ aṣṭabhiḥ, aṣṭābhyaḥ aṣṭabhyaḥ, aṣṭābhyaḥ aṣṭabhyaḥ. pakṣa-dvaye 'py aṣṭānām. aṣṭāsu aṣṭasu. catur nityaṁ bahu-vacanāntas tasya puṁsi—

VṚTTI—In accordance with the maxim *śit sarvasya* (*vṛtti* 158), a replacement that has the indicatory letter *ś* replaces everything.

➢ *aṣṭan* + *[j]as* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa* + *ā* + *[j]as* → (42) *aṣṭā* + *[j]as* → (201) *aṣṭā* + *au[ś]* → (49) *aṣṭau* <1.3>.
2) (the change to *ā* isn't done, 126) *aṣṭan* → (190) *aṣṭa* <1.3>.

➢ *aṣṭan* + *[ś]as* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa* + *ā* + *[ś]as* → (42) *aṣṭā* + *[ś]as* → (201) *aṣṭā* + *au[ś]* → (49) *aṣṭau* <2.3>.
2) (the change to *ā* isn't done, 126) *aṣṭan* → (190) *aṣṭa* <2.3>.

➢ *aṣṭan* + *bhis* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa* + *ā* + *bhis* → (42) *aṣṭābhis* → (93) *aṣṭābhiḥ* <3.3>.
2) (the change to *ā* isn't done, 190) *aṣṭabhis* → (93) *aṣṭabhiḥ* <3.3>.

➢ *aṣṭan* + *bhyas* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa* + *ā* + *bhyas* → (42) *aṣṭābhyas* → (93) *aṣṭābhyaḥ* <4.3>.

2) (the change to *ā* isn't done. 190) *aṣṭabhyas* → (93) *aṣṭabhyaḥ* <4.3>.

➢ *aṣṭan + bhyas* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa + ā + bhyas* → (42) *aṣṭābhyas* → (93) *aṣṭābhyaḥ* <5.3>.
2) (the change to *ā* isn't done, 190) *aṣṭabhyas* → (93) *aṣṭabhyaḥ* <5.3>.

In both instances, we get *aṣṭānām* <6.3>.
➢ *aṣṭan + ām* → (198) *aṣṭan + n[uṭ] + ām* → *aṣṭan + nām* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa + ā + nām* → (42) *aṣṭānām* → <6.3>
2) (the change to *ā* isn't done, 199) *aṣṭān + nām* → (179, 190) *aṣṭānām* <6.3>.

➢ *aṣṭan + su[p]* → (two options by 200):
1) (the change to *ā* is done) *aṣṭa + ā + su[p]* → (42) *aṣṭāsu* → <7.3>.
2) (the change to *ā* isn't done, 190) *aṣṭasu* <7.3>.

case	***bahu-vacana***
prathamā	*aṣṭa / aṣṭau*
dvitīyā	*aṣṭa / aṣṭau*
tṛtīyā	*aṣṭabhiḥ / aṣṭābhiḥ*
caturthī	*aṣṭabhyaḥ / aṣṭābhyaḥ*
pañcamī	*aṣṭabhyaḥ / aṣṭābhyaḥ*
ṣaṣṭhī	*aṣṭānām*
saptamī	*aṣṭasu / aṣṭāsu*

The word *catur* (four) is always used in *bahu-vacana*. In the masculine gender it is declined as follows.

२०२ । चतुरनडुहोराम्कृष्णस्थाने , बुद्धे त्वम् ।

202. catur-anaḍuhor ām kṛṣṇasthāne, buddhe tv am

catur-anaḍuhoḥ—of the words *catur* (four) and *anaḍuh* (an ox); *ām*—the *āgama ā[m]; kṛṣṇasthāne*—when a *kṛṣṇasthāna* follows; *buddhe*—when *buddha* follows; *tu*—but; *am*—the *āgama a[m].*

The words *catur* and *anaḍuh* take the *āgama ā[m]* when a *kṛṣṇasthāna* follows, but when *buddha* follows, they take the *āgama a[m].*

catvāraḥ caturaḥ. viṣṇusarge kṛte punā ra-rāmaḥ—caturbhiḥ caturbhyaḥ. ra-ṣa-ṇānteti nuṭ—caturṇām.

VṚTTI—➢ *catur* + *[j]as* → (202, 160) *catu* + *ā[m]* + *r* + *as* → (51) *catvāras* → (93) *catvāraḥ* <1.3>.
➢ *catur* + *[ś]as* → (93) *caturaḥ* <2.3>.

When the change to *viṣṇusarga* is done by *sūtra* 93, the *viṣṇusarga* again becomes *ra-rāma* by *sūtra* 83.

➢ *catur* + *bhis* → (179, 93) *catuḥbhis* → (83) *caturbhis* → (93) *caturbhiḥ* <3.3>.
➢ *catur* + *ām* → (198) *catur* + *n[uṭ]* + *ām* → (179, 93) *catuḥnām* → (83) *caturnām* → (111) *caturṇām* <6.3>.

२०३ । ररामस्य न विष्णुसर्गः सुपि ।

203. ra-rāmasya na viṣṇusargaḥ supi

ra-rāmasya—*ra-rāma; na*—not; *viṣṇusargaḥ*—*viṣṇusarga; supi*—when the *viṣṇubhakti su[p]* follows.

***Ra-rāma* does not change to *viṣṇusarga* by *sūtra* 93 when *su[p]* follows.**

caturṣu. kṛṣṇa-spṛś—kṛṣṇa-spṛk kṛṣṇa-spṛśau. udaka-pūrvatve tu udaka-spṛṭ. ṣa-rāmānto dadhṛṣ, dadhṛk dadhṛṣau dadhṛṣaḥ. kaṁsa-dviṣ—ṣasya ḍa iti kaṁsa-dviṭ kaṁsa-dviḍ kaṁsa-dviṣau. ṣaṣ nityaṁ bahu-vacanāntaḥ. ṣa-ṇānteti, ṣaṭ ṣaḍ ṣaḍbhiḥ ṣaḍbhyaḥ. ra-ṣa-ṇānteti nuṭ, ṣasya ḍaḥ—

VṚTTI—➢ *catur* + *su[p]* → (179, 203) *catursu* → (108) *caturṣu* <7.3>.

case	***bahu-vacana***
prathamā	*catvāraḥ*
dvitīyā	*caturaḥ*
tṛtīyā	*caturbhiḥ*
caturthī	*caturbhyaḥ*
pañcamī	*caturbhyaḥ*
ṣaṣṭhī	*caturṇām*
saptamī	*caturṣu*

Now we begin the declension of the word *kṛṣṇa-spṛś* (one who touches Kṛṣṇa).

➢ *kṛṣṇa-spṛś + s[u]* → (138) *kṛṣṇa-spṛś* → (186) *kṛṣṇa-spṛk* → (61) *kṛṣṇa-spṛg* → (185) *kṛṣṇa-spṛk* <1.1> or *kṛṣṇa-spṛg* <1.1>.
➢ *kṛṣṇa-spṛś + au* → *kṛṣṇa-spṛśau* <1.2>.

But when the word *spṛś* is in a *samāsa* with the word *udaka,* the form is *udaka-spṛṭ* <1.1> or *udaka-spṛḍ* <1.1>.

➢ *udaka-spṛś + s[u]* → (138) *udaka-spṛś* → (182) *udaka-spṛṣ* → (184) *udaka-spṛḍ* → (185) *udaka-spṛṭ* <1.1> or *udaka-spṛḍ* <1.1>.

Now we begin the declension of the word *dadhṛṣ* (bold), a word ending in *ṣa-rāma.*

➢ *dadhṛṣ + s[u]* → (138) *dadhṛṣ* → (186) *dadhṛk* → (61) *dadhṛg* → (185) *dadhṛk* <1.1> or *dadhṛg* <1.1>.
➢ *dadhṛṣ + au* → *dadhṛṣau* <1.2>.
➢ *dadhṛṣ + [j]as* → (93) *dadhṛṣaḥ* <1.3>.

Now we begin the declension of the word *kaṁsa-dviṣ* (enemy of Kaṁsa).

➢ *kaṁsa-dviṣ + s[u]* → (138) *kaṁsa-dviṣ* → (184) *kaṁsa-dviḍ* → (185) *kaṁsa-dviṭ* <1.1> or *kaṁsa-dviḍ* <1.1>.
➢ *kaṁsa-dviṣ + au* → *kaṁsa-dviṣau* <1.2>.

The word *ṣaṣ* (six) is always used in *bahu-vacana* and is declined as follows.

➢ *ṣaṣ + [j]as* → (126) *ṣaṣ* → (184) *ṣaḍ* → (185) *ṣaṭ* <1.3> or *ṣaḍ* <1.3>.
➢ *ṣaṣ + [ś]as* → (126) *ṣaṣ* → (184) *ṣaḍ* → (185) *ṣaṭ* <2.3> or *ṣaḍ* <2.3>.
➢ *ṣaṣ + bhis* → (179, 184) *ṣaḍbhis* → (93) *ṣaḍbhiḥ* <3.3>.

२०४ । नित्यं हरिवेणुविधिः प्रत्ययहरिवेणौ ।

204. nityaṁ hariveṇu-vidhiḥ pratyaya-hariveṇau

nityam—always; *hariveṇu-vidhiḥ*—the rule of *hariveṇu*; *pratyaya-hariveṇau*—when a *hariveṇu* that is part of a *pratyaya* follows.

The rule of *hariveṇu* is always applied when a *hariveṇu* that is a part of a *pratyaya* follows.

Amṛta—The above *sūtra* is for the purpose of making the change to a *hariveṇu* compulsory where it would usually be optional in accordance with *hariveṇau hariveṇur vā* (62).

२०५ । षात्परस्य टवर्गयुक्तस्य च तवर्गस्य टवर्गः , न तु विष्णुपदान्ताट्टवर्गादनाम्नवतिनगरीणाम् ।

205. ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ, na tu viṣṇupadāntāṭ ṭa-vargād anām-navati-nagarīṇām

ṣāt—*ṣa-rāma; parasya*—after; *ṭa-varga-yuktasya*—conjoined with *ṭa-varga; ca*—and; *ta-vargasya*—of *ta-varga; ṭa-vargaḥ*—the change to *ṭa-varga; na*—not; *tu*—but; *viṣṇupada-antāt*—situated at the end of a *viṣṇupada; ṭa-vargāt*—after *ṭa-varga; a-nām-navati-nagarīṇām*—with the exception of *nām* (*n[uṭ]* + *ām*), *navati* (ninety), and *nagarī* (city).

When *ta-varga* comes after *ṣ* or is conjoined with *ṭa-varga,* it changes to *ṭa-varga.* But when *ta-varga* comes after *ṭa-varga* that is at the end of a *viṣṇupada,* it does not, with the exception of *nām, navati,* and *nagarī,* change to *ṭa-varga.*

tena nāmaṣ ṭa-vargatvaṁ, ṣaṇṇām ṣaṭsu. navati-nagaryoṣ ṭa-vargatvam—ṣaṇ-ṇavatiḥ ṣaḍ-ṇavatiḥ, ṣaṇ-ṇagaryaḥ ṣaḍ-ṇagaryaḥ. neha, ṣaṇ-naraḥ ṣaḍ-naraḥ. da-tau para-varṇau ity-ādīni tu sandhi-mātra-subodhāya pṛthag uktāni. sajuṣ—

Vṛtti—➢ *ṣaṣ + ām* → (198) *ṣaṣ + n[uṭ] + ām* → *ṣaṣ + nām* → (179, 184) *ṣaḍ + nām* → (204) *ṣaṇ + nām* → (179, 205) *ṣaṇṇām* <6.3>.
➢ *ṣaṣ + su[p]* → (179, 184) *ṣaḍ + su* → (63) *ṣaṭsu* <7.3>.

case	***bahu-vacana***
prathamā	*ṣaṭ / ṣaḍ*
dvitīyā	*ṣaṭ / ṣaḍ*
tṛtīyā	*ṣaḍbhiḥ*
caturthī	*ṣaḍbhyaḥ*
pañcamī	*ṣaḍbhyaḥ*
ṣaṣṭhī	*ṣaṇṇām*
saptamī	*ṣaṭsu*

The words *navati* and *nagarī* also undergo the change to *ṭa-varga.*

➢ *ṣaṣ-navatiḥ* → (184) *ṣaḍ-navatiḥ* → (two options by 62):
1) (the change to *hariveṇu* is done) *ṣaṇ-navatiḥ* → (205) *ṣaṇ-ṇavatiḥ* <1.1>.
2) (the change to *hariveṇu* isn't done, 205) *ṣaḍ-ṇavatiḥ* <1.1>.

➢ *ṣaṣ-nagaryaḥ* → (184) *ṣaḍ-nagaryaḥ* → (two options by 62):
1) (the change to *hariveṇu* is done) *ṣaṇ-nagaryaḥ* → (205) *ṣaṇ-ṇagaryaḥ* <1.3>.
2) (the change to *hariveṇu* is done, 205) *ṣaḍ-ṇagaryaḥ* <1.3>.

But the change to *ṭa-varga* does not take place here.

➢ *ṣaṣ-naraḥ* → (184) *ṣaḍ-naraḥ* → (62) *ṣaṇ-naraḥ* <1.3> or *ṣaḍ-naraḥ* <1.3>.

***Sūtras* like *da-tau para-varṇau la-ca-ṭa-vargeṣu nityam* (66) were separately formulated so that students may easily understand the subject matter of *sandhi* alone. Now we begin the declension of the word *sajuṣ* (an associate).**

Amṛta—The word *sajuṣ* is formed by first applying the *kṛt pratyaya [k]vi[p]* after the *dhātu juṣ[ī] prīti-sevanayoḥ* (6A, to be pleased, to like; to serve, visit, dwell) to get the word *juṣ* and then compounding *juṣ* with the word *saha* in the sense of *juṣā saha vartate.* The word *saha* then becomes *sa* by *sahasya saḥ* (1012) and we get *sajuṣ.* Regarding *ṣaṇ-naraḥ* <1.3> and *ṣaḍ-naraḥ* <1.3>, the n of *naraḥ* doesn't change to *ṇ* because the *ṇ* of *ṣaṇ* is situated at the end of a *viṣṇupada.* Each word inside a compound is considered a separate *viṣṇupada* (*sūtra* 916).

Saṁśodhinī—Regarding *da-tau para-varṇau la-ca-ṭa-vargeṣu nityam* (66), almost everything mentioned there is covered by other more prominent *sūtras.* For example, the change of *d* or *t* to *ca-varga* is covered by *ta-vargasya ca-vargaś ca-varga-yoge* (175), after which *harivenau hariveṇur vā* (62) can be applied to get *ña-rāma,* and the change of *d* or *t* to *ṭa-varga* is covered by *ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ* (205), after which *harivenau hariveṇur vā* (62) can be applied to get *ṇa-rāma.* Thus the only thing not covered by other *sūtras* is the change of *d* or *t* to *la-rāma.* So it would have been sufficient to make this *sūtra do lo le* (*da-rāma* becomes *la-rāma* when *la-rāma* follows). It is not even necessary to include *ta-rāma* in *do lo le* because by *viṣṇudāso viṣṇupadānte harighoṣe ca harigadā* (61), *ta-rāma* will automatically become *da-rāma* when *la-rāma* follows.

२०६ सजुषाशिषित्यनयोरिसुसन्तधातोश्च रो विष्णुपदान्ते, तस्य विष्णुसर्गश्च सुपि ।

206. sajuṣ āśiṣ ity anayor is-us-anta-dhātoś ca ro viṣṇupadānte, tasya viṣṇusargaś ca supi

sajuṣ āśiṣ iti—the words *sajuṣ* (an associate) and *āśiṣ* (wish, blessing); *anayoḥ*—of these two; *is-us-anta-dhātoḥ*—of a *dhātu* ending in *is* or *us; ca*—and; *raḥ*—the replacement *ra-rāma; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; tasya*—that (*ra-rāma*); *viṣṇusargaḥ—viṣṇusarga; ca*—and; *supi*—when the *viṣṇubhakti su[p]* follows.

The final *varṇa* of the words *sajuṣ* and *āśiṣ* and the final *varṇa* of *dhātus* ending in *is* or *us* changes to *r* when the *viṣaya* is *viṣṇupadānta.* That *r* changes to *viṣṇusarga* when *su[p]* follows.

AMṚTA—Even though *sajuṣ* and *āśiṣ* are *dhātus,*[62] they are mentioned separately because they end in a *mūrdhanya* (retroflex) *varṇa.* The phrase *tasya viṣṇusargaś ca supi* is an *apavāda* of *ra-rāmasya na viṣṇusargaḥ supi* (203). The implied meaning is that only a natural *ra-rāma* is forbidden to change to *viṣṇusarga* when *su[p]* follows. (This was seen in *caturṣu* <7.3>.) But in this case, *ra-rāma* should change to *viṣṇusarga* when *su[p]* follows because the *ra-rāma* is artificially made by the current *sūtra.* This rule is also an *apavāda* of *sūtra* 184, which ordains the *ṣ* of *sajuṣ* and *āśiṣ* to become *ḍ.*

२०७ । इरुरन्तधातोरुद्धवस्य त्रिविक्रमो विष्णुपदान्ते ।

207. ir-ur-anta-dhātor uddhavasya trivikramo viṣṇupadānte

ir-ur-anta-dhātoḥ—of a *dhātu* ending in *ir* or *ur; uddhavasya*—of the *uddhava; trivikramaḥ*—the change to *trivikrama; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta.*

The *uddhava* of a *dhātu* ending in *ir* or *ur* becomes *trivikrama* when the *viṣaya* is *viṣṇupadānta.*

sajūḥ sajuṣau sajūrbhyām sajūḥṣu, śauritvaṁ sajūṣṣu. pis-dhātoḥ sa-rāmāntaḥ su-pis; tus-dhātoḥ su-tus—su-pīḥ su-pisau su-pisaḥ. su-tūḥ su-tusau su-tusaḥ. ṣatvaṁ su-pīḥṣu, su-tūḥṣu. vedhas—atv-as-antoddhavasyeti trivikramaḥ—vedhāḥ vedhasau vedhasaḥ. vedhobhyāṁ vedhaḥsu, he vedhaḥ. pītaṁ vaste—pīta-vas. dhātuṁ vineti trivikramābhāvaḥ—pīta-vaḥ pīta-vasau. kaṁsaṁ hinastīti kaṁsa-hiṁs—antarāla-pāṭhād viṣṇucakra-viṣṇusargayoḥ sarveśvaratvaṁ viṣṇujanatvaṁ cāstīti sat-saṅgāntatvāt sasya haraḥ, nimittāpāyān na-rāma eva, dhātu-varjiteti viśeṣaṇān nātra trivikramaḥ—kaṁsa-hin kaṁsa-hiṁsau kaṁsa-hinbhyām. ṣatva-vidhau numā viṣṇucakram eva gṛhyate, tato neha ṣatvam—kaṁsa-hinsu. vaikuṇṭha-dhvas—

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62 *Amṛta* 205 showed how *sajuṣ* was a *dhātu,* and *Amṛta* 902 will show how *āśiṣ* is a *dhātu.*

Vṛtti—

- *sajuṣ + s[u]* → (138) *sajuṣ* → (206) *sajur* → (207) *sajūr* → (93) *sajūḥ* <1.1>.
- *sajuṣ + au* → *sajuṣau* <1.2>.
- *sajuṣ + bhyām* → (179, 206) *sajur + bhyām* → (179, 207) *sajūrbhyām* → (179, 93) *sajūḥbhyām* → (83) *sajūrbhyām* <3.2>.
- *sajuṣ + su[p]* → (179, 206) *sajur + su* → (179, 207) *sajūr + su* → (206) *sajūḥsu* → (108) *sajūḥṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*sajūḥ*	*sajuṣau*	*sajuṣaḥ*
dvitīyā	*sajuṣam*	*sajuṣau*	*sajuṣaḥ*
tṛtīyā	*sajuṣā*	*sajūrbhyām*	*sajūrbhiḥ*
caturthī	*sajuṣe*	*sajūrbhyām*	*sajūrbhyaḥ*
pañcamī	*sajuṣaḥ*	*sajūrbhyām*	*sajūrbhyaḥ*
ṣaṣṭhī	*sajuṣaḥ*	*sajuṣoḥ*	*sajuṣām*
saptamī	*sajuṣi*	*sajuṣoḥ*	*sajūḥṣu*
sambodhana	*sajūḥ*	*sajuṣau*	*sajuṣaḥ*

Now we begin the declension of the words *su-pis* (one who moves well) and *su-tus* (one who sounds well), words ending in *sa-rāma.* These words come from the *dhātus pis[ṛ] gatau* and *tus[a] śabde* respectively:

- *su-pis + s[u]* → (138) *su-pis* → (206) *su-pir* → (207) *su-pīr* → (93) *su-pīḥ* <1.1>.
- *su-pis + [j]as* → (93) *su-pisaḥ* <1.3>.
- *su-pis + su[p]* → (179, 206) *su-pir + su* → (179, 207) *su-pīr + su* → (206) *su-pīḥsu* → (108) *su-pīḥṣu* <7.3>.
- *su-tus + s[u]* → (138) *su-tus* → (206) *su-tur* → (207) *su-tūr* → (93) *su-tūḥ* <1.1>
- *su-tus + [j]as* → (93) *su-tusaḥ* <1.3>.
- *su-tus + su[p]* → (179, 206) *su-tur + su* → (179, 207) *su-tūr + su* → (206) *su-tūḥsu* → (108) *su-tūḥṣu* <7.3>.

Now we begin the declension of the word *vedhas* (the creator) (name of Lord Brahmā or of Lord Viṣṇu). *Atv-as-antoddhavasya trivikramo buddha-varjita-sau, dhātuṁ vinā* (187) is applied and we get *vedhāḥ* <1.1>.

- *vedhas + s[u]* → (187) *vedhās + s[u]* → (138) *vedhās* → (93) *vedhāḥ* <1.1>.
- *vedhas + au* → *vedhasau* <1.2>.
- *vedhas + bhyām* → (179, 93) *vedhaḥ + bhyām* → (80) *vedha + u + bhyām* → (44) *vedhobhyām* <3.2>.
- *vedhas + su[p]* → (179, 93) *vedhaḥsu* <7.3>.
- *vedhas + s[u]* → (138) *vedhas* → (93) *vedhaḥ* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*vedhāḥ*	*vedhasau*	*vedhasaḥ*
dvitīyā	*vedhasam*	*vedhasau*	*vedhasaḥ*
tṛtīyā	*vedhasā*	*vedhobhyām*	*vedhobhiḥ*
caturthī	*vedhase*	*vedhobhyām*	*vedhobhyaḥ*
pañcamī	*vedhasaḥ*	*vedhobhyām*	*vedhobhyaḥ*
ṣaṣṭhī	*vedhasaḥ*	*vedhasoḥ*	*vedhasām*
saptamī	*vedhasi*	*vedhasoḥ*	*vedhaḥsu*
sambodhana	*vedhaḥ*	*vedhasau*	*vedhasaḥ*

Now we begin the declension of the word *pīta-vas* which means *pītaṁ vaste* (one who wears yellow) (name of Kṛṣṇa). There is no *trivikrama* due to the phrase *dhātuṁ vinā* in *sūtra* 187.

- ➢ *pīta-vas + s[u]* → (138) *pīta-vas* → (93) *pīta-vaḥ* <1.1>.
- ➢ *pīta-vas + au* → *pīta-vasau* <1.2>.

Now we begin the declension of the word *kaṁsa-hiṁs* which means *kaṁsaṁ hinasti* (one who kills Kaṁsa). The *viṣṇucakra* and *viṣṇusarga* are both *sarveśvaras* and *viṣṇujanas* because in the *varṇa-krama* they are listed in between the *sarveśvaras* and the *viṣṇujanas.* Thus, since the *s* in *kaṁsa-hiṁs* is at the end of a *sat-saṅga,* it is deleted, and due to the disappearance of its *nimitta,* the *viṣṇucakra* changes back to *n.* Furthermore, due to the modifier *dhātu-varjita* in *sūtra* 163, there is no *trivikrama* here.

- ➢ *kaṁsa-hiṁs + s[u]* → (138) *kaṁsa-hiṁs* → (176) *kaṁsa-hin* <1.1>.
- ➢ *kaṁsa-hiṁs + au* → *kaṁsa-hiṁsau* <1.2>.
- ➢ *kaṁsa-hiṁs + bhyām* → (179, 176) *kaṁsa-hinbhyām* <3.2>.

In the rule causing the change to *ṣ* (*sūtra* 108), the word *num* only indicates the *viṣṇucakra,* and therefore the change to *ṣ* does not take place in *kaṁsa-hinsu* <7.3>.

- ➢ *kaṁsa-hiṁs + su[p]* → (179, 176) *kaṁsa-hinsu* <7.3>.

Now we begin the declension of the word *vaikuṇṭha-dhvas* (one who falls down from Vaikuṇṭha).

Amṛta—One may question, "If the desired result of making the *uddhava* of *ir* and *ur trivikrama* can be accomplished by *dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane* (192), then what is the need of the current *sūtra?*"

Because the *viṣṇujana* is mentioned as a general (*sāmānya*) *nimitta,* the change to *trivikrama* there is valid only when the *viṣaya* is not *viṣṇupadānta.* Whereas the change to *trivikrama* prescribed in the current *sūtra* is valid only when the *viṣaya* is *viṣṇupadānta.* Thus the current *sūtra* is more specific (*viśeṣa*). Furthermore, when *s[u]* follows, forms like *sajūḥ* <1.1> can be accomplished only through this *sūtra*.

Saṁśodhinī—The word *kaṁsa-hiṁs* is formed by applying the *kṛt pratyaya [k]vi[p]* after *kaṁsa + his[i] hiṁsāyām* (7P, to harm, kill). The *dhātu his[i]* takes the *āgama n[um]* by *i-rāmed-dhātor num* (344), and then *n[um]* becomes *viṣṇucakra* by *aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave* (165). But when the *s* of *hiṁs* is deleted by *sūtra* 176, the *viṣṇucakra* changes back to *n* due to the disappearance of its *nimitta* in the form of a *vaiṣṇava.* Regarding *kaṁsa-hinsu* <7.3>, when the *s* of *hiṁs* is deleted by *sūtra* 176, the *viṣṇucakra* changes back to *n* by *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178) as it is no longer *aviṣṇupadāntasya* (*sūtra* 165). According to *sūtra* 179, the *prakṛti* is treated like a *viṣṇupada,* and the *n* of *n[um]* is thus at the end of a *viṣṇupada.* Therefore, since the word *num* in *sūtra* 108 only indicates the *n[um]* that has become a *viṣṇucakra* by *sūtra* 165, the change to *ṣ* does not take place in *kaṁsa-hinsu* <7.3>

२०८ । ध्वंसुस्रंसुवस्वनडुहां दो विष्णुपदान्ते ।

208. dhvaṁsu-sraṁsu-vasv-anaḍuhāṁ do viṣṇupadānte

dhvaṁsu-sraṁsu-vasu-anaḍuhām—of the *dhātus dhvans[u] adhaḥ-patane* (1A, to fall down, perish) and *srans[u] adhaḥ-patane* (1A, to fall down, perish),[63] the *kṛt pratyaya vas[u],* and the word *anaḍuh* (ox); *daḥ*—the replacement *da-rāma; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta.*

The final *varṇa* of *dhvans[u], srans[u], vas[u],* and *anaḍuh* changes to *d* when the *viṣaya* is *viṣṇupadānta.*

dhvaṁsu sraṁsu dhātū. caturbhujānubandhatvaṁ nāmāvasthāyām eva gṛhītam, aca upādānāt. tenātra na num—vaikuṇṭha-dhvad vaikuṇṭha-dhvat vaikuṇṭha-dhvasau. vaikuṇṭha-dhvadbhyām. evaṁ vaikuṇṭha-sras—vaikuṇṭha-srat vaikuṇṭha-srad. atra vasu-pratyayaḥ—vidvasu. udittvāc caturbhujānubandhānāṁ ca num, nānteti trivikramaḥ, sat-saṅgānta-haraḥ—vidvān vidvāṁsau vidvāṁsaḥ. vidvāṁsam vidvāṁsau.

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63 These *dhātus* are listed with *viṣṇucakras* in this *sūtra* because the *n* of the *dhātus dhvans[u]* and *srans[u]* later becomes *viṣṇucakra* by *aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave* (165).

VṚTTI—*Dhvans[u]* and *srans[u]* are *dhātus.* They cannot take *n[um]* because, due to the mention of *ac* in *sūtra* 174, the quality of having a *caturbhuja* as an indicatory letter is accepted only in relation to *nāmas.* Now we begin the declension of the word *vaikuṇṭha-dhvas* (one who falls down from Vaikuṇṭha).

➢ *vaikuṇṭha-dhvas* + *s[u]* → (138) *vaikuṇṭha-dhvas* → (208) *vaikuṇṭha-dhvad* → (185) *vaikuṇṭha-dhvat* <1.1> or *vaikuṇṭha-dhvad* <1.1>.
➢ *vaikuṇṭha-dhvas* + *au* → *vaikuṇṭha-dhvasau* <1.2>.
➢ *vaikuṇṭha-dhvas* + *bhyām* → (179, 208) *vaikuṇṭha-dhvadbhyām* <3.2>.

The word *vaikuṇṭha-sras* (one who falls down from Vaikuṇṭha) is declined in the same way. Thus we get *vaikuṇṭha-srat* <1.1> or *vaikuṇṭha-srad* <1.1>. Among the words mentioned in this *sūtra* is the *kṛt pratyaya vas[u].* Now we will begin the declension of the word *vidvas[u]* (one who knows), a word ending in the *kṛt pratyaya vas[u].*

➢ *vidvas[u]* + *s[u]* → (174, 160) *vidva* + *n[um]* + *s* + *s[u]* → *vidvans* + *s[u]* → (163) *vidvāns* + *s[u]* → (138) *vidvāns* → (176) *vidvān* <1.1>.
➢ *vidvas[u]* + *au* → (174, 160) *vidva* + *n[um]* + *s* + *au* → *vidvans* + *au* → (163) *vidvāns* + *au* → (165) *vidvāṁsau* <1.2>.
➢ *vidvas[u]* + *[j]as* → (174, 160) *vidva* + *n[um]* + *s* + *as* → *vidvans* + *as* → (163) *vidvāns* + *as* → (165) *vidvāṁsas* → (93) *vidvāṁsaḥ* <1.3>.
➢ *vidvas[u]* + *am* → (174, 160) *vidva* + *n[um]* + *s* + *am* → *vidvans* + *am* → (163) *vidvāns* + *am* → (165) *vidvāṁsam* <2.1>.
➢ *vidvas[u]* + *au* → (174, 160) *vidva* + *n[um]* + *s* + *au* → *vidvans* + *au* → (163) *vidvāns* + *au* → (165) *vidvāṁsau* <2.2>.

AMṚTA—This rule is an *apavāda* of *sūtra* 93 for *dhvans, srans,* and *vas[u],* and an *apavāda* of *sūtra* 211 for *anaḍuh*. Even though the *dhātu añc[u] gati-pūjanayoḥ* has a *caturbhuja* as its indicatory letter, it does not take *n[um]. Acaḥ* is mentioned separately in *sūtra* 174 to inform us that only *nāmas* which have a *caturbhuja* as their indicatory letter take *n[um], dhātus* do not. Someone might argue, "When *s[u]* comes after the word *vidvas[u], n[um]* is applied and thus we get *vidvans.* How then can the *uddhava* become *trivikrama* (by *sūtra* 163) when *n[um]* is in the *uddhava* position?" In this regard, the *sat-saṅga* referred to in *dhātu-varjita-sānta-sat-saṅgasya* (163) is treated as if it were a single *varṇa.* Otherwise the *sarveśvara* coming before it would not be *uddhava* and thus there would be the fault of *asambhava* (impossibility) in *sūtra* 163.

२०९ । वसोर्वस्य उर्भगवति ।

209. vasor vasya ur bhagavati

vasoḥ—of the *kṛt pratyaya vas[u]; vasya*—of the portion *va; uḥ*—the replacement *u; bhagavati*—when a *bhagavat* follows.

The *va* of *vas[u]* is replaced by *u* when a *bhagavat* follows.

vasyeti sārāma-nirdeśaḥ. ṣatvam—viduṣaḥ. viduṣā vidvadbhyām vidvadbhiḥ. viduṣe. he vidvan. puṁs—

VṚTTI—The word *vasya* indicates *va-rāma* along with *a-rāma.*

- *vidvas[u]* + *[ś]as* → (209) *vidus* + *as* → (108) *viduṣas* → (93) *viduṣaḥ* <2.3>.
- *vidvas[u]* + *[ṭ]ā* → (209) *vidus* + *ā* → (108) *viduṣā* <3.1>.
- *vidvas[u]* + *bhyām* → (208) *vidvadbhyām* <3.2>.
- *vidvas[u]* + *bhis* → (208) *vidvadbhis* → (93) *vidvadbhiḥ* <3.3>.
- *vidvas[u]* + *[ṅ]e* → (209) *vidus* + *e* → (108) *viduṣe* <4.1>.
- *vidvas[u]* + *s[u]* → (174, 160) *vidva* + *n[um]* + *s* + *s[u]* → *vidvans* + *s[u]* → (138) *vidvans* → (176) *vidvan* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*vidvān*	*vidvāṁsau*	*vidvāṁsaḥ*
dvitīyā	*vidvāṁsam*	*vidvāṁsau*	*viduṣaḥ*
tṛtīyā	*viduṣā*	*vidvadbhyām*	*vidvadbhiḥ*
caturthī	*viduṣe*	*vidvadbhyām*	*vidvadbhyaḥ*
pañcamī	*viduṣaḥ*	*vidvadbhyām*	*vidvadbhyaḥ*
ṣaṣṭhī	*viduṣaḥ*	*viduṣoḥ*	*viduṣām*
saptamī	*viduṣi*	*viduṣoḥ*	*vidvatsu*
sambodhana	*vidvan*	*vidvāṁsau*	*vidvāṁsaḥ*

Now we begin the declension of the word *puṁs* (man).

AMṚTA—The general mention of *vasoḥ* in this *sūtra* (and of *vasu* in the previous *sūtra*) is for the sake of also including *[k]vas[u].*

२१० । पुंसः पुमसुः कृष्णस्थाने ।

210. puṁsaḥ pumasuḥ kṛṣṇasthāne

puṁsaḥ—of the word *puṁs* (a man); *pumasuḥ*—the replacement *pumas[u]; kṛṣṇasthāne*—when a *kṛṣṇasthāna* follows.

The word *puṁs* is replaced by *pumas[u]* when a *kṛṣṇasthāna* follows.

pumān pumāṁsau pumāṁsaḥ. pumāṁsam pumāṁsau puṁsaḥ. puṁsā puṁbhyām pumbhyām. go-duh—

Vṛtti—

➢ *puṁs + s[u]* → (210) *pumas[u] + s[u]* → (174, 160) *puma + n[um] + s + s[u]* → *pumans + s[u]* → (163) *pumāns + s[u]* → (138) *pumāns* → (176) *pumān* <1.1>.

➢ *puṁs + au* → (210) *pumas[u] + au* → (174, 160) *puma + n[um] + s + au* → *pumans + au* → (163) *pumāns + au* → (165) *pumāṁsau* <1.2>.

➢ *puṁs + [j]as* → (210) *pumas[u] + [j]as* → (174, 160) *puma + n[um] + s + as* → *pumans + as* → (163) *pumāns + as* → (165) *pumāṁsas* → (93) *pumāṁsaḥ* <1.3>.

➢ *puṁs + am* → (210) *pumas[u] + am* → (174, 160) *puma + n[um] + s + am* → *pumans + am* → (163) *pumāns + am* → (165) *pumāṁsam* <2.1>.

➢ *puṁs + au* → (210) *pumas[u] + au* → (174, 160) *puma + n[um] + s + au* → *pumans + au* → (163) *pumāns + au* → (165) *pumāṁsau* <2.2>.

➢ *puṁs + [ś]as* → (93) *puṁsaḥ* <2.3>.

➢ *puṁs + [ṭ]ā* → *puṁsā* <3.1>.

➢ *puṁs + bhyām* → (179, 176) *pum + bhyām* → (179, 72) *puṁbhyām* → (179, 73) *pumbhyām* <3.2> or *puṁbhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pumān*	*pumāṁsau*	*pumāṁsaḥ*
dvitīyā	*pumāṁsam*	*pumāṁsau*	*puṁsaḥ*
tṛtīyā	*puṁsā*	*puṁbhyām / pumbhyām*	*puṁbhiḥ / pumbhiḥ*
caturthī	*puṁse*	*puṁbhyām /pumbhyām*	*puṁbhyaḥ / pumbhyaḥ*
pañcamī	*puṁsaḥ*	*puṁbhyām / pumbhyām*	*puṁbhyaḥ / pumbhyaḥ*
ṣaṣṭhī	*puṁsaḥ*	*puṁsoḥ*	*puṁsām*
saptamī	*puṁsi*	*puṁsoḥ*	*puṁsu*
sambodhana	*puman*	*pumāṁsau*	*pumāṁsaḥ*

Now we begin the declension of the word *go-duh* (one who milks cows).

Saṁśodhinī—The word *puṁs* (man)is formed by applying the *uṇādi pratyaya [ḍ]ums[un]* after the *dhātu pā rakṣaṇe* (2P, to protect) by *pāter ḍumsun* (*Uṇādi-sūtra* 4.177). The *saṁsāra* of *pā* is then deleted by *saṁsārasya haraś citi* (124) because the *uṇādi pratyaya [ḍ]ums[un]* has the indicatory letter *ḍ* which is the Pāṇinian equivalent to the indicatory letter *c* in our system. Thus we get *pums.* The *m* of *pums* then changes to *viṣṇucakra* by *sūtra* 165 and we get the word *puṁs* (a man).

Amṛta—When the final *s* of the *sat-sanga ṁs* is deleted by *sūtra* 176, the *viṣṇucakra* changes back to *m* due to the disappearance of its *nimitta.* Then the *m* again becomes a *viṣṇucakra* by *mo viṣṇucakraṁ viṣṇujane* (72).

२११ । हस्य ढः , नहो धः , दादेस्तु धातोर्घः , द्रुहमुहनशस्नुहस्निहां वा विष्णुपदान्ते वैष्णवे च ।

211. hasya ḍhaḥ, naho dhaḥ, dādes tu dhātor ghaḥ, druha-muha-naśa-snuha-snihāṁ vā viṣṇupadānte vaiṣṇave ca

hasya—of *ha-rāma; ḍhaḥ*—the replacement *ḍha-rāma; nahaḥ*—of the *dhātu ṇah[a] bandhane* (4U, to bind, tie); *dhaḥ*—the replacement *dha-rāma; da-ādeḥ*—beginning with *da-rāma; tu*—but; *dhātoḥ*—of a *dhātu; ghaḥ*—the replacement *gha-rāma; druha-muha-naśa-snuha-snihām*—of the *dhātus druh[a] jighāṁsāyām* (4P, to hate, seek to harm), *muh[a] vaicittye* (4P, to be bewildered), *ṇaś[a] adarśane* (4P, to perish, disappear), *ṣṇuh[a] udgiraṇe* (4P, to vomit), and *ṣṇih[a] prītau* (4P, to love, have affection for)[64]; *vā*—optionally; *viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; vaiṣṇave*—when a *vaiṣṇava* follows; *ca*—and.

When the *viṣaya* is *viṣṇupadānta* or when a *vaiṣṇava* follows, the final *h* of a *dhātu* becomes *ḍh.* But the final *h* of the *dhātu nah* becomes *dh,* the final *h* of a *dhātu* beginning with *d* becomes *gh,* and the final *varṇa* of the *dhātus druh, muh, naś, snuh,* and *snih* optionally becomes *gh.*

ja-varja-harigadāder ity-ādi—go-dhuk go-dhug go-duhau go-dhugbhyām go-dhukṣu. kaṁsa-druh—kaṁsa-dhruk kaṁsa-dhrug kaṁsa-dhruṭ kaṁsa-dhruḍ kaṁsa-druhau. kaṁsa-dhrugbhyām kaṁsa-dhruḍbhyām. evaṁ kṛṣṇa-muh kṛṣṇa-snih ity-ādayaḥ. iti viṣṇujanāntāḥ puruṣottama-liṅgāḥ.

Vṛtti—The *sūtra* beginning with *ja-varja-harigadādeḥ* (*sūtra* 189) is applied, and the forms are as follows.

- *go-duh + s[u]* → (138) *go-duh* → (211) *go-dugh* → (189) *go-dhugh* → (61) *go-dhug* → (185) *go-dhuk* <1.1> or *go-dhug* <1.1>.
- *go-duh + au* → *go-duhau* <1.2>.
- *go-duh + bhyām* → (179, 211) *go-dugh + bhyām* → (179, 189) *go-dhugh + bhyām* → (61) *go-dhugbhyām* <3.2>.
- *go-duh + su[p]* → (179, 211) *go-dugh + su* → (179, 189) *go-dhugh + su* → (63) *go-dhuksu* → (108) *go-dhukṣu* <7.3>.

Now we begin the declension of the word *kaṁsa-druh* (enemy of Kaṁsa).

- *kaṁsa-druh + s[u]* → (138) *kaṁsa-druh* → (two options by 211): 1) (*h* changes to *gh*) *kaṁsa-drugh* → (189) *kaṁsa-dhrugh* → (61) *kaṁsa-dhrug* → (185) *kaṁsa-dhruk* <1.1> or *kaṁsa-dhrug* <1.1>.

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64 The *dhātus ṇaś[a], ṣṇuh[a],* and *ṣṇih[a]* are mentioned in this *sūtra* with their initial *varṇas* already changed to *n* and *s* by *dhātv-āder ṇo naḥ* (366) and *dhātv-ādeḥ ṣaḥ saḥ* (346) respectively.

2) (*h* changes to *ḍh*) *kaṁsa-druḍh* → (189) *kaṁsa-dhruḍh* → (61) *kaṁsa-dhruḍ* → (185) *kaṁsa-dhruṭ* <1.1> or *kaṁsa-dhruḍ* <1.1>.

➢ *kaṁsa-druh + au* → *kaṁsa-druhau* <1.2>.
➢ *kaṁsa-druh + bhyām* → (179, two options by 211):
1) (*h* changes to *gh*) *kaṁsa-drugh + bhyām* → (179, 189) *kaṁsa-dhrugh + bhyām* → (179, 61) *kaṁsa-dhrugbhyām* <3.2>.
2) (*h* changes to *ḍh*) *kaṁsa-druḍh + bhyām* → (179, 189) *kaṁsa-dhruḍh + bhyām* → (179, 61) *kaṁsa-dhruḍbhyām* <3.2>.

The words *kṛṣṇa-muh* (one who bewilders Kṛṣṇa), *kṛṣṇa-snih* (one who loves Kṛṣṇa), and so on, are declined in a similar fashion.

Thus ends the declension of masculine words ending in a *viṣṇujana.*

Saṁśodhinī—All the *dhātus* mentioned here refer both to the *dhātus* proper and to their *kvib-anta* forms (the *nāma* formed by applying the *kṛt pratyaya [k]vi[p]* after the particular *dhātu*). This is because the *kvib-anta* forms are also considered *dhātus* in accordance with *vṛtti* 134. Thus *viṣṇupadānte* is for the *kvib-anta* forms *nah, druh,* and so on, while *vaiṣṇave* is for the proper *dhātus nah[a], druh[a],* and so on.

Amṛta—Given that normally the *dhātu druh[a]* would always undergo the change to *gh* because it begins with *d,* there is an optional change to *ḍh.* Given that normally the *dhātu ṇaś[a]* would always undergo the change to *ṣ* by *sūtra* 182, there is an optional change to *gh.* And given that normally the rest of these *dhātus* would always undergo the change to *ḍh,* by the phrase *hasya ḍhaḥ* (211), there is an optional change to *gh.* Examples of the other *dhātus* will be given later, but examples of *ṇaś[a]* (in its *kvib-anta* form) are:

➢ *naś + s[u]* → (138) *naś* → (two options by 211):
1) (the change to *gh* is done) *nagh* → (61) *nag* → (185) *nak* <1.1> or *nag* <1.1>.
2) (the change to *gh* isn't done, 182) *naṣ* → (184) *naḍ* → (185) *naṭ* <1.1> or *naḍ* <1.1>.
➢ *naś + bhyām* → (179, two options by 211):
1) (the change to *gh* is done) *nagh + bhyām* → (179, 61) *nagbhyām* <3.2>.
2) (the change to *gh* isn't done, 182) *naṣ + bhyām* → (179, 184) *naḍbhyām* <3.2>

➢ *naś + su[p]* → (179, two options by 211):
1) (the change to *gh* is done) *nagh + su* → (63) *naksu* → (108) *nakṣu* <7.3>.
2) (the change to *gh* isn't done, 182) *naṣ + su* → (179, 184) *naḍ + su* → (63) *naṭsu* <7.3>.

Viṣṇujanāntā lakṣmī-liṅgāḥ

Feminine words ending in a consonant

tatra ca-rāmānta ṛc—ca-vargasyeti—ṛk ṛg ṛcau ṛcaḥ. ṛgbhyām ṛkṣu. evaṁ tvac vāc. sraj—srak srag srajau srajaḥ. samidh—samit samid. sīman—sīmā sīmānau sīmānaḥ. sīmnaḥ. sīmnā. ī-ṅyos tu vā—sīmni sīmani. ap nityaṁ bahu-vacanāntaḥ. nānteti trivikramaḥ—āpaḥ apaḥ.

Among the feminine words ending in a *viṣṇujana* is the word *ṛc* (the *Ṛg-veda,* or a sacred verse recited in praise of a deity), a word ending in *ca-rāma.*

- *ṛc + s[u]* → (138) *ṛc* → (177) *ṛk* → (61) *ṛg* → (185) *ṛk* <1.1> or *ṛg* <1.1>.
- *ṛc + au* → *ṛcau* <1.2>.
- *ṛc + [j]as* → (93) *ṛcaḥ* <1.3>.
- *ṛc + bhyām* → (179, 177) *ṛk + bhyām* → (179, 61) *ṛgbhyām* <3.2>.
- *ṛc + su[p]* → (179, 177) *ṛk + su* → (63) *ṛksu* → (108) *ṛkṣu* <7.3>.

The words *tvac* (skin, the sense of touch) and *vāc* (speech, a word / statement, a name of Sarasvatī) are declined in the same way. Now we begin the declension of the word *sraj* (garland).

- *sraj + s[u]* → (138) *sraj* → (186) *srak* → (61) *srag* → (185) *srak* <1.1> or *srag* <1.1>.
- *sraj + au* → *srajau* <1.2>.
- *sraj + [j]as* → (93) *srajaḥ* <1.3>.

Now we begin the declension of the word *samidh* (firewood):

- *samidh + s[u]* → (138) *samidh* → (61) *samid* → (185) *samit* <1.1> or *samid* <1.1>.

Now we begin the declension of the word *sīman* (boundary / limit):

- *sīman + s[u]* → (163) *sīmān + s[u]* → (138) *sīmān* → (190) *sīmā* <1.1>.
- *sīman + au* → (163) *sīmānau* <1.2>.
- *sīman + [j]as* → (163) *sīmānas* → (93) *sīmānaḥ* <1.3>.
- *sīman + [ś]as* → (170) *sīmnas* → (93) *sīmnaḥ* <2.3>.
- *sīman + [ṭ]ā* → (170) *sīmnā* <3.1>.

Due to the phrase *ī-ṅyos tu vā* (170), we get *sīmni* <7.1> or *sīmani* <7.1>.

➢ *sīman + [ṅ]i* → (170) *sīmni* <7.1> or *sīmani* <7.1>.

The word *ap* (water) is always used in *bahu-vacana.* There is *trivikrama* by *sūtra* 163 and thus we get *āpaḥ* <1.3>:

➢ *ap + [j]as* → (163) *āpas* → (93) *āpaḥ* <1.3>.
➢ *ap + [ś]as* → *apas* → (93) *apaḥ* <2.3>.

२१२ । अपो दो भे ।

212. apo do bhe

apaḥ—of the word *ap* (water); *daḥ*—the replacement *da-rāma; bhe*—when *bha-rāma* follows.

The *p* of *ap* changes to *d* when *bh* follows.

adbhiḥ apsu. kakubh—kakup kakub kakubhau kakubbhyām kakupsu. gir—ir-ur-anta-dhātoḥ—gīḥ girau giraḥ. gīrbhyām gīrṣu. evaṁ pur—pūḥ purau puraḥ. catur—striyāṁ catasr-ādeśaḥ—catasraḥ catasraḥ catasṛbhiḥ catasṛbhyaḥ catasṛbhyaḥ catasṛṇām catasṛṣu. div—

Vṛtti—➢ *ap + bhis* → (212) *adbhis* → (93) *adbhiḥ* <3.3>.

case	***bahu-vacana***
prathamā	*āpaḥ*
dvitīyā	*apaḥ*
tṛtīyā	*adbhiḥ*
caturthī	*adbhyaḥ*
pañcamī	*adbhyaḥ*
ṣaṣṭhī	*apām*
saptamī	*apsu*
sambodhana	*āpaḥ*

Now we begin the declension of the word *kakubh* (a direction / region):

➢ *kakubh + s[u]* → (138) *kakubh* → (61) *kakub* → (185) *kakup* <1.1> or *kakub* <1.1>.
➢ *kakubh + au* → *kakubhau* <1.2>.
➢ *kakubh + bhyām* → (179, 61) *kakubbhyām* <3.2>.
➢ *kakubh + su[p]* → (63) *kakupsu* <7.3>.

Now we begin the declension of the word *gir* (speech, word / statement). *Ir-ur-anta-dhātor uddhavasya trivikramo viṣṇupadānte* (207) is applied, and the forms are as follows.

- *gir + s[u]* → (138) *gir* → (207) *gīr* → (93) *gīḥ* <1.1>.
- *gir + [j]as* → (93) *giraḥ* <1.3>.
- *gir + bhyām* → (179, 207) *gīr + bhyām* → (179, 93) *gīḥbhyām* → (83) *gīrbhyām* <3.2>.
- *gir + su[p]* → (179, 207) *gīrsu* → (203) *gīrsu* → (108) *gīrṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*gīḥ*	*girau*	*giraḥ*
dvitīyā	*giram*	*girau*	*giraḥ*
tṛtīyā	*girā*	*gīrbhyām*	*gīrbhiḥ*
caturthī	*gire*	*gīrbhyām*	*gīrbhyaḥ*
pañcamī	*giraḥ*	*gīrbhyām*	*gīrbhyaḥ*
ṣaṣṭhī	*giraḥ*	*giroḥ*	*girām*
saptamī	*giri*	*giroḥ*	*gīrṣu*
sambodhana	*gīḥ*	*girau*	*giraḥ*

The word *pur* (town / city) is declined in the same way.

- *pur + s[u]* → (138) *pur* → (207) *pūr* → (93) *pūḥ* <1.1>.
- *pur + au* → *purau* <1.2>.
- *pur + [j]as* → (93) *puraḥ* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pūḥ*	*purau*	*puraḥ*
dvitīyā	*puram*	*purau*	*puraḥ*
tṛtīyā	*purā*	*pūrbhyām*	*pūrbhiḥ*
caturthī	*pure*	*pūrbhyām*	*pūrbhyaḥ*
pañcamī	*puraḥ*	*pūrbhyām*	*pūrbhyaḥ*
ṣaṣṭhī	*puraḥ*	*puroḥ*	*purām*
saptamī	*puri*	*puroḥ*	*pūrṣu*
sambodhana	*pūḥ*	*purau*	*puraḥ*

Now we begin the declension of the word *catur* (four). In the feminine gender, it is replaced by *catasṛ*.

- *catur + [j]as* → (151) *catasṛ + as* → (152) *catasras* → (93) *catasraḥ* <1.3>.
- *catur + [ś]as* → (151) *catasṛ + as* → (152) *catasras* → (93) *catasraḥ* <2.3>.
- *catur + bhis* → (151) *catasṛ + bhis* → (93) *catasṛbhiḥ* <3.3>.
- *catur + ām* → (151) *catasṛ + ām* → (105) *catasṛ + n[uṭ] + ām catasṛnām* → (111) *catasṛṇām* <6.3>.
- *catur + su[p]* → (151) *catasṛ + su* → (108) *catasṛṣu* <7.3>.

case	**bahu-vacana**
prathamā	*catasraḥ*
dvitīyā	*catasraḥ*
tṛtīyā	*catasṛbhiḥ*
caturthī	*catasṛbhyaḥ*
pañcamī	*catasṛbhyaḥ*
ṣaṣṭhī	*catasṛṇām*
saptamī	*catasṛṣu*

Now we begin the declension of the word *div* (heaven, sky).

Saṁśodhinī—The words *gir* and *pur* are formed by applying the *kṛt pratyaya [k]vi[p]* after the *dhātus gṝ śabde* (9P, to speak, praise, call out to) and *pṝ pālana-pūraṇayoḥ* (3P or 9P, to nourish; to fill, fulfill) respectively.

२१३ । दिव औ सौ ।

213. diva au sau

divaḥ—of the word *div* (heaven, the sky); *au*—the replacement *au-rāma; sau*—when *s[u]* follows.

The *v* of *div* changes to *au* when *s[u]* follows.

dyauḥ divau divaḥ. divam divau divaḥ. divā.

Vṛtti—

- *div* + *s[u]* → (213) *di* + *au* + *s[u]* → (50) *dyaus* → (93) *dyauḥ* <1.1>.
- *div* + *au* → *divau* <1.2>.
- *div* + *[j]as* → *divas* → (93) *divaḥ* <1.3>.
- *div* + *[ṭ]ā* → *divā* <3.1>.

Amṛta—The *Amara-koṣa* offers the following definition of the word *div*: *sura-loko dyo-divau dve striyāṁ klībe tri-viṣṭapam,* "*sura-loka, dyo, div* and *tri-viṣṭapa* all refer to heaven. The words *dyo* and *div* are used in the feminine gender, while the word *tri-viṣṭapa*[65] is used in the neuter gender."

२१४ । दिव उर्विष्णुपदान्ते ।

214. diva ur viṣṇupadānte

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65 Sometimes this is spelt *tri-piṣṭapa.*

divaḥ—of the word *div* (heaven, the sky); *uḥ*—the replacement *u-rāma; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta.*

The *v* of *div* changes to *u* when the *viṣaya* is *viṣṇupadānta.*

dyubhyām dyuṣu. diś—dik dig diśau digbhyām dikṣu. evaṁ dṛś. athāśiṣ—sajuṣ ity-ādinā raḥ. āśīḥ āśiṣau āśiṣaḥ. āśīrbhyām āśīḥṣu. uṣṇih—uṣṇik uṣṇig uṣṇihau. upānah—naho dhaḥ—upānat upānad upānahau. iti viṣṇujanāntā lakṣmī-liṅgāḥ.

Vṛtti—

- *div + bhyām* → (179, 214) *di + u + bhyām* → (50) *dyubhyām* <3.2>.
- *div + su[p]* → (179, 214) *di + u + su* → (50) *dyusu* → (108) *dyuṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*dyauḥ*	*divau*	*divaḥ*
dvitīyā	*divam*	*divau*	*divaḥ*
tṛtīyā	*divā*	*dyubhyām*	*dyubhiḥ*
caturthī	*dive*	*dyubhyām*	*dyubhyaḥ*
pañcamī	*divaḥ*	*dyubhyām*	*dyubhyaḥ*
ṣaṣṭhī	*divaḥ*	*divoḥ*	*divām*
saptamī	*divi*	*divoḥ*	*dyuṣu*
sambodhana	*dyauḥ*	*divau*	*divaḥ*

Now we begin the declension of the word *diś* (direction).

- *diś + s[u]* → (138) *diś* → (186) *dik* → (61) *dig* → (185) *dik* <1.1> or *dig* <1.1>
- *diś + [j]as* → (93) *diśaḥ* <1.3>.
- *diś + bhyām* → (179, 186) *dik + bhyām* → (179, 61) *digbhyām* <3.2>.
- *diś + su[p]* → (179, 186) *dik + su* → (63) *diksu* → (108) *dikṣu* <7.3>.

The word *dṛś* (seeing; eye) is declined in the same way. Now we begin the declension of the word *āśiṣ* (wish, blessing).

- *āśiṣ + s[u]* → (138) *āśiṣ* → (206) *āśir* → (207) *āśīr* → (93) *āśīḥ* <1.1>.
- *āśiṣ + au* → *āśiṣau* <1.2>.
- *āśiṣ + [j]as* → (93) *āśiṣaḥ* <1.3>.
- *āśiṣ + bhyām* → (179, 206) *āśir + bhyām* → (179, 207) *āśīr + bhyām* → (179, 93) *āśīḥ + bhyām* → (83) *āśīrbhyām* <3.2>.
- *āśiṣ + su[p]* → (179, 206) *āśir + su* → (179, 207) *āśīr + su* → (206) *āśīḥsu* → (108) *āśīḥṣu* <7.3>:

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*āśīḥ*	*āśiṣau*	*āśiṣaḥ*
dvitīyā	*āśiṣam*	*āśiṣau*	*āśiṣaḥ*
tṛtīyā	*āśiṣā*	*āśīrbhyām*	*āśīrbhiḥ*
caturthī	*āśiṣe*	*āśīrbhyām*	*āśīrbhyaḥ*
pañcamī	*āśiṣaḥ*	*āśīrbhyām*	*āśīrbhyaḥ*
ṣaṣṭhī	*āśiṣaḥ*	*āśiṣoḥ*	*āśiṣām*
saptamī	*āśiṣi*	*āśiṣoḥ*	*āśīḥṣu*
sambodhana	*āśīḥ*	*āśiṣau*	*āśiṣaḥ*

Now we begin the declension of the word *uṣṇih* (name of a Vedic meter).

- *uṣṇih + s[u]* → (138) *uṣṇih* → (186) *uṣṇik* → (61) *uṣṇig* → (185) *uṣṇik* <1.1> or *uṣṇig* <1.1>.
- *uṣṇih + au* → *uṣṇihau* <1.2>.

Now we begin the declension of the word *upānah* (shoe / sandal). *Naho dhaḥ* (211) is applied, and the forms are as follows.

- *upānah + s[u]* → (138) *upānah* → (211) *upānadh* → (61) *upānad* → (185) *upānat* <1.1> or *upānad* <1.1>.
- *upānah + au* → *upānahau* <1.2>.

Thus ends the declension of feminine words ending in a *viṣṇujana.*

AMṚTA—Feminine words ending in *sa-rāma,* such as *apsaras* (heavenly nymph) and *su-manas* (a flower, name of a plant), are declined like *vedhas.*

Viṣṇujanāntā brahma-liṅgāḥ

Neuter words ending in a consonant

tatrāpi pratyac—pratyak pratīcī pratyañci. pratīcā pratyagbhyām. jagat, jagat jagatī jaganti. mahac-chabdaḥ—mahat mahatī mahānti. brahman—brahma. va-ma-sat-saṅga-hīnasyeti viśeṣaṇād a-rāma-harābhāvaḥ—brahmaṇī brahmāṇi. brahmaṇā brahmabhyām.

Among the neuter words ending in a *viṣṇujana* is the word *pratyac* (backward, western, inner). It is declined as follows.

- *pratyac + s[u]* → (166) *pratyac* → (177) *pratyak* → (61) *pratyag* → (185) *pratyak* <1.1> or *pratyag* <1.1>.
- *pratyac + au* → (144) *pratyac + ī* → (178) *pratic + ī* → *pratīcī* <1.2>
- *pratyac + [j]as* → (158) *pratyac + [ś]i* → (159, 160) *pratya + n[um] + c + i* → *pratyanci* → (175) *pratyañci* <1.3>.

➢ *pratyac* + *[ṭ]ā* → (178) *pratic* + *ā* → *pratīcā* <3.1>.
➢ *pratyac* + *bhyām* → (179, 177) *pratyak* + *bhyām* → (179, 61) *pratyagbhyām* <3.2>.

Now we begin the declension of the word *jagat* (world, universe).

➢ *jagat* + *s[u]* → (166) *jagat* → (61) *jagad* → (185) *jagat* <1.1> or *jagad* <1.1>.
➢ *jagat* + *au* → (144) *jagat* + *ī* → *jagatī* <1.2>.
➢ *jagat* + *[j]as* → (158) *jagat* + *[ś]i* → (159, 160) *jaga* + *n[um]* + *t* + *i* → *jaganti* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*jagat / jagad*	*jagatī*	*jaganti*
dvitīyā	*jagat / jagad*	*jagatī*	*jaganti*
tṛtīyā	*jagatā*	*jagadbhyām*	*jagadbhiḥ*
caturthī	*jagate*	*jagadbhyām*	*jagadbhyaḥ*
pañcamī	*jagataḥ*	*jagadbhyām*	*jagadbhyaḥ*
ṣaṣṭhī	*jagataḥ*	*jagatoḥ*	*jagatām*
saptamī	*jagati*	*jagatoḥ*	*jagatsu*
sambodhana	*jagat / jagad*	*jagatī*	*jaganti*

Now we begin the declension of the word *mahat[u]* (great).

➢ *mahat[u]* + *s[u]* → (166) *mahat* → (61) *mahad* → (185) *mahat* <1.1> or *mahad* <1.1>.
➢ *mahat[u]* + *au* → (144) *mahat* + *ī* → *mahatī* <1.2>.
➢ *mahat[u]* + *[j]as* → (158) *mahat* + *[ś]i* → (163) *mahāt* + *i* → (159, 160)
mahā + *n[um]* + *t* + *i* → *mahānti* <1.3>.

Now we begin the declension of the word *brahman* (the Absolute Truth).

➢ *brahman* + *s[u]* → (166) *brahman* → (190) *brahma* <1.1>.

Due to the modifier *va-ma-sat-saṅga-hīnasya* in *sūtra* 170, *a-rāma* is not deleted.

➢ *brahman* + *au* → (144) *brahman* + *ī* → *brahmanī* → (111) *brahmaṇī* <1.2>.
➢ *brahman* + *[j]as* → (158) *brahman* + *[ś]i* → (163) *brahmān* + *i* → *brahmāni* → (111) *brahmāṇi* <1.3>.
➢ *brahman* + *[ṭ]ā* → *brahmanā* → (111) *brahmaṇā* <3.1>.
➢ *brahman* + *bhyām* → (179, 190) *brahmabhyām* <3.2>.

२१५। नस्य हरो वा ब्रह्मणि बुद्धे।

215. nasya haro vā brahmaṇi buddhe

nasya—of *na-rāma; haraḥ*—deletion; *vā*—optionally; *brahmaṇi*—in the neuter gender; *buddhe*—in the *sambodhana eka-vacana.*

In the neuter gender, *n* is optionally deleted in the *sambodhana eka-vacana.*

he brahma he brahman. atha ahan—

Vṛtti—➢ *brahman* + *s[u]* → (166) *brahman* → (215) *brahma* <8.1> or *brahman* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*brahma*	*brahmaṇī*	*brahmāṇi*
dvitīyā	*brahma*	*brahmaṇī*	*brahmāṇi*
tṛtīyā	*brahmaṇā*	*brahmabhyām*	*brahmabhiḥ*
caturthī	*brahmaṇe*	*brahmabhyām*	*brahmabhyaḥ*
pañcamī	*brahmaṇaḥ*	*brahmabhyām*	*brahmabhyaḥ*
ṣaṣṭhī	*brahmaṇaḥ*	*brahmaṇoḥ*	*brahmaṇām*
saptamī	*brahmaṇi*	*brahmaṇoḥ*	*brahmasu*
sambodhana	*brahma / brahman*	*brahmaṇī*	*brahmāṇi*

Now we begin the declension of the word *ahan* (day).

Amṛta—The deletion of *n* would normally never take place due to the phrase *buddhaṁ vinā* in *sūtra* 190. But this rule makes the deletion of *n* optional. The word *nāman* (name) is declined as follows.

➢ *nāman* + *s[u]* → (166) *nāman* → (190) *nāma* <1.1>.
➢ *nāman* + *au* → (144) *nāman* + *ī* → (two options by 170)
1) (the *a* of *an* is deleted) *nāmnī* <1.2>.
2) (the *a* of *an* isn't deleted) *nāmanī* <1.2>.
➢ *nāman* + *[j]as* → (158) *nāman* + *[ś]i* → (163) *nāmān* + *i* → *nāmāni* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*nāma*	*nāmnī / nāmanī*	*nāmāni*
dvitīyā	*nāma*	*nāmnī / nāmanī*	*nāmāni*
tṛtīyā	*nāmnā*	*nāmabhyām*	*nāmabhiḥ*
caturthī	*nāmne*	*nāmabhyām*	*nāmabhyaḥ*
pañcamī	*nāmnaḥ*	*nāmabhyām*	*nāmabhyaḥ*
ṣaṣṭhī	*nāmnaḥ*	*nāmnoḥ*	*nāmnām*
saptamī	*nāmni / nāmani*	*nāmnoḥ*	*nāmasu*
sambodhana	*nāma / nāman*	*nāmnī / nāmanī*	*nāmāni*

The words *preman* (love), *dhāman* (abode, effulgence), *vyoman* (sky), and so on, are declined like the word *nāman.* The words *janman* (birth), *karman* (activity), *marman* (mortal spot, secret), *vartman* (path), *bhasman* (ashes), *chadman* (disguise), *sadman* (abode), and so on, are declined like the word *brahman.* They do not undergo deletion of their *a-rāma* by *sūtra* 170 because they have a *sat-saṅga* containing *m.*

२१६ । अह्नो विष्णुसर्गो विष्णुपदान्ते , न समासे पुंसीति वाच्यम् ।

216. ahno viṣṇusargo viṣṇupadānte, na samāse puṁsīti vācyam

ahnaḥ—of the word *ahan* (a day); *viṣṇusargaḥ*—the replacement *viṣṇusarga; viṣṇupada-ante*—when the *viṣaya* is *viṣṇupadānta; na*—not; *samāse*—in *samāsa; puṁsi*—in the masculine gender; *iti*—thus; *vācyam*—it is said.

The *n* of *ahan* changes to *viṣṇusarga* when the *viṣaya* is *viṣṇupadānta,* but not when *ahan* is in a *samāsa* in the masculine gender.

ahaḥ. ī-ṅyos tu vā. ahnī ahanī ahāni. ahnā. ahobhyām. buddhe 'pi—he ahaḥ. dṛṣṭa-śārṅgin—dṛṣṭa-śārṅgi dṛṣṭa-śārṅgiṇī dṛṣṭa-śārṅgīṇi. dṛṣṭa-kaṁsa-ha—dṛṣṭa-kaṁsa-ha dṛṣṭa-kaṁsa-hanī dṛṣṭa-kaṁsa-ghnī dṛṣṭa-kaṁsa-hāni. atrāpi catur—catvāri. payas—payaḥ payasī payāṁsi. payobhyām. havis—haviḥ. auṇādika-sa-rāmo 'yaṁ pratyayaḥ, ataḥ ṣatvam—haviṣī havīṁṣi. havirbhyām. viṣṇusargaḥ, ṣatvam—haviḥṣu. evaṁ dhanus. iti viṣṇujanāntā brahma-liṅgāḥ. iti liṅga-trayaṁ darśitam.

Vṛtti—➢ *ahan + s[u]* → (166) *ahan* → (216) *ahaḥ* <1.1>.

➢ *ahan + au* → (144) *ahan + ī* → (two options by 170):

1) (the *a* of *an* is deleted) *ahnī* <1.2>.

2) (the *a* of *an* isn't deleted) *ahanī* <1.2>.

➢ *ahan + [j]as* → (158) *ahan + [ś]i* → (163) *ahāni* <1.3>.

➢ *ahan + bhyām* → (179, 216) *ahaḥ + bhyām* → (80) *aha + u + bhyām* → (44) *ahobhyām* <3.2>.

➢ *ahan + s[u]* → (166) *ahan* → (216) *ahaḥ* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*ahaḥ*	*ahnī / ahanī*	*ahāni*
dvitīyā	*ahaḥ*	*ahnī / ahanī*	*ahāni*
tṛtīyā	*ahnā*	*ahobhyām*	*ahobhiḥ*
caturthī	*ahne*	*ahobhyām*	*ahobhyaḥ*
pañcamī	*ahnaḥ*	*ahobhyām*	*ahobhyaḥ*
ṣaṣṭhī	*ahnaḥ*	*ahnoḥ*	*ahnām*
saptamī	*ahni / ahani*	*ahnoḥ*	*ahaḥsu*
sambodhana	*ahaḥ*	*ahnī / ahanī*	*ahāni*

Now we begin the declension of the word *dṛṣṭa-śārṅgin* (one who has seen Śārṅgī).

➢ *dṛṣṭa-śārṅgin + s[u]* → (166) *dṛṣṭa-śārṅgin* → (190) *dṛṣṭa-śārṅgi* <1.1>.
➢ *dṛṣṭa-śārṅgin + au* → (144) *dṛṣṭa-śārṅgin + ī* → (111) *dṛṣṭa-śārṅgiṇī* <1.2>.
➢ *dṛṣṭa-śārṅgin + [j]as* → (158) *dṛṣṭa-śārṅgin + [ś]i* → (163) *dṛṣṭa-śārṅgīni* → (111) *dṛṣṭa-śārṅgīṇi* <1.3>.

Now we begin the declension of the word *dṛṣṭa-kaṁsa-han* (one who has seen Kaṁsa-han):

➢ *dṛṣṭa-kaṁsa-han + s[u]* → (166) *dṛṣṭa-kaṁsa-han* → (190) *dṛṣṭa-kaṁsa-ha* <1.1>.
➢ *dṛṣṭa-kaṁsa-han + au* → (144) *dṛṣṭa-kaṁsa-han + ī* → (two options by 170):
1) (the *a* of *an* is deleted) *dṛṣṭa-kaṁsa-hnī* → (197) *dṛṣṭa-kaṁsa-ghnī* <1.2>.
2) (the *a* of *an* isn't deleted) *dṛṣṭa-kaṁsa-hanī* <1.2>.
➢ *dṛṣṭa-kaṁsa-han + [j]as* → (158) *dṛṣṭa-kaṁsa-han + [ś]i* → (163) *dṛṣṭa-kaṁsa-hāni* <1.3>.

The word *catur* (four) is also among the neuter words ending in a *viṣṇujana*.

➢ *catur + [j]as* → (158) *catur + [ś]i* → (202, 160) *catu + ā[m] + r + i* → (51) *catvāri* <1.3> / <2.3>.

Now we begin the declension of the word *payas* (milk).

➢ *payas + s[u]* → (166) *payas* → (93) *payaḥ* <1.1>.
➢ *payas + au* → (144) *payas + ī* → *payasī* <1.2>.
➢ *payas + [j]as* → (158) *payas + [ś]i* → (159, 160) *paya + n[um] + s + i* → *payans + i* → (163) *payānsi* → (165) *payāṁsi* <1.3>.
➢ *payas + bhyām* → (179, 93) *payaḥ + bhyām* → (80) *paya + u + bhyām* → (44) *payobhyām* <3.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*payaḥ*	*payasī*	*payāṁsi*
dvitīyā	*payaḥ*	*payasī*	*payāṁsi*
tṛtīyā	*payasā*	*payobhyām*	*payobhiḥ*
caturthī	*payase*	*payobhyām*	*payobhyaḥ*
pañcamī	*payasaḥ*	*payobhyām*	*payobhyaḥ*
ṣaṣṭhī	*payasaḥ*	*payasoḥ*	*payasām*
saptamī	*payasi*	*payasoḥ*	*payaḥsu*
sambodhana	*payaḥ*	*payasī*	*payāṁsi*

Now we begin the declension of the word *havis* (ghee, oblation):

➢ *havis + s[u]* → (166) *havis* → (93) *haviḥ* <1.1>.

The *s* in *havis* belongs to an *uṇādi pratyaya,* and thus the change to *ṣ* by *sūtra* 108 takes place.

➢ *havis + au* → (144) *havis + ī* → *havisī* → (108) *haviṣī* <1.2>.
➢ *havis + [j]as* → (158) *havis + [ś]i* → (159, 160) *havi + n[um] + s + i* → *havins + i* → (163) *havīnsi* → (165) *havīṁsi* → (108) *havīṁṣi* <1.3>.
➢ *havis + bhyām* → (179, 93) *haviḥ + bhyām* → (83) *havirbhyām* <3.2>.
➢ *havis + su[p]* → (179, 93) *haviḥsu* → (108) *haviḥṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*haviḥ*	*haviṣī*	*havīṁṣi*
dvitīyā	*haviḥ*	*haviṣī*	*havīṁṣi*
tṛtīyā	*haviṣā*	*havirbhyām*	*havirbhiḥ*
caturthī	*haviṣe*	*havirbhyām*	*havirbhyaḥ*
pañcamī	*haviṣaḥ*	*havirbhyām*	*havirbhyaḥ*
ṣaṣṭhī	*haviṣaḥ*	*haviṣoḥ*	*haviṣām*
saptamī	*haviṣi*	*haviṣoḥ*	*haviḥṣu*
sambodhana	*haviḥ*	*haviṣī*	*havīṁṣi*

The word *dhanus* is declined in the same way.

Here ends the declension of neuter words ending in a *viṣṇujana.* Thus the three genders have been shown.

Saṁśodhinī—The word *havis* is formed by applying the *uṇādi pratyaya is[i]* after the *dhātu hu vahnau dāne* (3P, to offer into the sacrificial fire, to sacrifice) by *arci-śuci-hu-sṛpi-chādi-chardibhya isiḥ* (*Uṇādi-sūtra* 2.108). The *dhātu hu* then takes *govinda* by *dhātor antasya govindaḥ pratyaye* (289), and we get *ho + is[i].* The *o* then becomes *av* by *o av* (55), and we get the word *havis.* The word *dhanus* is formed by applying the *uṇādi pratyaya us[i]* after the *dhātu dhan[a] dhānye* (3P, to bear fruit)[66] by *arti-pṝ-vapi-yaji-tani-dhani-tapibhyo nit* (*Uṇādi-sūtra* 2.117).

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66 This *dhātu* is not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but is listed in the Pāṇinian *Dhātu-pāṭha.*

Viśeṣya-viśeṣaṇādi-vivekaḥ

Understanding the relationship
between a noun and its modifier

२१७ । तत्र कृष्णादिशब्दाः संज्ञाविशेषादौ नियतपुरुषोत्तमादयः ।

217. tatra kṛṣṇādi-śabdāḥ saṁjñā-viśeṣādau niyata-puruṣottamādayaḥ

tatra—within those (the three genders); *kṛṣṇa-ādi-śabdāḥ*—the words *kṛṣṇa* and so on; *saṁjñā-viśeṣa-ādau*—used as *saṁjñā-viśeṣas* (proper names) and so on; *niyata*—always; *puruṣottama-ādayaḥ*—*puruṣottama* (masculine) etc.

Within the three genders, the words *kṛṣṇa* and so on are proper nouns and so on, and are always masculine and so on.

Amṛta—The word *tatra* here means *liṅga-traye* (within the three genders). The word *ādi* in *kṛṣṇādi* refers to the words *rāma* and so on, *rādhā* and so on, and *gokula* and so on. The word *ādi* in *puruṣottamādayaḥ* refers to *lakṣmī* (feminine) and *brahma* (neuter). The word *saṁjñā-viśeṣādau* in effect means *rūḍhi-viśeṣe yoga-rūḍhi-viśeṣe yaugika-viśeṣe ca* (used as particular *rūḍhi* words, particular *yoga-rūḍhi* words, or particular *yaugika* words). For instance, *yadṛcchā-śabdas* (*saṁjñā-śabdas* or proper names given randomly without any attention to derivation or authority) like *ḍittha* (a wooden toy elephant) and *ḍavittha* (a wooden toy deer) are *rūḍhi* words (words having a conventional meaning), words like *paṅkaja* (lotus) are *yoga-rūḍhi* words (words that have both an etymological and a conventional meaning), and words like *pācaka* (a cook) are *yaugika* words (words having an etymological meaning). This subject will be described in greater detail in the *Kṛdanta-prakaraṇa, vṛtti* 740.

२१८ । सङ्ख्यादिशब्दास्तु वाच्यलिङ्गाः ।

218. saṅkhyādi-śabdās tu vācya-liṅgāḥ

saṅkhyā-ādi-śabdāḥ—words like numerals and so on; *tu*—but; *vācya-liṅgāḥ*—*vācya-liṅga* words (words whose gender is the same as that of the *vācya* (substantive)).

But words like numerals and so on share the gender of the substantive.

Amṛta—The word *vācya-liṅgāḥ* means *viśeṣya-liṅgādi-bhājaḥ* (they share the gender and so on of the *viśeṣya* (substantive)). Because words like

numerals and so on are *samānādhikaraṇa-viśeṣaṇas,* they share the gender and so on of the substantive. The word *ādi* in *saṅkhyādi-śabdāḥ* refers to *jātis, guṇas,* and *kriyās* (*vṛtti* 87).

Saṁśodhinī—The words *kṛṣṇa* and so on described in the previous *sūtra* are substantives because they have fixed gender. *Vācya-liṅga* words, however, do not have their own gender, but share the gender of the substantive. The word *vācya* is synonymous with the term *viśeṣya* (substantive) that will be introduced in the next two *sūtras.* The examples given in *vṛtti* 220 show how *jātis, guṇas,* and *kriyās* are *vācya-liṅga.*

२१९ । समानाधिकरणविशेषणरूपा विशेष्यलिङ्गविष्णुभक्तिवचनानि भजन्ते ।

219. samānādhikaraṇa-viśeṣaṇa-rūpā viśeṣya-liṅga-viṣṇubhakti-vacanāni bhajante

samāna-adhikaraṇa—which have the same *adhikaraṇa* (object); *viśeṣaṇa-rūpāḥ*—words that have the form of *viśeṣaṇas* (modifiers); *viśeṣya-liṅga-viṣṇubhakti-vacanāni*—the *liṅga* (gender), *viṣṇubhakti* (case ending), and *vacana* (number) of the *viśeṣya* (substantive); *bhajante*—share.

***Samānādhikaraṇa-viśeṣaṇas* share the *liṅga, viṣṇubhakti,* and *vacana* of the *viśeṣya*.**

Saṁśodhinī—The Dictionary of Sanskrit Grammar gives the following definition of *samānādhikaraṇa:* "Words that have the same individual object (*dravya*) referred to by means of their own sense, and which are in the same case are called *samānādhikaraṇa.*" Similarly, *Kāśikā,* commenting on *Aṣṭādhyāyī* 1.2.42, states: *adhikaraṇa-śabdaḥ abhidheya-vācī. samānādhikaraṇaḥ samānābhidheyaḥ,* "The word *adhikaraṇa* signifies the *abhidheya* (that which is expressed or referred to, the object). Having the same *adhikaraṇa* means having the same *abhidheya.*" If the qualities expressed by the two words that are the *viśeṣaṇa* and the *viśeṣya* reside in the same object, it is understood that the *viśeṣaṇa* has the same *adhikaraṇa* as the *viśeṣya* and vice versa. For example, while explaining *śyāmo rāmaḥ* (green Rāma) in *vṛtti* 922, Jīva Gosvāmī says: *yatraiva śyāmatvaṁ tatraiva rāma-saṁjñatvam iti tulyādhikaraṇatvam,* "The condition of being *tulyādhikaraṇa* (*samānādhikaraṇa*) is fulfilled because the quality of being green resides in the same object that the quality of being one whose name is Rāma resides in." When we say *śyāmo rāmaḥ,* we desire to express that the person who is *rāma* is the person who is green. Thus only the relationship of *viśeṣya* and *viśeṣaṇa* that have the same *adhikaraṇa* (*samānādhikaraṇa*) is valid here. But if there

were a desire to express the two things as being different, then we would say *rāmasya śyāmo varṇaḥ* (the green color of Rāma) and the relationship of *viśeṣya* and *viśeṣaṇa* that have a different *adhikaraṇa* (*vyadhikaraṇa*) would come into play. The *vyadhikaraṇa-viśeṣaṇa,* which does not share the *liṅga, viṣṇubhakti,* and *vacana* of the *viśeṣya,* will be described in the *Kāraka-prakaraṇa* (*sūtras* 627 and 678).

२२० । जातिगुणक्रियाद्वारा यस्य विशेषः कथ्यते तद्विशेष्यः, येन तस्य विशेषः कथ्यते तद्विशेषणम् ।

220. jāti-guṇa-kriyā-dvārā yasya viśeṣaḥ kathyate tad viśeṣyaḥ, yena tasya viśeṣaḥ kathyate tad viśeṣaṇam

jāti-guṇa-kriyā-dvārā—by means of a *jāti, guṇa,* or *kriyā* (*vṛtti* 87); *yasya*—whose; *viśeṣaḥ*—distinguishing feature; *kathyate*—described; *tat*—that; *viśeṣyaḥ*—*viśeṣya* (substantive); *yena*—by which; *tasya*—of the *viśeṣya; viśeṣaḥ*—distinguishing feature; *kathyate*—described; *tat*—that; *viśeṣaṇam*—*viśeṣaṇa* (modifier).

That which describes the distinguishing feature by the means of a *jāti, guṇa,* or *kriyā* is called *viśeṣya.* That which describes the distinguishing feature of the *viśeṣya* is called *viśeṣaṇa.*

yathā—gopaḥ kṛṣṇaḥ, gopī rādhā, kṣaumaṁ vasanam. śyāmaḥ kṛṣṇaḥ, gaurī rādhā, pītaṁ vasanam. vihārī kṛṣṇaḥ, vihāriṇī rādhā, vihāri gokulam ity-ādi.

VṚTTI—For example, *gopaḥ kṛṣṇaḥ* (Kṛṣṇa, the cowherd boy), *gopī rādhā* (Rādhā, the cowherd girl), *kṣaumaṁ vasanam* (linen cloth), *śyāmaḥ kṛṣṇaḥ* (bluish Kṛṣṇa), *gaurī rādhā* (golden Rādhā), *pītaṁ vasanam* (yellow cloth), *vihārī kṛṣṇaḥ* (Kṛṣṇa, the enjoyer), *vihāriṇī rādhā* (Rādhā, the enjoyer), *vihāri gokulam* (Gokula, in which there are pastimes), and so on.

SAṀŚODHINĪ—Among the examples in this *vṛtti,* the first three are examples when the *viśeṣaṇa* is a *jāti,* the next three are examples when the *viśeṣaṇa* is a *guṇa,* and the last three are examples when the *viśeṣaṇa* is a *kriyā.* In Sanskrit grammar, the word *viśeṣaṇa* sometimes refers to an adjective, sometimes to an adverb, sometimes to a word in apposition, and sometimes to a predicate. Therefore the best translation of the word *viśeṣaṇa* is "modifier", for this includes all of the above categories. All the examples in this *vṛtti* are examples where the *viśeṣaṇa* is an adjective. The example *śīghraṁ mālāṁ karoti* below is an example where the *viśeṣaṇa* (*śīghram* in this case) is an adverb. This kind of *viśeṣaṇa* is often specifically called *kriyā-viśeṣaṇa* (adverb, "modifier of the verb").

All the examples in *vṛtti* 221 are examples where the *viśeṣaṇa* is a word in apposition,[67] and the example *upādhyāyaḥ pitṛ-tulyo bhavet* is an example where the *viśeṣaṇa* is a predicate.

Amṛta—*Viśeṣaṇas* are of two kinds: *samānādhikaraṇa* and *vyadhikaraṇa.* The *samānādhikaraṇa-viśeṣaṇas* are of a further three kinds since they can either be the *viśeṣaṇa* of a *viśeṣya, viśeṣaṇa,* or *kriyā.* An example when a *viśeṣaṇa* modifies a *viśeṣya* is *gopaḥ kṛṣṇaḥ* (Kṛṣṇa, the cowherd boy), an example when a *viśeṣaṇa* modifies a *viśeṣaṇa* is *ghanaḥ śyāmaḥ kṛṣṇaḥ* (dark-bluish Kṛṣṇa), and an example when a *viśeṣaṇa* modifies a *kriyā* is *śīghraṁ mālāṁ karoti* (he quickly makes a flower garland). The gender and so on of the *viśeṣya* is applied to the *samānādhikaraṇa-viśeṣaṇa,* whereas only *ṣaṣṭhī* is applied to the *vyadhikaraṇa-viśeṣaṇa* (*sūtra* 626).

Furthermore, when the *viśeṣaṇa* comes after the *viśeṣya,* it is called *vidheya-viśeṣaṇa,* and its *viśeṣya* is called *uddeśya* or *anuvāda.* The definition of these terms is as follows. *yad uddiśya kriyā pravartate arthād yad vastu prāg-vijñātaṁ tad uddeśyam anuvādo vocyate yac ca vidhīyate tad vidheyam:* "That by reference to which the *kriyā* takes place, or, in other words, that which is already known, is called the *uddeśya* or *anuvāda.* And that which is established is called the *vidheya.*" For example, *upādhyāyaḥ pitṛ-tulyo bhavet* (the teacher is like a father). Because the verb (*kriyā*) takes place with reference to the already known teacher (*upādhyāyaḥ*), *upādhyāyaḥ* is the subject (*uddeśya*). It was previously unknown to the student that the teacher is like a father (*pitṛ-tulyaḥ*), thus since this is what is established, *pitṛ-tulyaḥ* is the predicate (*vidheya*). It is not required that the subject and predicate share the gender and so on. Thus, in the example *dharme vedāḥ pramāṇam* (the *Vedas* are the authority on *dharma*), the *liṅga* and *vacana* of the subject *vedāḥ* and the predicate *pramāṇam* are different. However, the rule is that the subject should always come before the predicate. In this regard, the authorities on *Alaṅkāra-śāstra* (*kāvya*) say, *anuvādyam anuktvaiva na vidheyam udīrayet:* "one cannot mention the predicate without first mentioning the subject."[68]

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67 When one noun modifies another noun, that is apposition.

68 This is a stylistic rule mentioned in textbooks on Sanskrit poetics, and breaking it constitutes the fault called *avimṛṣṭa-vidheyāṁśa* (unclear predicate). Nonetheless, in reality this rule is often broken without any serious consequence. Examples are *īśvaro 'ham* (I am the Lord) in *Bhagavad-gītā* 16.14, *kiṁ svapna etat* (Is this a dream?) in *Bhāgavatam* 10.8.40, and so on. In these examples, there is no ambiguity about what is the subject and what is the predicate because only one possibility makes sense in the context, since it would be ridiculous to say "the Lord is I", "Is a dream this?", and so on. However, in cases like *kṛṣṇas tu bhagavān svayam* (*Bhāgavatam* 1.3.28), where both possibilities could make sense, this rule is strictly observed to avoid any ambiguity about what is the subject and what is the predicate, since a major philosophical point is at stake.

२२१ । केचिच्छब्दा विशेषणत्वेऽपि स्वलिङ्गं न त्यजन्ति ।

221. kecic chabdā viśeṣaṇatve 'pi sva-liṅgaṁ na tyajanti

kecit—some; *śabdāḥ*—words; *viśeṣaṇatve api*—even though they are *viśeṣaṇas; sva-liṅgam*—their own gender; *na*—not; *tyajanti*—give up.

Some words, even though *viśeṣaṇas,* do not give up their own gender.

yathā—pradhānaṁ kṛṣṇaḥ, pradhānaṁ rādhā. gatiḥ kṛṣṇaḥ, āśrayo rādhā ity-ādi.

VṚTTI—Some examples are *pradhānaṁ kṛṣṇaḥ* (Kṛṣṇa, the Supreme), *pradhānaṁ rādhā* (Rādhā, the Supreme), *gatiḥ kṛṣṇaḥ* (Kṛṣṇa, the destination), and *āśrayo rādhā* (Rādhā, the shelter).

AMṚTA—Because the gender of these words does not change, they are also called *ajahal-liṅga* (words that do not give up their own gender). And it cannot be said that the quality of *samānādhikaraṇa* (219) is lacking when there is difference of gender, as it will be described in *vṛtti* 922 that *sāmānādhikaraṇya* (the condition of being *samānādhikaraṇa*) is the existence of two different qualities in one object. For instance, in the example *pradhānaṁ kṛṣṇaḥ,* even though the qualities expressed by the words *pradhāna* and *kṛṣṇa,* namely *śreṣṭhatvam* (the quality of being the Supreme) and *nanda-nandanatvam* (the quality of being the son of Nanda),[69] are different, they still exist in the same object. Thus there is *sāmānādhikaraṇya.*

The word *pradhāna* is formed by applying the *kṛt pratyaya ana* after *pra* + *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* in *bhāve prayoga.* This word is declined in the neuter gender in accordance with the phrase *bhāva-kṛd brahmaṇi* (733). Although the word *pradhāna* is a *viśeṣaṇa* of the masculine word *kṛṣṇa,* it does not become masculine itself due to strength of the injunction *bhāva-kṛd brahmaṇi* (733). Similarly, although the word *gati* is a *viśeṣaṇa* of the masculine word *kṛṣṇa,* it does not become masculine due to the injunction *ktir bhāve lakṣmyām* (903). In the same way, although the word *āśraya* is a *viśeṣaṇa* of the feminine word *rādhā*, it does not become feminine due to the injunction *ghaṇṇ-al-athu-kayaḥ puṁsi* (888).

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69 Actually, the quality expressed by the word *kṛṣṇa* is *kṛṣṇa-saṁjñatvam* (the quality of being one whose name is Kṛṣṇa). See *vṛtti* 87.

२२२ । क्वचिद्बहूनां विशेषणत्वेऽप्येकत्वम् ।

222. kvacid bahūnāṁ viśeṣaṇatve 'py ekatvam

kvacit—sometimes; *bahūnām*—of many; *viśeṣaṇatve api*—even though a *viśeṣaṇa; ekatvam*—singularity.

Sometimes a word is used in *eka-vacana,* even though it is the *viśeṣaṇa* of something that is in *bahu-vacana.*

yathā—dharme vedāḥ pramāṇam ity-ādi.

VṚTTI—An example is *dharme vedāḥ pramāṇam* (the *Vedas* are the authority on moral codes).

AMṚTA—It is only required that the *vacana* of the *viśeṣya* and that of the *viśeṣaṇa* be the same when the gender of the *viśeṣya* and the gender of the *viśeṣaṇa* are the same. In the example *dharme vedāḥ pramāṇam,* the *vacana* of the *viśeṣya* (*vedāḥ*) and the *vacana* of the *viśeṣaṇa* (*pramāṇam*) are different because their gender is different. Other examples of this are *pradhānam avatārāḥ* (the predominant *avatāras*) and *rādhā-kṛṣṇau gatir mama* (Rādhā and Kṛṣṇa are my refuge).

२२३ । विंशत्याद्याः सदैकत्वे अनावृत्तौ ।

223. viṁśaty-ādyāḥ sadaikatve anāvṛttau

viṁśati-ādyāḥ—the numerals from *viṁśati* (twenty) onwards; *sadā*—always; *ekatve*—in *eka-vacana; anāvṛttau*—when there is no *āvṛtti* (multiplication).

The numerals from *viṁśati* onwards are always used in *eka-vacana,* except when they are multiplied.

viṁśatir vaiṣṇavāḥ. tāsām evāvṛttau tu—dve viṁśatī, tisro viṁśatayaḥ. evam eka-viṁśatir ity-ādi. tad-antatvād ūna-viṁśatiś ca. atra viśeṣaṇa-śabdeṣu kṛṣṇa-nāmākhya-śabdā ucyante.

VṚTTI—For example, *viṁśatir vaiṣṇavāḥ* (twenty Vaiṣṇavas). But when they are multiplied, we get *dve viṁśatī* (two twenties) and *tisro viṁśatayaḥ* (three twenties). Similarly, *eka-viṁśatiḥ* (twenty one) and so on. We also get *ūna-viṁśatiḥ* (one less than twenty, nineteen) because the compound ends in the word *viṁśati.* In this regard, the words called *kṛṣṇanāma* are said to be among the *viśeṣaṇa* words.

Amṛta—When the numerals from *viṁśati* onwards are multiplied, they are definitely used in *dvi-vacana* and so on. In this regard, there is the following analysis: It will be described in the *Samāsa-prakaraṇa: aṣṭādaśa-paryanta-saṅkhyāḥ saṅkhyeye vartante; tataḥ parāḥ saṅkhyāḥ saṅkhyāne ca,* "The numerals up until and including *aṣṭādaśa* (eighteen) refer to the *saṅkhyeya* (the object of enumeration), whereas the numerals after that can refer either to the *saṅkhyeya* or to the *saṅkhyāna* (total number)" (*Bṛhat vṛtti* 1786).

Therefore, when the numerals from *viṁśati* onwards refer to the *saṅkhyeya* and would thus normally be used in *bahu-vacana* since they are *viśeṣaṇas* of a *viśeṣya* in *bahu-vacana,* this *sūtra* amends that by saying that they should be used in *eka-vacana.* But when the numerals from *viṁśati* onwards refer to the *saṅkhyāna,* there is no possibility of using *bahu-vacana* because the total number is only one.[70] An example of this is *vimśatir vaiṣṇavānām*, where *viṁśati* is treated as a *viśeṣya* (*vaiṣṇavānām* being its *vyadhikaraṇa-viśeṣaṇa*). According to Padmanābha Datta, when there is multiplication, the numerals from *viṁśati* onwards refer to the *saṅkhyāna.* An example of this is *dve viṁśatī vaiṣṇavāḥ.*[71]

The words called *kṛṣṇanāma* are described here as *viśeṣaṇas* because almost all of them are *viśeṣaṇas.* But, among the *kṛṣṇanāmas,* the words *yuṣmad* and *asmad* are actually *viśeṣyas.* This can be proven as follows: In *vṛtti* 632, Jīva Gosvāmī explains: *uktānurūpam eva puruṣa-vacanādikaṁ kriyā-pade* (632), a *sūtra* establishing the *puruṣa* and the *vacana* of the *viśeṣya* and of the *kriyā* (verb). This means: *vivakṣite nāmni prathamaḥ puruṣaḥ, yuṣmadi madhyamaḥ, asmady uttamaḥ,* "When the speaker wants to express a particular *nāma, prathama-puruṣa* is used in the verb. When the speaker wants to express the word *yuṣmad, madhyama-puruṣa* is used in the verb. And when the speaker wants to express the word *asmad, uttama-puruṣa* is used in the verb."

Further, in *vṛtti* 623, Jīva Gosvāmī prohibits the use of the word *asmad* in *bahu-vacana* with the phrase *sa-viśeṣaṇatve na* (not when the word *asmad* has a *viśeṣaṇa* connected with it) and gives the example *vaiṣṇavo 'haṁ bravīmi.*

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70 Each numeral is considered a single unit of measurement. Thus in the example *viṁśatir vaiṣṇavānām* (a *viṁśati* of *vaiṣṇavas*), the word *viṁśati* is used in *eka-vacana* because the total number (*saṅkhyāna*) of *viṁśatis* is only one.

71 Here *vimśati* is multiplied by two. Thus the total number (*saṅkhyāna*) of *viṁśatis* is two. Since, when there is multiplication, the numerals from *viṁśati* onwards refer to the *saṅkhyāna* and not the *saṅkhyeya,* the word *viṁśati* is used here in *dvi-vacana,* not in *bahu-vacana,* which is the *vacana* of the *saṅkhyeya* (*vaiṣṇavāḥ*).

Kṛṣṇanāma-prakaraṇam

Section on pronouns and pronominal nouns

२२४ । सर्वादीनि कृष्णनामानि ।

224. sarvādīni kṛṣṇa-nāmāni

sarva-ādīni—the words beginning with *sarva; kṛṣṇa-nāmāni*—called *kṛṣṇanāmas* (pronouns).

The words *sarva* and so on are called *kṛṣṇanāmas.*

sarva-nāmānīty anye. sarva viśva ubha ubhaya anya anyatara tatara tatama yatara yatama katara katama ekatara ekatama itara tvat tva nema sama sima pūrva para avara dakṣiṇa uttara apara adhara sva antara (tyad chāndasaḥ) tad yad etad idam adas eka dvi yuṣmad asmad bhavatu kim. tatra puṁsi, sarvaḥ sarvau.

VṚTTI—Others call them *sarvanāmas.* This is the full list of the *sarvādi* words:

1	***sarva***—all
2	***viśva***—all
3	***ubha***—both
4	***ubhaya***—both
5	***anya***—other
6	***anyatara***—either (of two)
7	***tatara***—that one (of two)
8	***tatama***—that one (of many)
9	***yatara***—who / which (of two)
10	***yatama***—who / which (of many)
11	***katara***—who? / which? (of two)
12	***katama***—who? / which? (of many)
13	***ekatara***—one (of two)
14	***ekatama***—one (of many)
15	***itara***—other
16	***tvat***—other

17	***tva***—other
18	***nema***—half
19	***sama***—all
20	***sima***—all
21	***pūrva***—east, previous, the front part
22	***para***—subsequent, superior, other
23	***avara***—previous (the opposite of *para*), subsequent, below, inferior
24	***dakṣiṇa***—south, right
25	***uttara***—north, left, subsequent, higher, superior
26	***apara***—west, subsequent, inferior, other
27	***adhara***—below, inferior
28	***sva***—myself, yourself, himself, herself, itself, my own, your own, his own, her own, its own
29	***antara***—outer, an undergarment
30	***tyad***—(Vedic)[i] he, she, it, that
31	***tad***—he, she, it, that
32	***yad***—who, which
33	***etad***—he, she, it, this
34	***idam***—he, she, it, this
35	***adas***—he, she, it, that
36	***eka***—one
37	***dvi***—two
38	***yuṣmad***—you
39	***asmad***—I
40	***bhavat[u]***—(second person, honorific) you
41	***kim***—who? what? which?

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i In all the editions except the Kṛṣṇadāsa edition, the phrase *tyad chāndasaḥ* is found in brackets, indicating that it was added later, in order to make the list of *sarvādis* identical with the one found in Pāṇinian grammar. But *tyad,* being a Vedic pronoun, obviously was not included by Jīva Gosvāmī himself, as he formulated *sūtra* 238 with the words *tad-ādi-saptānām* whereas the equivalent Pāṇinian *sūtra tyad-ādīnām aḥ* (*Aṣṭādhyāyī* 7.2.102) included *tyad* in this group of words. *Tyad* is declined exactly like the *kṛṣṇanāma tad.* Thus the forms are *syaḥ* <1.1>, *tyau* <1.2>, *tye* <1.3>, and so on.

In that regard, the word *sarva* (all) is declined as follows in the masculine gender:

- *sarva + s[u]* → (93) *sarvaḥ* <1.1>.
- *sarva + au* → (49) *sarvau* <1.2>.

२२५ । कृष्णनामकृष्णतो जसः शीः ।

225. kṛṣṇanāma-kṛṣṇato jasaḥ śīḥ

kṛṣṇanāma-kṛṣṇataḥ—after a *kṛṣṇanāma* that is a *kṛṣṇa* (word ending in *a-rāma*); *jasaḥ*—of the *viṣṇubhakti [j]as; śīḥ*—the replacement *[ś]ī.*

After a *kṛṣṇanāma* that is a *kṛṣṇa, [j]as* is replaced by *[ś]ī.*

sarve. sarvam sarvau sarvān. sarveṇa sarvābhyām sarvaiḥ.

Vṛtti—

- *sarva + [j]as* → (225) *sarva + [ś]ī* → (43) *sarve* <1.3>.
- *sarva + am* → (94) *sarvam* <2.1>.
- *sarva + au* → (49) *sarvau* <2.2>.
- *sarva + [ś]as* → (94) *sarva + s* → (95) *sarvās* → *sarvān* <2.3>.
- *sarva + [ṭ]ā* → (97) *sarva + ina* → (43) *sarvena* → (111) *sarveṇa* <3.1>.
- *sarva + bhyām* → (98) *sarvābhyām* <3.2>.
- *sarva + bhis* → (99) *sarva + ais* → (48) *sarvais* → (93) *sarvaiḥ* <3.3>.

Amṛta—In this regard, one cannot say "there is no advantage in making the replacement *[ś]ī* because the desired form can also be achieved by making the replacement *[ś]i,*" for if *[ś]i* were applied after the word *sarva,* there would be a doubt about whether or not to apply *sarveśvara-vaiṣṇavāntayor nuṁ śau* (159), since no specific gender is mentioned in that *sūtra.* Therefore, by making the replacement *[ś]ī,* there is no occasion for such a doubt.

२२६ । कृष्णनामकृष्णतो ङेः स्मै ।

226. kṛṣṇanāma-kṛṣṇato ṅeḥ smai

kṛṣṇanāma-kṛṣṇataḥ—after a *kṛṣṇanāma* that is a *kṛṣṇa* (word ending in *a-rāma*); *ṅeḥ*—of the *viṣṇubhakti [ṅ]e; smai*—the replacement *smai.*

After a *kṛṣṇanāma* that is a *kṛṣṇa, [ṅ]e* is replaced by *smai.*

sarva ṅe—sarvasmai sarvābhyām sarvebhyaḥ.

Vṛtti—➢ *sarva + [ṅ]e* → (226) *sarva + smai* → *sarvasmai* <4.1>.
➢ *sarva + bhyām* → (98) *sarvābhyām* <4.2>.
➢ *sarva + bhyas* → (101) *sarve + bhyas* → (93) *sarvebhyaḥ* <4.3>.

२२७ । कृष्णनामकृष्णतो ङसेः स्मात् ।

227. kṛṣṇanāma-kṛṣṇato ṅaseḥ smāt

kṛṣṇanāma-kṛṣṇataḥ—after a *kṛṣṇanāma* that is a *kṛṣṇa* (word ending in *a-rāma*); *ṅaseḥ*—of the *viṣṇubhakti [ṅ]as[i]; smāt*—the replacement *smāt.*

After a *kṛṣṇanāma* that is a *kṛṣṇa, [ṅ]as[i]* is replaced by *smāt.*

sarvasmāt. pañcamyās tas-pratyayas taddhitaḥ—sarvataḥ. sarvābhyām sarvebhyaḥ. sarvasya sarvayoḥ.

Vṛtti—➢ *sarva + [ṅ]as[i]* → (227) *sarva + smāt* → *sarvasmāt* <5.1>.

The *taddhita pratyaya tas[i]* is applied after a word ending in *pañcamī.* Thus an alternate form is *sarvataḥ.*

➢ *sarva + bhyām* → (98) *sarvābhyām* <5.2>.
➢ *sarva + bhyas* → (101) *sarve + bhyas* → (93) *sarvebhyaḥ* <5.3>.
➢ *sarva + [ṅ]as* → (103) *sarva + sya* → *sarvasya* <6.1>.
➢ *sarva + os* → (104) *sarve + os* → (54) *sarvay + os* → (93) *sarvayoḥ* <6.2>.

Saṁśodhinī—The alternate form *sarvataḥ* is made by applying the *taddhita pratyaya tas[i]* after the word *sarvasmāt* by *pañcamītas tasiḥ* (1239) and then applying *antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601), and then *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93). *Amṛta* 1239 adds that, in the same way, *sarvataḥ* could also be the alternate form of *sarvābhyām* <5.2>, *sarvebhyaḥ* <5.3>, *sarvasyāḥ* <5.1>, *sarvābhyām* <5.2> or *sarvābhyaḥ* <5.3>.[72] Thus *sarvataḥ* can represent the masculine, neuter, or feminine *pañcamī eka-vacana, dvi-vacana,* or *bahu-vacana* form of the word *sarva.*

२२८ । कृष्णनामकृष्णराधाभ्यां सुडामि ।

228. kṛṣṇanāma-kṛṣṇa-rādhābhyāṁ suḍ āmi

72 These last three are feminine forms of the word *sarva.* From *tṛtīyā* onwards, the neuter forms are the same as the masculine ones, thus they are not separately mentioned here.

kṛṣṇanāma-kṛṣṇa-rādhābhyām—after a *kṛṣṇanāma* that is a *kṛṣṇa* (word ending in *a-rāma*) or a *rādhā* (feminine word ending in *ā[p]*); *suṭ*—the *āgama s[uṭ]; āmi*—when the *viṣṇubhakti ām* follows.

When *ām* follows, *s[uṭ]* is inserted after a *kṛṣṇanāma* that is a *kṛṣṇa* or *rādhā*.

sarva ām—kṛṣṇasya e—ṣatvaṁ. sarveṣām.

VṚTTI—➢ *sarva + ām* → (228) *sarva + s[uṭ] + ām* → *sarva + sām* → (101) *sarvesām* → (108) *sarveṣām* <6.3>.

AMṚTA—This rule is an *apavāda* of *vāmana-gopī-rādhābhyo nuḍ āmi* (105).

२२९ । कृष्णनामकृष्णतो ङेः स्मिन् ।

229. kṛṣṇanāma-kṛṣṇato ṅeḥ smin

kṛṣṇanāma-kṛṣṇataḥ—after a *kṛṣṇanāma* that is a *kṛṣṇa* (word ending in *a-rāma*); *ṅeḥ*—of the *viṣṇubhakti [ṅ]i; smin*—the replacement *smin.*

After a *kṛṣṇanāma* that is a *kṛṣṇa, [ṅ]i* is replaced by *smin.*

sarvasmin sarvayoḥ sarveṣu. saptamyās tra-pratyayas taddhitaḥ—sarvatra. he sarva.

VṚTTI—➢ *sarva + [ṅ]i* → (229) *sarva + smin* → *sarvasmin* <7.1>.
➢ *sarva + os* → (104) *sarve + os* → (54) *sarvay + os* → (93) *sarvayoḥ* <7.2>.
➢ *sarva + su[p]* → (101) *sarvesu* → (108) *sarveṣu* <7.3>.

The *taddhita pratyaya tra* is applied after a word ending in *saptamī.* Thus an alternate form for any of these is *sarvatra*.

➢ *sarva + s[u]* → (110) *sarva* <8.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*sarvaḥ*	*sarvau*	*sarve*
dvitīyā	*sarvam*	*sarvau*	*sarvān*
tṛtīyā	*sarveṇa*	*sarvābhyām*	*sarvaiḥ*
caturthī	*sarvasmai*	*sarvābhyām*	*sarvebhyaḥ*
pañcamī	*sarvasmāt*	*sarvābhyām*	*sarvebhyaḥ*
ṣaṣṭhī	*sarvasya*	*sarvayoḥ*	*sarveṣām*
saptamī	*sarvasmin*	*sarvayoḥ*	*sarveṣu*
sambodhana	*sarva*	*sarvau*	*sarve*

Saṁśodhinī—The alternate form *sarvatra* is made by applying the *taddhita pratyaya tra* after *sarvasmin* <7.1>, *sarvayoḥ* <7.2>, *sarveṣu* <7.3>, *sarvasyām* <7.1>, *sarvayoḥ* <7.2>, or *sarvāsu* <7.3> by *saptamītas traḥ* (1237) and then applying *antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601). Thus *sarvatra* can represent the masculine, neuter, or feminine *saptamī eka-vacana, dvi-vacana,* or *bahu-vacana* form of the word *sarva.*

२३० । सर्वादिः कृष्णनामाख्यो गौणसंज्ञे विना भवेत् ।

230. sarvādiḥ kṛṣṇanāmākhyo gauṇa-saṁjñe vinā bhavet

sarvādiḥ—the words beginning with *sarva; kṛṣṇanāma-ākhyaḥ*—called *kṛṣṇanāmas; gauṇa-saṁjñe—gauṇa* (secondary usage in *samāsa*) and *saṁjñā* (a name); *vinā*—except; *bhavet*—are.

The words *sarva* and so on are called *kṛṣṇanāmas,* but not when their meaning is secondary or when they are used as names.

tena neha—sarvam atikrāntāya—ati-sarvāya. dṛṣṭaḥ sarvo yena tasmai—dṛṣṭa-sarvāya. sarvo nāma kasyacit tasmai—sarvāya.

Vṛtti—Therefore the word *sarva* is not a *kṛṣṇanāma* in the following examples:

1) *ati-sarvāya* <4.1>—unto he who surpasses all.
2) *dṛṣṭa-sarvāya* <4.1>—unto he who has seen all.
3) *sarvāya* <4.1>—unto someone of the name sarva.

Amṛta—There is need to prohibit *gauṇa* here because the rule of *tad-anta* (*vṛtti* 148) is applicable to the *kṛṣṇanāmas,* a fact established by examples like *parama-sarvasmai namaḥ* and *su-sarvasminn utsukaḥ*. In *ati-sarvāya,* the *uttara-pada, sarva,* is *gauṇa* (secondary) since the *pūrva-pada* is predominant in accordance with *aty-ādayo dvitīyayā* (959). In *dṛṣṭa-sarvāya,* the word *sarva* is *gauṇa* because, in *pītāmbara-samāsas,* another word outside the *samāsa* is predominant. In *sarvāya,* the word *sarva* is someone's name.

२३१ । पूर्वादि च व्यवस्थायां सप्तकं कृष्णनामकम् ।

231. pūrvādi ca vyavasthāyāṁ saptakaṁ kṛṣṇanāmakam

pūrva-ādi—beginning with *pūrva; ca*—and; *vyavasthāyām*—when *vyavasthā* is understood (see explanation below); *saptakam*—the seven words; *kṛṣṇanāmakam—kṛṣṇanāmas.*

The seven words beginning with *pūrva* are *kṛṣṇanāmas* only when they signify direction, part, or time.

dig-deśa-kāla-vibhāgo 'tra vyavasthā, tasyāṁ gamyamānāyām. pūrvasmai dig-antarāya deśādaye vā. tathā—pūrvasmai kālāya dināya padārtha-viśeṣāya vā. anyatra tu pūrvāya, śreṣṭhāya ity arthaḥ. dakṣiṇāya, pravīṇāya ity arthaḥ. gauṇa-saṁjñe vinety eva, aty-uttarāya, uttarāḥ kuravaḥ.

VṚTTI—Here *vyavasthā* refers to the divisions of direction, part, and time, and the word *vyavasthāyām* in this *sūtra* means "when *vyavasthā* is understood." Thus, for example, *pūrvasmai* <4.1> means "unto the eastern direction" or "unto the front part." *Pūrvasmai* <4.1> can also mean "unto a previous time," "unto a previous day," or "unto a certain previous thing." But when something else is understood we get *pūrvāya* <4.1> which means "unto the best[73]" and *dakṣiṇāya* <4.1>[74] which means "unto the expert."

> ➢ *pūrva* (when it is a *kṛṣṇanāma*) + *[ṅ]e* → (226) *pūrva* + *smai* → *pūrvasmai* <4.1>.
> ➢ *pūrva* (when it is not a *kṛṣṇanāma*) + *[ṅ]e* → (100) *pūrva* + *ya* → (98) *pūrvāya* <4.1>.

The clause *gauṇa-saṁjñe vinā* (230) certainly applies here too. Thus we get *aty-uttarāya* <4.1> (unto one who surpasses the upper part) and *uttarāḥ kuravaḥ* (the northern Kurus).

AMṚTA—In "unto a certain previous thing" the division of time is figuratively imposed upon a thing. With the two examples *aty-uttarāya* and *uttarāḥ kuravaḥ,* Jīva Gosvāmī indicates that the phrase *gauṇa-saṁjñe vinā* (230) is carried forward up to the end of the *kṛṣṇanāma* section.

BĀLA—In *uttarāḥ kuravaḥ,* the word *uttara* is not a *kṛṣṇanāma* even though the division of direction is understood. This is because the word *kuru* (a particular country) is a name.

२३२ । समोऽतुल्ये कृष्णनाम ।

232. samo 'tulye kṛṣṇanāma

samaḥ—the word *sama; a-tulye*—when it does not mean *tulya* (equal, similar); *kṛṣṇanāma—kṛṣṇanāma.*

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73 Here the sense of "best" is "first".

74 The word *dakṣiṇa* is also a *kṛṣṇanāma,* but Jīva Gosvāmī only gives a counterexample of it here and doesn't give any example of its forms as a *kṛṣṇanāma.*

The word *sama* is a *kṛṣṇanāma* when it does not mean "equal".

samasmai sarvasmai ity arthaḥ. neha—samāya, tulyāya ity arthaḥ.

VṚTTI—For example, *samasmai* <4.1> means "unto all." The counterexample is *samāya* <4.1>, which means "unto that which is equal."

> ➢ *sama* (when it is a *kṛṣṇanāma*) + *[ṅ]e* → (226) *sama* + *smai* → *samasmai* <4.1>
> ➢ *sama* (when it is not a *kṛṣṇanāma*) + *[ṅ]e* → (100) *sama* + *ya* → (98) *samāya* <4.1>.

AMṚTA—The meaning of this rule is that the word *sama* is only a *kṛṣṇanāma* when it means *sarva* (all).

२३३ । स्वमज्ञातिधनाह्वये ।

233. svam ajñāti-dhanāhvaye

svam—the word *sva; a-jñāti-dhana-āhvaye*—when the meaning is not *jñāti* (relative) or *dhana* (wealth, riches);

The word *sva* is a *kṛṣṇanāma* when it does not mean "relative" or "wealth".

svo jñātāv ātmani svaṁ triṣv ātmīye svo 'striyāṁ dhane ity amaraḥ. svasmai ātmane ātmīyāya vety arthaḥ. neha—svāya, jñātaye dhanāya vety arthaḥ.

VṚTTI—*Amara-koṣa* explains the word *sva* as follows: *svo jñātāv ātmani svaṁ triṣv ātmīye svo 'striyāṁ dhane,* "The word *sva* is used in the masculine gender when it refers to a relative (*jñāti*), in the neuter gender when it refers to the self (*ātman*), in all three genders when it refers to something belonging to the self (*ātmīya*), and in any gender except the feminine gender when it refers to wealth (*dhana*)." For example, *svasmai* <4.1> means "unto myself / yourself / himself / herself / itself" or "unto my own / your own / his own / her own / its own." The counterexample is *svāya* <4.1> which means "unto the relative" or "unto the wealth."

> ➢ *sva* (when it is a *kṛṣṇanāma*) + *[ṅ]e* → (226) *sva* + *smai* → *svasmai* <4.1>.
> ➢ *sva* (when it is not a *kṛṣṇanāma*) + *[ṅ]e* → (100) *sva* + *ya* → (98) *svāya* <4.1>.

Bāla—The meaning of this rule is that the word *sva* is only a *kṛṣṇanāma* when it means *ātman* (the self) or *ātmīya* (something belonging to the self).

२३४ । अन्तरो बाह्यपरिधानीययोर्न त्वसौ पुरि ।

234. antaro bāhya-paridhānīyayor, na tv asau puri

antaraḥ—the word *antara; bāhya-paridhānīyayoḥ*—when the meaning is *bāhya* (outer, exterior) or *paridhānīya* (an undergarment); *na*—not; *tu*—but; *asau*—it (the word *antara*); *puri*—in reference to *pur* (a city).

The word *antara* is a *kṛṣṇanāma* only when it means "outer" or "an undergarment." But, even if the word *antara* means "outer", it is not a *kṛṣṇanāma* if it used in reference to a city.

antarasmai bāhyāya ity arthaḥ. vastrāntarāvṛta-paridhānīyāyeti vā. bāhyatve 'pi puri vartamānas tu na—antarāya purāya, bāhyāya ity arthaḥ.

Vṛtti—For example, *antarasmai* <4.1> means "unto the outer" or "unto a cloth covered by another cloth (in other words, an undergarment)." But, even if the word *antara* means "outer," it is not a *kṛṣṇanāma* if it used in reference to a city. For example, *antarāya purāya*[75] which means "unto the outer city."

> ➢ *antara* (when it is a *kṛṣṇanāma*) + *[ṅ]e* → (226) *antara* + *smai* → *antarasmai* <4.1>.
> ➢ *antara* (when it is not a *kṛṣṇanāma*) + *[ṅ]e* → (100) *antara* + *ya* → (98) *antarāya* <4.1>.

Amṛta—Why do we say, when it means "outer" or "an under garment"? Consider *grāmayor antare tāpasas tiṣṭhati* (the ascetic lives between two villages). Here the words *grāmayor antare* mean *grāma-dvayasya madhye* (between two villages).

२३५ । पूर्वादीनि नव कृष्णनामानि जसि वा ।

235. pūrvādīni nava kṛṣṇanāmāni jasi vā

pūrva-ādīni—beginning with *pūrva; nava*—the nine words; *kṛṣṇanāmāni*—*kṛṣṇanāmas; jasi*—when the *viṣṇubhakti [j]as* follows; *vā*—optionally.

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75 Just like the word *pur,* the word *pura* also means "a city".

The nine words beginning with *pūrva* are optionally *kṛṣṇanāmas* when *[j]as* follows.

pūrve pūrvāḥ, sve svāḥ, antare antarāḥ. sarva-vad viśvādayo 'py a-rāmāntāḥ. tatra ubha-śabdo nityaṁ dvi-vacanāntaḥ—ubhau ubhau ubhābhyām ubhābhyām ubhābhyām ubhayoḥ ubhayoḥ. tvat-tvau anya-paryāyau. nemo 'rdha-paryāyaḥ. samādaya uktārthāḥ. simaś ca sarvārthaḥ, anye tu prasiddhāḥ.

VṚTTI—➢ *pūrva* + *[j]as* → (two options by 235):
1) (*pūrva* is a *kṛṣṇanāma*, 225) *pūrva* + *[ś]ī* → (43) *pūrve* <1.3>.
2) (*pūrva* isn't a *kṛṣṇanāma*, 42) *pūrvās* → (93) *pūrvāḥ* <1.3>.

➢ *sva* + *[j]as* → (two options by 235):
1) (*sva* is a *kṛṣṇanāma,* 225) *sva* + *[ś]ī* → (43) *sve* <1.3>.
2) (*sva* isn't a *kṛṣṇanāma*, 42) *svās* → (93) *svāḥ* <1.3>.

➢ *antara* + *[j]as* → (two options by 235):
1) (*antara* is a *kṛṣṇanāma,* 225) *antara* + *[ś]ī* → (43) *antare* <1.3>.
2) (*antara* isn't a *kṛṣṇanāma*, 42) *antarās* → (93) *antarāḥ* <1.3>.

All *kṛṣṇanāmas* ending in *a-rāma* from *viśva* to *sima* are declined like the word *sarva.* Among them is the word *ubha* (both) which is always used in *dvi-vacana.*

➢ *ubha* + *au* → (49) *ubhau* <1.2>.
➢ *ubha* + *au* → (49) *ubhau* <2.2>.
➢ *ubha* + *bhyām* → (98) *ubhābhyām* <3.2>.
➢ *ubha* + *bhyām* → (98) *ubhābhyām* <4.2>.
➢ *ubha* + *bhyām* → (98) *ubhābhyām* <5.2>.
➢ *ubha* + *os* → (104) *ubhe* + *os* → (54) *ubhay* + *os* → (93) *ubhayoḥ* <6.2>.
➢ *ubha* + *os* → (104) *ubhe* + *os* → (54) *ubhay* + *os* → (93) *ubhayoḥ* <7.2>.

case	***dvi-vacana***
prathamā	*ubhau*
dvitīyā	*ubhau*
tṛtīyā	*ubhābhyām*
caturthī	*ubhābhyām*
pañcamī	*ubhābhyām*
ṣaṣṭhī	*ubhayoḥ*
saptamī	*ubhayoḥ*
sambodhana	*ubhau*

The words *tvat* and *tva* are synonyms of the word *anya* (other). The word *nema* is a synonym of the word *ardha* (half). The meanings of the words *sama* and so on have already been spoken. The word *sima* also means *sarva* (all). The rest of the words are well-known.

२३६ । पूर्वादिभ्यो नवभ्यः स्मात्स्मिनौ वा ।

236. pūrvādibhyo navabhyaḥ smāt-sminau vā

pūrva-ādibhyaḥ—beginning with *pūrva; navabhyaḥ*—after the nine words; *smāt-sminau*—the replacements *smāt* and *smin; vā*—optionally.

After the nine words beginning with *pūrva, smāt* and *smin* are optional.

pūrvasmāt pūrvāt, pūrvasmin pūrve.

Vṛtti—➢ *pūrva* + *[ṅ]as[i]* → (two options by 236):
1) (*[ṅ]as[i]* is replaced by *smāt*) *pūrva* + *smāt* → *pūrvasmāt* <5.1>.
2) (*[ṅ]as[i]* isn't replaced by *smāt*, 102) *pūrva* + *āt* → (49) *pūrvāt* <5.1>.

➢ *pūrva* + *[ṅ]i* → (two options by 236):
1) (*[ṅ]i* is replaced by *smin*) *pūrva* + *smin* → *pūrvasmin* <7.1>.
2) (*[ṅ]i* isn't replaced by *smin*, 44) *pūrve* <7.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pūrvaḥ*	*pūrvau*	*pūrve / pūrvāḥ*
dvitīyā	*pūrvam*	*pūrvau*	*pūrvān*
tṛtīyā	*pūrveṇa*	*pūrvābhyām*	*pūrvaiḥ*
caturthī	*pūrvasmai*	*pūrvābhyām*	*pūrvebhyaḥ*
pañcamī	*pūrvasmāt / pūrvāt*	*pūrvābhyām*	*pūrvebhyaḥ*
ṣaṣṭhī	*pūrvasya*	*pūrvayoḥ*	*pūrveṣām*
saptamī	*pūrvasmin / pūrve*	*pūrvayoḥ*	*pūrveṣu*
sambodhana	*pūrva*	*pūrvau*	*pūrve / pūrvāḥ*

२३७ । प्रथमचरमतयायाल्पार्धकतिपयनेमाः कृष्णनामानि जसि वा ।

237. prathama-carama-tayāyālpārdha-katipaya-nemāḥ kṛṣṇanāmāni jasi vā

prathama-carama-taya-aya-alpa-ardha-katipaya-nemāḥ—the words *prathama* (first) and *carama* (last), the *taddhita pratyayas taya* and *aya,* and the words *alpa* (little), *ardha* (half), *katipaya* (some), and *nema* (half); *kṛṣṇanāmāni*—*kṛṣṇanāmas; jasi*—when the *viṣṇubhakti [j]as* follows; *vā*—optionally.

The following words are optionally *kṛṣṇanāmas* when *[j]as* follows: *prathama, carama,* words ending in the *taddhita pratyayas taya* and *aya, alpa, ardha, katipaya,* and *nema.*

prathame prathamāḥ.dvitaye dvitayāḥ, dvaye dvayāḥ. śeṣaṁ kṛṣṇa-vat. ubhayasya dvi-vacanābhāvaḥ—ubhaye ubhayāḥ. neme nemāḥ.

Vṛtti—

➢ *prathama* + *[j]as* → (two options by 237):
1) (*prathama* is a *kṛṣṇanāma*, 225) *prathama* + *[ś]ī* → (43) *prathame* <1.3>.
2) (*prathama* isn't a *kṛṣṇanāma*, 42) *prathamās* → (93) *prathamāḥ* <1.3>.

➢ *dvitaya* + *[j]as* → (two options by 237):
1) (*dvitaya* is a *kṛṣṇanāma*, 225) *dvitaya* + *[ś]ī* → (43) *dvitaye* <1.3>.
2) (*dvitaya* isn't a *kṛṣṇanāma*, 42) *dvitayās* → (93) *dvitayāḥ* <1.3>.

➢ *dvaya* + *[j]as* → (two options by 237):
1) (*dvaya* is a *kṛṣṇanāma*, 225) *dvaya* + *[ś]ī* → (43) *dvaye* <1.3>.
2) (*dvaya* isn't a *kṛṣṇanāma*, 42) *dvayās* → (93) *dvayāḥ* <1.3>.

The rest of the forms are like those of the word *kṛṣṇa.* The word *ubhaya* (*ubha* + the *taddhita pratyaya aya*) has no *dvi-vacana.*

➢ *ubhaya* + *[j]as* → (two options by 237):
1) (*ubhaya* is a *kṛṣṇanāma*, 225) *ubhaya* + *[ś]ī* → (43) *ubhaye* <1.3>.
2) (*ubhaya* isn't a *kṛṣṇanāma*, 42) *ubhayās* → (93) *ubhayāḥ* <1.3>.

case	***eka-vacana***	***bahu-vacana***
prathamā	*ubhayaḥ*	*ubhaye / ubhayāḥ*
dvitīyā	*ubhayam*	*ubhayān*
tṛtīyā	*ubhayena*	*ubhayaiḥ*
caturthī	*ubhayasmai*	*ubhayebhyaḥ*
pañcamī	*ubhayasmāt*	*ubhayebhyaḥ*
ṣaṣṭhī	*ubhayasya*	*ubhayeṣām*
saptamī	*ubhayasmin*	*ubhayeṣu*
sambodhana	*ubhaya*	*ubhaye / ubhayāḥ*

➢ *nema* + *[j]as* → (two options by 237):
1) (*nema* is a *kṛṣṇanāma*, 225) *nema* + *[ś]ī* → (43) *neme* <1.3>.
2) (*nema* isn't a *kṛṣṇanāma*, 42) *nemās* → (93) *nemāḥ* <1.3>.

Amṛta—The words from *prathama* to *katipaya* would usually not be *kṛṣṇanāmas* since they are not listed among the *sarvādis*; this rule is given so that they may optionally be *kṛṣṇanāmas* when *[j]as* follows. Although the word *nema* would normally always be a *kṛṣṇanāma* since it is listed among the *sarvādis,* this rule is given so that it will only optionally be a *kṛṣṇanāma* when *[j]as* follows. The word *dvitaya* is formed by applying *taya* after the word *dvi* (two) by *avayava-vṛtteḥ saṅkhyāyāḥ keśavas tayaḥ* (1212), the word *dvaya* is formed by applying *aya* after the word *dvi* by *dvi-tribhyām ayaś ca* (1212), and the word *ubhaya* is formed by applying *aya* after the word *ubha* (both) by *ubhād ayaḥ* (1212).

२३८ । तदादिसप्तानां संसारस्यारामः स्वादौ , दस्य च मः , तदादेस्तः सः सौ ।

238. tad-ādi-saptānāṁ saṁsārasyā-rāmaḥ sv-ādau, dasya ca maḥ, tad-ādes taḥ saḥ sau

tad-ādi-saptānām—of the seven words beginning with *tad; saṁsārasya*—of the *saṁsāra; a-rāmaḥ*—the replacement *a-rāma; sv-ādau*—when a *sv-ādi* follows; *dasya*—of *da-rāma*; *ca*—and; *maḥ*—the replacement *ma-rāma; tad-ādeḥ*—of the *tad-ādis; taḥ*—of *ta-rāma; saḥ*—the replacement *sa-rāma; sau*—when the *viṣṇubhakti s[u]* follows.

When a *sv-ādi* follows, the *saṁsāra* of the seven words beginning with *tad* changes to *a-rāma,* and their *da-rāma* changes to *ma-rāma.* When *s[u]* follows, their *ta-rāma* also changes to *sa-rāma.*

saḥ tau te. tam tau tān. tena tābhyām taiḥ. tasmai tābhyām tebhyaḥ. tasmāt ity-ādi. taddhite pañcamyām—tataḥ, saptamyām—tatra. yad—yaḥ yau ye. taddhite pañcamyām—yataḥ, saptamyām—yatra. etad—eṣaḥ etau ete. etam. taddhite pañcamyām—ataḥ, saptamyām—atra.

Vṛtti—

- *tad + s[u]* → (238) *ta + s[u]* → *sa + s[u]* → (93) *saḥ* <1.1>.
- *tad + au* → (238) *ta + au* → (49) *tau* <1.2>.
- *tad + [j]as* → (238) *ta + [j]as* → (225) *ta + [ś]ī* → (43) *te* <1.3>.
- *tad + am* → (238) *ta + am* → (94) *tam* <2.1>.
- *tad + au* → (238) *ta + au* → (49) *tau* <2.2>.
- *tad + [ś]as* → (238) *ta + [ś]as* → (94) *ta + s* → (95) *tās* → *tān* <2.3>.
- *tad + [ṭ]ā* → (238) *ta + [ṭ]ā* → (97) *ta + ina* → (43) *tena* <3.1>.
- *tad + bhyām* → (238) *ta + bhyām* → (98) *tābhyām* <3.2>.
- *tad + bhis* → (238) *ta + bhis* → (99) *ta + ais* → (48) *tais* → (93) *taiḥ* <3.3>.
- *tad + [ṅ]e* → (238) *ta + [ṅ]e* → (226) *ta + smai* → *tasmai* <4.1>.

➢ *tad + bhyām* → (238) *ta + bhyām* → (98) *tābhyām* <4.2>.
➢ *tad + bhyas* → (238) *ta + bhyas* → (101) *tebhyas* → (93) *tebhyaḥ* <4.3>.
➢ *tad + [ṅ]as[i]* → (238) *ta + [ṅ]as[i]* → (227) *ta + smāt* → *tasmāt* <5.1>.

In the fifth case, when the *taddhita pratyaya tas[i]* is applied, we get the alternate form *tataḥ.* And in the seventh case, when the *taddhita pratyaya tra* is applied, we get the alternate form *tatra.*

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*saḥ*	*tau*	*te*
dvitīyā	*tam*	*tau*	*tān*
tṛtīyā	*tena*	*tābhyām*	*taiḥ*
caturthī	*tasmai*	*tābhyām*	*tebhyaḥ*
pañcamī	*tasmāt*	*tābhyām*	*tebhyaḥ*
ṣaṣṭhī	*tasya*	*tayoḥ*	*teṣām*
saptamī	*tasmin*	*tayoḥ*	*teṣu*

Amṛta—In essence, this rule means that when a *sv-ādi* follows, the *saṁsāra* of the *tad-ādis* changes to *a-rāma,* the *da-rāma* of *idam* and *adas* changes to *ma-rāma,* and, when *s[u]* follows, the *ta-rāma* of *tad* and *etad* changes to *sa-rāma.*

Vṛtti—Now we begin the declension of the word *yad* (who, which).

➢ *yad + s[u]* → (238) *ya + s[u]* → (93) *yaḥ* <1.1>.
➢ *yad + au* → (238) *ya + au* → (49) *yau* <1.2>.
➢ *yad + [j]as* → (238) *ya + [j]as* → (225) *ya + [ś]ī* → (43) *ye* <1.3>.

In the fifth case, when the *taddhita pratyaya tas[i]* is applied, we get the alternate form *yataḥ.* And in the seventh case, when the *taddhita pratyaya tra* is applied, we get the alternate form *yatra.*

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*yaḥ*	*yau*	*ye*
dvitīyā	*yam*	*yau*	*yān*
tṛtīyā	*yena*	*yābhyām*	*yaiḥ*
caturthī	*yasmai*	*yābhyām*	*yebhyaḥ*
pañcamī	*yasmāt*	*yābhyām*	*yebhyaḥ*
ṣaṣṭhī	*yasya*	*yayoḥ*	*yeṣām*
saptamī	*yasmin*	*yayoḥ*	*yeṣu*

Saṁśodhinī—*Yad* is a relative pronoun. It must always be used in relationship with its correlative pronoun *tad. Tad* can be used alone, but *yad* cannot. For example, in the sentence *saḥ kṛṣṇa-mandiraṁ gacchati* (He goes to the temple of Kṛṣṇa) the sense is complete, but in the sentence *yaḥ kṛṣṇa-mandiraṁ gacchati* (who goes to the temple of Kṛṣṇa) the sense is not complete. It only becomes complete when the correlative pronoun *tad* is used, as in *yaḥ kṛṣṇa-mandiraṁ gacchati sa yama-lokaṁ na gacchati* (He who goes to the temple of Kṛṣṇa doesn't go to the abode of Yamarāja). In English the relative and correlative pronouns are usually placed side by side with the correlative pronoun first as in "He who...", but in Sanskrit the relative and correlative pronouns are usually some distance apart with the relative pronoun coming first. In fact, in Sanskrit, the relative and correlative pronouns have their separate clauses. So literally *yaḥ kṛṣṇa-mandiraṁ gacchati saḥ yama-lokaṁ na gacchati* means "Who goes to the temple of Kṛṣṇa, He doesn't go to the abode of Yamarāja." Thus wherever one sees a form of the word *yad,* one should understand that it is connected with its own verb, which is different than the verb to which the form of *tad* is connected. Usually the form of *yad* and the form of *tad* will have the same gender and *vacana,* but the *viṣṇubhakti* differs. Some examples of this are given below.

➢ *ye kṛṣṇaṁ paśyati teṣāṁ dehaḥ kampate* (The bodies of those who see Kṛṣṇa tremble, or more literally: Who see Kṛṣṇa, their bodies tremble);
➢ *yena sarvaṁ lokaṁ vyāptaṁ sa viṣṇuḥ* (Viṣṇu is He by whom the world is pervaded, or more literally: By whom the world is pervaded, He is Viṣṇu);
➢ *yasmin yogino ramante tasmai namaḥ* (I offer my obeisances unto Him in whom the *yogīs* take pleasure, or more literally: In whom the *yogīs* take pleasure, to Him I offer my obeisances);
➢ *yasya rūpaṁ sarva-saundarya-mūrtis tasmād amṛtaṁ pravahati* (Nectar flows from Him whose form is the embodiment of all beauty, or more literally: Whose form is the embodiment of all beauty, from Him nectar flows).

The *avyayas* formed from *yad* and *tad* also function in a relative / correlative relationship. This is shown in the table below:

yatas (because)	*tatas* (therefore)
yatra (where)	*tatra* (there)
yathā (in which way, as)	*tathā* (in that way, so, similarly)
yad (because)	*tad* (therefore)
yadā (when)	*tadā* (then) or *tarhi* (then)
yadi (if)	*tadā* (then) or *tarhi* (then)
yāvat (as much)	*tāvat* (that much)

An example of *yathā / tathā* is found in *Bhagavad-gītā* 2.22:
➢ *vāsāṁsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi / tathā śarīrāṇi vihāya jīrṇāny anyāni saṁyāti navāni dehī,* "As a person puts on new garments, giving up old ones, so the soul accepts new material bodies, giving up the old and useless ones."

An example of *yadi / tarhi* is found in *Bhāgavatam* 10.8.35:
➢ *nāhaṁ bhakṣitavān amba sarve mithyābhiśaṁsinaḥ / yadi satya-giras tarhi samakṣaṁ paśya me mukham,* "Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it."

Sometimes the forms of the relative pronoun *yad* are doubled to give a distributive sense, and at such times the forms of the correlative pronoun *tad* are also doubled. A famous example of this is found in *Bhagavad-gītā* 3.21:
➢ *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ,* "Whatever a great man does, other people do," or more literally: "Which various things a great man does, those various things other people do."

A more complex example is seen in *Bhagavad-gītā* 7.21:
➢ *yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati / tasya tasyācalāṁ śraddhāṁ tām eva vidadhāmy aham,* "As soon as one desires to worship some demigod, I make his faith steady," or more literally: "Whoever the devotee and whatever the form he wants to worship with faith, I make that faith of his steady."

But sometimes the forms of the correlative pronoun *tad* are not doubled. An example of this is found in *Bhāgavatam* 7.9.11:
➢ *yad yaj jano bhagavate vidadhīta mānaṁ tac cātmane,* "Whatever[76] service a person may render to the Lord is actually for his own benefit."

Another example is found in *Bhagavad-gītā* 4.7:
➢ *yadā yadā hi dharmasya glānir bhavati bhārata / abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham,* "Whenever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I make My Descent."

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76 Śrīdhara Svāmī says *yat yat* here means *yam yam.* This is because *yat yat* is an adjective of the masculine second case singular word *mānam* (worship, service). The Vedic *sūtra supāṁ su-luk* (*Aṣṭādhyāyī* 7.1.39) has been applied here: the *sv-ādis* underwent *mahāhara.* Thus we get *yat yat* instead of *yam yam.* For further details, see *Saṁśodhinī* 257.

VṚTTI—Now we begin the declension of the word *etad* (this).

- *etad + s[u]* → (238) *eta + s[u]* → *esa + s[u]* → (108) *eṣas* → (93) *eṣaḥ* <1.1>.
- *etad + au* → (238) *eta + au* → (49) *etau* <1.2>.
- *etad + [j]as* → (238) *eta + [j]as* → (225) *eta + [ś]ī* → (43) *ete* <1.3>.
- *etad + am* → (238) *eta + am* → (94) *etam* <2.1>.

In the fifth case, when the *taddhita pratyaya tas[i]* is applied, we get the alternate form *ataḥ.* And in the seventh case, when the *taddhita pratyaya tra* is applied, we get the alternate form *atra.*[77]

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*eṣaḥ*	*etau*	*ete*
dvitīyā	*etam*	*etau*	*etān*
tṛtīyā	*etena*	*etābhyām*	*etaiḥ*
caturthī	*etasmai*	*etābhyām*	*etebhyaḥ*
pañcamī	*etasmāt*	*etābhyām*	*etebhyaḥ*
ṣaṣṭhī	*etasya*	*etayoḥ*	*eteṣām*
saptamī	*etasmin*	*etayoḥ*	*eteṣu*

AMṚTA—The *t* of *etad* changes to *s* by *tad-ādes taḥ saḥ sau* (238) and, because that *s* is a *viriñci,* it changes to *ṣ* by *sūtra* 108.

SAṀŚODHINĪ—The following verse illustrates the subtle differences in meaning that exist between the words *idam* and *etad,* and the words *adas* and *tad:*

idamas tu sannikṛṣṭaṁ samīpatara-varti caitado rūpam
adasas tu viprakṛṣṭaṁ tad iti parokṣe vijānīyāt

"The word *idam* refers to an object that is nearby, and the word *etad* refers to an object that is closer still. The word *adas,* however, refers to an object that is distant, and the word *tad* refers to an object that is out of sight."

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77 The alternate forms *ataḥ* and *atra* are irregularly formed by *etado 'to 'tra, idama ita iha, adaso 'muto 'mutra, kimaḥ kutaḥ kutreti tas-trābhyāṁ triṣv api liṅgeṣu sādhavaḥ, kutrasya kveti ca* (1241). As always, words ending in the *taddhita pratyayas tas[i]* and *tra* can be used to represent the masculine, neuter, and feminine *pañcamī* and *saptamī eka-vacana, dvi-vacana,* and *bahu-vacana* forms of the particular *kṛṣṇanāma.*

२३९ । इदमोऽयं सौ, इयं तु लक्ष्म्याम् ।

239. idamo ’yaṁ sau, iyaṁ tu lakṣmyām

idamaḥ—of the word *idam; ayam*—the replacement *ayam; sau*—when the *viṣṇubhakti s[u]* follows; *iyam*—the replacement *iyam; tu*—but; *lakṣmyām*—in the feminine gender.

When *s[u]* follows, *idam* is replaced by *ayam* in the masculine gender and *iyam* in the feminine gender.

ayam imau ime. imam imau imān.

VṚTTI—

➢ *idam + s[u]* → (239) *ayam + s[u]* → (138) *ayam* <1.1>.
➢ *idam + au* → (238) *ida + au* → *ima + au* → (49) *imau* <1.2>.
➢ *idam + [j]as* → (238) *ida + [j]as* → *ima + [j]as* → (225) *ima + [ś]ī* → (43) *ime* <1.3>.
➢ *idam + am* → (238) *ida + am* → *ima + am* → (94) *imam* <2.1>.
➢ *idam + au* → (238) *ida + au* → *ima + au* → (49) *imau* <2.2>.
➢ *idam + [ś]as* → (238) *ida + [ś]as* → *ima + [ś]as* → (94) *ima + s* → (95) *imās* → *imān* <2.3>.

२४० । इदमोऽनष्टौसोः ।

240. idamo ’naṣ ṭausoḥ

idamaḥ—of the word *idam; anaḥ*—the replacement *ana; ṭā-osoḥ*—when the *viṣṇubhaktis [ṭ]ā* and *os* follow.

***Idam* is replaced by *ana* when *[ṭ]ā* and *os* follow.**

anena.

VṚTTI—

➢ *idam + [ṭ]ā* → (240) *ana + [ṭ]ā* → (97) *ana + ina* → (43) *anena* <3.1>.

२४१ । वैष्णवे त्वश् ।

241. vaiṣṇave tv aś

vaiṣṇave—when a *vaiṣṇava* follows; *tu*—but; *aś*—the replacement *a[ś].*

When a *vaiṣṇava* follows, *idam* is replaced by *a[ś].*

śit sarvasyeti sarvādeśaḥ—ābhyām.

Vṛtti—In accordance with the maxim *śit sarvasya* (*vṛtti* 158), the replacement *a[ś]* replaces everything:

➢ *idam* + *bhyām* → (241) *a[ś]* + *bhyām* → (98) *ā* + *bhyām* → *ābhyām* <3.2>.

२४२ । इदमदोभ्यां नैस् ।

242. idam-adobhyāṁ nais

idam-adobhyām—after the words *idam* and *adas; na*—not; *ais*—the replacement *ais.*

After the words *idam* and *adas, bhis* is not replaced by *ais.*

ebhiḥ. asmai ābhyām ebhyaḥ. asmāt ābhyām ebhyaḥ. taddhite pañcamyām—itaḥ. asya anayoḥ eṣām. asmin anayoḥ eṣu. taddhite saptamyām—iha.

Vṛtti—

➢ *idam* + *bhis* → (241) *a[ś]* + *bhis* → (242, 101) *ebhis* → (93) *ebhiḥ* <3.3>.
➢ *idam* + *[ṅ]e* → (238) *ida* + *[ṅ]e* → *ima* + *[ṅ]e* → (226) *ima* + *smai* → (241) *a[ś]* + *smai* → *asmai* <4.1>.
➢ *idam* + *bhyām* → (241) *a[ś]* + *bhyām* → (98) *ā* + *bhyām* → *ābhyām* <4.2>.
➢ *idam* + *bhyas* → (241) *a[ś]* + *bhyas* → (101) *ebhyas* → (93) *ebhyaḥ* <4.3>.
➢ *idam* + *[ṅ]as[i]* → (238) *ida* + *[ṅ]as[i]* → *ima* + *[ṅ]as[i]* → (227) *ima* + *smāt* → (241) *a[ś]* + *smāt* → *asmāt* <5.1>.
➢ *idam* + *bhyām* → (241) *a[ś]* + *bhyām* → (98) *ā* + *bhyām* → *ābhyām* <5.2>.
➢ *idam* + *bhyas* → (241) *a[ś]* + *bhyas* → (101) *ebhyas* → (93) *ebhyaḥ* <5.3>.

In the fifth case, when the *taddhita pratyaya tas[i]* is applied, we get the alternate form *itaḥ.*

➢ *idam* + *[ṅ]as* → (238) *ida* + *[ṅ]as* → *ima* + *[ṅ]as* → (103) *ima* + *sya* → (241) *a[ś]* + *sya* → *asya* <6.1>.
➢ *idam* + *os* → (240) *ana* + *os* → (104) *ane* + *os* → (54) *anay* + *os* → (93) *anayoḥ* <6.2>.
➢ *idam* + *ām* → (238) *ida* + *ām* → *ima* + *ām* → (228) *ima* + *s[uṭ]* + *ām* → *ima* + *sām* → (241) *a[ś]* + *sām* → (101) *esām* → (108) *eṣām* <6.3>.
➢ *idam* + *[ṅ]i* → (238) *ida* + *[ṅ]i* → *ima* + *[ṅ]i* → (229) *ima* + *smin* → (241) *a[ś]* + *smin* → *asmin* <7.1>.
➢ *idam* + *os* → (240) *ana* + *os* → (104) *ane* + *os* → (54) *anay* + *os* → (93) *anayoḥ* <7.2>.
➢ *idam* + *su[p]* → (241) *a[ś]* + *su* → (101) *esu* → (108) *eṣu* <7.3>.

In the seventh case, when the *taddhita pratyaya tra* is applied, we get the alternate form *iha.* (1241)

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*ayam*	*imau*	*ime*
dvitīyā	*imam*	*imau*	*imān*
tṛtīyā	*anena*	*ābhyām*	*ebhiḥ*
caturthī	*asmai*	*ābhyām*	*ebhyaḥ*
pañcamī	*asmāt*	*ābhyām*	*ebhyaḥ*
ṣaṣṭhī	*asya*	*anayoḥ*	*eṣām*
saptamī	*asmin*	*anayoḥ*	*eṣu*

Amṛta—This rule prohibits the application of *kṛṣṇād bhisa ais* (99) after the substitution of *a[ś]* by *vaiṣṇave tv aś* (241). When the *vṛṣṇis* follow, the *saṁsāra* changes to *a-rāma,* and *da-rāma* changes to *ma-rāma* by *sūtra* 238. When this is done, the substitution of *smai* and so on is done,[78] and then *idam* changes to *a[ś]* since there is a *vaiṣṇava* following.

२४३ । एतदिदमोरेनः कथितानुकथने द्वितीयाटौस्सु ।

243. etad-idamor enaḥ kathitānukathane dvitīyā-ṭaussu

etad-idamoḥ—of the words *etad* and *idam; enaḥ*—the replacement *ena; kathita-anukathane*—when there is *kathitānukathana* (see explanation below); *dvitīyā-ṭā-ossu*—when a *dvitīyā viṣṇubhakti* follows, or when the *viṣṇubhaktis [ṭ]ā* and *os* follow.

***Etad* and *idam* are replaced by *ena* when there is *kathitānukathana* and *dvitīya* or when *[ṭ]ā* or *os* follow.**

etam imaṁ vā dīkṣaya, atho enaṁ pāṭhaya. enam enau enān. enena. enayoḥ. enayoḥ. adas s[u], saṁsārasyā-rāmaḥ,

Vṛtti—Examples when there is *kathitānukathana* are *etaṁ dīkṣaya, atho enaṁ pāṭhaya* (Initiate this person. (then) Teach him) and *imaṁ dīkṣaya, atho enaṁ pāṭhaya* (Initiate this person. (then) Teach him).

- *etad* or *idam* + *am* → (243) *ena* + *am* → (94) *enam* <2.1>.
- *etad* or *idam* + *au* → (243) *ena* + *au* → (49) *enau* <2.2>.
- *etad* or *idam* + *[ś]as* → (243) *ena* + *[ś]as* → (94) *ena* + *s* → (95) *enās* → *enān* <2.3>.

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78 *Sūtra* 238 must be applied first so that the word *idam* may come to end in *a-rāma* and thus be called *kṛṣṇa.* Otherwise the replacements *smai* and so on would not be applied as they are only applied after *kṛṣṇanāmas* that are *kṛṣṇas.*

- *etad* or *idam* + *[ṭ]ā* → (243) *ena* + *[ṭ]ā* → (97) *ena* + *ina* → (43) *enena* <3.1>.
- *etad* or *idam* + *os* → (243) *ena* + *os* → (104) *ene* + *os* → (54) *enay* + *os* → (93) *enayoḥ* <6.2>.
- *etad* or *idam* + *os* → (243) *ena* + *os* → (104) *ene* + *os* → (54) *enay* + *os* → (93) *enayoḥ* <7.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā			
dvitīyā	*enam*	*enau*	*enān*
tṛtīyā	*enena*		
caturthī			
pañcamī			
ṣaṣṭhī		*enayoḥ*	
saptamī		*enayoḥ*	

Saṁśodhinī—*Kathitānukathana* is the repetition (*anukathana*) of something that has already been mentioned (*kathita*). In other words, it is the re-employment of the same word in a subsequent part of a sentence. *Kathitānukathana* is a synonym of the word *anvādeśa,* a word used in *sūtra* 249 and in *Aṣṭādhyāyī* 2.4.32 (the Pāṇinian equivalent to the current *sūtra*). In the examples of *kathitānukathana* here, the words *etad* and *idam* are first used in their <2.1> forms, *etam* and *imam*, in the phrase *etam imaṁ vā dīkṣaya,* and then they are used again in the phrase *enaṁ pāṭhaya.* But when they are used again like this, they change to *ena* by the current *sūtra* and we get the form *enam* <2.1> in both cases. In all the examples of *kathitānukathana* given by Jīva Gosvāmī, the words *atha* or *atho* (both meaning "then) are used to indicate that at a later time the second statement is made, wherein there is a repeated reference to the person or thing that has already been mentioned. In the translation we have indicated this by placing the English word "then" in parenthesis.

Amṛta—Examples of *kathitānukathana* where *enena* <3.1> is used are *etena rātrau harir gītaḥ, atha enena ahar api pūjitaḥ* (This person praised Hari with songs at night. Later he worshiped Hari all day long as well) and *anena rātrau harir gītaḥ, atha enena ahar api pūjitaḥ* (Hari was praised with songs at night by this person. Later He was worshiped all day long by him). Examples of *kathitānukathana* where *enayoḥ* <6.2> is used are *etayor namra-sva-bhāvaḥ, atha enayoḥ śuddhā prītiś ca* (These two persons have a submissive nature. They have pure love as well) and *anayor namra-sva-bhāvaḥ, atha enayoḥ śuddhā prītiś ca* (These two persons have a submissive nature. They have pure love too).

२४४ । अदसो दस्य सः सौ, सोरौच् ।

244. adaso dasya saḥ sau, sor auc

adasaḥ—of the word *adas; dasya*—of the *da-rāma; saḥ*—the replacement *sa-rāma; sau*—when the *viṣṇubhakti s[u]* follows; *soḥ*—of the *viṣṇubhakti s[u]; auc*—the replacement *au[c].*

The *d* of *adas* changes to *s* when *s[u]* follows, then *s[u]* becomes *au[c].*

asau.

Vṛtti—➢ *adas + s[u]* → (238) *ada + s[u]* → (244) *asa + s[u]* → *asa + au[c]* → (124) *asau* <1.1>.

Amṛta—This *sūtra* is an *apavāda* of the phrase *dasya ca maḥ* in *sūtra* 238.

२४५ । अदोमात्परस्य सर्वेश्वरस्य उ ऊ यथेष्टसिद्धि ।

245. ado-māt parasya sarveśvarasya u ū yatheṣṭa-siddhi

adaḥ-māt—the *ma-rāma* of the word *adas; parasya*—coming after; *sarveśvarasya*—of a *sarveśvara; u ū*—the replacement *u-rāma* or *ū-rāma; yathā-iṣṭa-siddhi*—according to the result that best fits.

A *sarveśvara* that comes after the *m* of *adas* either becomes *u* or *ū,* depending on whether that *sarveśvara* is a *vāmana* or a *trivikrama.*

vāmanasya vāmanaḥ, trivikramasya trivikramaḥ. amū.

Vṛtti—A *vāmana* becomes *vāmana* and a *trivikrama* becomes *trivikrama.*

➢ *adas + au* → (238) *ada + au* → *ama + au* → (49) *amau* → (245) *amū* <1.2>.

Amṛta—The word *yatheṣṭa-siddhi* is an *avyayī-bhāva-samāsa* formed by *sūtra* 983, thus it is declined in the neuter gender. Its *vigraha* is *iṣṭa-siddhim anatikramya* (according to the *iṣṭa-siddhi*). A *sarveśvara* that comes after the *m* of *adas,* which is brought about by the application of *dasya ca maḥ* (238), either becomes *u* or *ū,* according to the *iṣṭa-siddhi.* That is to say a *sarveśvara* that is a *vāmana* becomes *u,* while a *sarveśvara* that is a *trivikrama* becomes *ū.*

२४६ । अदस एत ई बहुत्वे ।

246. adasa eta ī bahutve

adasaḥ—of the word *adas; etaḥ*—of the *e-rāma; ī*—the replacement *ī-rāma; bahutve*—when the *viṣaya* is *bahutva*.

The *e* of *adas* changes to *ī* in the plural.

amī. amum amū amūn. matve cotve ca kṛte haritaṣ ṭā nā—amunā. bhyāmi kṛṣṇasya trivikramaḥ, paścād ū—amūbhyām amībhiḥ. smai-prabhṛtau kṛte paścād u-rāmaḥ—amuṣmai amūbhyām amībhyaḥ. amuṣmāt amūbhyām amībhyaḥ. taddhite pañcamyām—amutaḥ. amuṣya. etve ay-ādeśe ca kṛte paścād u-rāmaḥ—amuyoḥ amīṣām. amuṣmin amuyoḥ amīṣu. taddhite—amutra. ekaḥ sarva-vat. atha dvi-śabdo nityaṁ dvi-vacanāntaḥ—

Vṛtti—

➢ *adas* + *[j]as* → (238) *ada* + *[j]as* → *ama* + *[j]as* → (225) *ama* + *[ś]ī* → (43) *ame* → (246) *amī* <1.3>.
➢ *adas* + *am* → (238) *ada* + *am* → *ama* + *am* → (94) *amam* → (245) *amum* <2.1>.
➢ *adas* + *au* → (238) *ada* + *au* → *ama* + *au* → (49) *amau* → (245) *amū* <2.2>.
➢ *adas* + *[ś]as* → (238) *ada* + *[ś]as* → *ama* + *[ś]as* → (94) *ama* + *s* → (95) *amās* → *amān* → (245) *amūn* <2.3>.

When the changes to *m* by *sūtra* 238 and to *u* by *sūtra* 245 are done, *haritaṣ ṭā nā, na tu lakṣmyām* (120) is applied and we get *amunā* <3.1>:

➢ *adas* + *[ṭ]ā* → (238) *ada* + *[ṭ]ā* → *ama* + *[ṭ]ā* → (245) *amu* + *[ṭ]ā* → (120) *amu* + *nā* → *amunā* <3.1>.

When *bhyām* follows, the final *a* of the *kṛṣṇa* first becomes *trivikrama* by *sūtra* 98, and then the change to *ū* takes place by *sūtra* 245:

➢ *adas* + *bhyām* → (238) *ada* + *bhyām* → *ama* + *bhyām* → (98) *amābhyām* → (245) *amūbhyām* <3.2>.
➢ *adas* + *bhis* → (238) *ada* + *bhis* → *ama* + *bhis* → (242, 101) *amebhis* → (246) *amībhis* → (93) *amībhiḥ* <3.3>.

The change to *u* by *sūtra* 245 occurs only after the substitution of *smai* and so on has been done:

- *adas* + *[ṅ]e* → (238) *ada* + *[ṅ]e* → *ama* + *[ṅ]e* → (226) *ama* + *smai* → (245) *amusmai* → (108) *amuṣmai* <4.1>.
- *adas* + *bhyām* → (238) *ada* + *bhyām* → *ama* + *bhyām* → (98) *amābhyām* → (245) *amūbhyām* <4.2>.
- *adas* + *bhyas* → (238) *ada* + *bhyas* → *ama* + *bhyas* → (101) *amebhyas* → (246) *amībhyas* → (93) *amībhyaḥ* <4.3>.
- *adas* + *[ṅ]as[i]* → (238) *ada* + *[ṅ]as[i]* → *ama* + *[ṅ]as[i]* → (227) *ama* + *smāt* → (245) *amusmāt* → (108) *amuṣmāt* <5.1>.
- *adas* + *bhyām* → (238) *ada* + *bhyām* → *ama* + *bhyām* → (98) *amābhyām* → (245) *amūbhyām* <5.2>.
- *adas* + *bhyas* → (238) *ada* + *bhyas* → *ama* + *bhyas* → (101) *amebhyas* → (246) *amībhyas* → (93) *amībhyaḥ* <5.3>.

In the fifth case, when the *taddhita pratyaya tas[i]* is applied, we get the alternate form *amutaḥ.*

- *adas* + *[ṅ]as* → (238) *ada* + *[ṅ]as* → *ama* + *[ṅ]as* → (103) *ama* + *sya* → (245) *amusya* → (108) *amuṣya* <6.1>.

The change to *u* by *sūtra* 245 occurs only after the change to *e* by *sūtra* 104 and the substitution of *ay* by *sūtra* 55 have been done:

- *adas* + *os* → (238) *ada* + *os* → *ama* + *os* → (104) *ame* + *os* → (54) *amayos* → (245) *amuyos* → (93) *amuyoḥ* <6.2>.
- *adas* + *ām* → (238) *ada* + *ām* → *ama* + *ām* → (228) *ama* + *s[uṭ]* + *ām* → *ama* + *sām* → (101) *amesām* → (246) *amīsām* → (108) *amīṣām* <6.3>.
- *adas* + *[ṅ]i* → (238) *ada* + *[ṅ]i* → *ama* + *[ṅ]i* → (229) *ama* + *smin* → (245) *amusmin* → (108) *amuṣmin* <7.1>.
- *adas* + *os* → (238) *ada* + *os* → *ama* + *os* → (104) *ame* + *os* → (54) *amayos* → (245) *amuyos* → (93) *amuyoḥ* <7.2>.
- *adas* + *su[p]* → (238) *ada* + *su* → *ama* + *su* → (101) *amesu* → (246) *amīsu* → (108) *amīṣu* <7.3>.

In the seventh case, when the *taddhita pratyaya tra* is applied, we get the alternate form *amutra.* (1241)

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*asau*	*amū*	*amī*
dvitīyā	*amum*	*amū*	*amūn*
tṛtīyā	*amunā*	*amūbhyām*	*amībhiḥ*
caturthī	*amuṣmai*	*amūbhyām*	*amībhyaḥ*
pañcamī	*amuṣmāt*	*amūbhyām*	*amībhyaḥ*
ṣaṣṭhī	*amuṣya*	*amuyoḥ*	*amīṣām*
saptamī	*amuṣmin*	*amuyoḥ*	*amīṣu*

The word *eka* is declined like the word *sarva.* Now we begin the declension of the word *dvi,* a word which is always used in *dvi-vacana.*

२४७ । न द्वेर्मः ।

247. na dver maḥ

na—not; *dveḥ*—of the word *dvi; maḥ*—the replcement *ma-rāma.*

The *d* of *dvi* does not change to *m.*

dvau dvau dvābhyām dvābhyām dvābhyām dvayoḥ dvayoḥ. yuṣmad-asmadau triṣv api samānau—

Vṛtti—
- *dvi + au* → (238, 247) *dva + au* → (49) *dvau* <1.2>.
- *dvi + bhyām* → (238, 247) *dva + bhyām* → (98) *dvābhyām* <3.2>.
- *dvi + os* → (238, 247) *dva + os* → (104) *dve + os* → (54) *dvayos* → (93) *dvayoḥ* <6.2>.

case	***dvi-vacana***
prathamā	*dvau*
dvitīyā	*dvau*
tṛtīyā	*dvābhyām*
caturthī	*dvābhyām*
pañcamī	*dvābhyām*
ṣaṣṭhī	*dvayoḥ*
saptamī	*dvayoḥ*

The words *yuṣmad* and *asmad* have the same forms in all three genders.

Amṛta—The change to *m* by *dasya ca maḥ* (238) is prohibited here. Someone might argue, "*Yuṣmad* and *asmad* are *viśeṣyas,* but we see here that they have the same forms in all three genders. How then can there be certainty regarding the gender of the words used as their *viśeṣaṇas*? For instance, in the example *vaiṣṇavas tvaṁ bravīṣi* (You, a Vaiṣṇava, are speaking), since the word *tvam* does not indicate any particular gender, there is no certainty of the gender of the word *vaiṣṇava* which is acting as its *viśeṣaṇa.*" True, but in spoken language a word is used only after the object it refers to is understood. Therefore it is up to the intelligence of the speaker to determine the gender of the object which is expressed by the word *tvam* before employing the word *tvam.* Then it is easy to ascertain the gender of the *viśeṣaṇa* of the word *tvam* as it shares the same gender. Thus there is no possibility of uncertainty regarding the gender.

२४८ । युष्मदस्मदोस्त्वमहमादयः स्वादिना सह ।

248. yuṣmad-asmados tvam-aham-ādayaḥ sv-ādinā saha

yuṣmad-asmadoḥ—of the words *yuṣmad* and *asmad; tvam-aham-ādayaḥ*—the replacements beginning with *tvam* and *aham; sv-ādinā saha*—along with the *sv-ādi.*

The *nipātas* beginning with *tvam* and *aham* simultaneously replace *yuṣmad* and *asmad* and the *sv-ādi* that comes after them.

tatra yuṣmac-chabdasya—tvam yuvām yūyam. tvām yuvām yuṣmān. tvayā yuvābhyām yuṣmābhiḥ. tubhyam yuvābhyām yuṣmabhyam. tvat yuvābhyām yuṣmat. tava yuvayoḥ yuṣmākam. tvayi yuvayoḥ yuṣmāsu. asmac-chabdasya—aham āvām vayam. mām āvām asmān. mayā āvābhyām asmābhiḥ. mahyam āvābhyām asmabhyam. mat āvābhyām asmat. mama āvayoḥ asmākam. mayi āvayoḥ asmāsu.

VṚTTI—The forms of the word *yuṣmad* are:

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*tvam*	*yuvām*	*yūyam*
dvitīyā	*tvām*	*yuvām*	*yuṣmān*
tṛtīyā	*tvayā*	*yuvābhyām*	*yuṣmābhiḥ*
caturthī	*tubhyam*	*yuvābhyām*	*yuṣmabhyam*
pañcamī	*tvat*	*yuvābhyām*	*yuṣmat*
ṣaṣṭhī	*tava*	*yuvayoḥ*	*yuṣmākam*
saptamī	*tvayi*	*yuvayoḥ*	*yuṣmāsu*

The forms of the word *asmad* are:

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*aham*	*āvām*	*vayam*
dvitīyā	*mām*	*āvām*	*asmān*
tṛtīyā	*mayā*	*āvābhyām*	*asmābhiḥ*
caturthī	*mahyam*	*āvābhyām*	*asmabhyam*
pañcamī	*mat*	*āvābhyām*	*asmat*
ṣaṣṭhī	*mama*	*āvayoḥ*	*asmākam*
saptamī	*mayi*	*āvayoḥ*	*asmāsu*

SAṀŚODHINĪ—In *Aṣṭādhyāyī,* there are more than twenty *sūtras* dealing exclusively with the declension of the words *yuṣmad* and *asmad.* But, not wanting to burden the students with this, Jīva Gosvāmī has simply given one *sūtra* and a list of *nipātas* for the students to memorize. The definition

of a *nipāta* given by Jīva Gosvāmī in the *vṛtti* to *Bṛhat* 257 is *pūrva-parayoḥ sahaivādeśo nipātaḥ* (the simultaneous replacement of both the *prakṛti* (*pūrva*) and the *pratyaya* (*para*) is called a *nipāta*). In this regard, one should also remember the maxim *yathā-saṅkhyam anudeśaḥ samānām* (*vṛtti* 113) and thus understand that the *nipātas tvam* and so on replace *yuṣmad* and the *sv-ādi* that comes after it, whereas the *nipātas aham* and so on replace *asmad* and the *sv-ādi* that comes after it.

२४९ । विष्णुपदाद्वा, अन्वादेशे तु नित्यम् ।

249. viṣṇupadād vā, anvādeśe tu nityam

viṣṇupadāt—after a *viṣṇupada; vā*—optionally; *anvādeśe*—when there is *anvādeśa* (same as *kathitānukathana*, see *sūtra* 243); *tu*—but; *nityam*—always.

The words *viṣṇupadāt vā* and *anvādeśe tu nityam* are to be added in the next *sūtras.*

adhikāro 'yam. vāṁ-nau-paryantā ye viriñcayo vakṣyante te sarve viṣṇupadād vaktavyāḥ. te ca ananvādeśe vā, anvādeśe tu nityam ity arthaḥ.

VṚTTI—This is an *adhikāra.* All the *viriñcis* which are just about to be described, up to *vām* and *nau* inclusively, are applicable only when the original comes after a *viṣṇupada.* These *viriñcis* are optional when there is no *anvādeśa,* but compulsory when there is *anvādeśa.*

SAṀŚODHINĪ—An *adhikāra-sūtra* is a *sūtra* that merely announces the word or words which are to be supplied in all the *sūtras* up to a certain limit. An *adhikāra* is more official than ordinary *anuvṛtti,* which has to be inferred by the reader. There are three kinds of *adhikāras* as will be described in *vṛtti* 260: *prabhu, vibhu,* and *vāsudeva.* This is a *prabhu adhikāra.* Jīva Gosvāmī personally specifies the limit of this *adhikāra* with the phrase "up to *vām* and *nau* inclusively". Thus this *adhikāra* extends up to *sūtra* 253.

२५० । युष्मान् युष्मभ्यं युष्माकमित्येषां वस्, अस्मानस्मभ्यमस्माकमित्येषां नस् ।

250. yuṣmān yuṣmabhyaṁ yuṣmākam ity eṣāṁ vas, asmān asmabhyam asmākam ity eṣāṁ nas

yuṣmān yuṣmabhyam yuṣmākam iti—*yuṣmān* <2.3>, *yuṣmabhyam* <4.3>, and *yuṣmākam* <6.3>; *eṣām*—of these; *vas*—the replacement *vas; asmān asmabhyam asmākam iti*—*asmān* <2.3>, *asmabhyam* <4.3>, and *asmākam* <6.3>; *eṣām*—of these; *nas*—the replacement *nas.*

When *yuṣmān, yuṣmabhyam,* and *yuṣmākam* come after a *viṣṇupada,* they are optionally replaced by *vas,* but they are always replaced by *vas* when there is *anvādeśa.* Similarly, when *asmān, asmabhyam,* and *asmākam* come after a *viṣṇupada,* they are optionally replaced by *nas,* but they are always replaced by *nas* when there is *anvādeśa.*

harir yuṣmān avatu, harir vo 'vatu. harir yuṣmabhyaṁ rocatāṁ, harir vo rocatām. harir yuṣmākaṁ sarva-svaṁ, harir vaḥ sarva-svam. harir asmān avatu, harir naḥ. harir asmabhyaṁ rocatāṁ, harir naḥ. harir asmākaṁ sarvasvaṁ, harir naḥ. anvādeśe tu nityam—harir asmān avatu, atho nas tad-bhaktāḥ kṛpayantu.

Vṛtti—
- *harir yuṣmān avatu* or *harir vo 'vatu* (May Hari protect you all).
- *harir yuṣmabhyaṁ rocatām* or *harir vo rocatām* (May Hari please you all).
- *harir yuṣmākaṁ sarva-svam* or *harir vaḥ sarva-svam* (Hari is your everything).
- *harir asmān avatu* or *harir no 'vatu* (May Hari protect us all).
- *harir asmabhyaṁ rocatām* or *harir no rocatām* (May Hari please us all).
- *harir asmākaṁ sarva-svam* or *harir naḥ sarva-svam* (Hari is our everything).

But the replacements are always made when there is *anvādeśa:*

- *harir asmān avatu, atho nas tad-bhaktāḥ kṛpayantu* (May Hari protect us all. Then may His devotees show us mercy).

२५१ । तुभ्यंतवयोस्ते , मह्यंममयोर्मे ।

251. tubhyaṁ-tavayos te, mahyaṁ-mamayor me

tubhyam-tavayoḥ—of *tubhyam* <4.1> and *tava* <6.1>; *te*—the replacement *te; mahyam-mamayor*—of *mahyam* <4.1> and *mama* <6.1>; *me*—the replacement *me.*

When *tubhyam* and *tava* come after a *viṣṇupada,* they are optionally replaced by *te,* but they are always replaced by *te* when there is *anvādeśa.* Similarly, when *mahyam* and *mama* come after a *viṣṇupada,* they are optionally replaced by *me,* but they are always replaced by *me* when there is *anvādeśa.*

haris tubhyaṁ rocatāṁ, haris te.haris tava, haris te. harir mahyaṁ, harir me. harir mama, harir me. haris tubhyaṁ rocatām, atho haris te prema dadātu.

Vṛtti—➢ *haris tubhyaṁ rocatām* or *haris te rocatām* (May Hari please you).
➢ *haris tava* or *haris te* (Hari is yours).
➢ *harir mahyaṁ rocatām* or *harir me rocatām* (May Hari please me).
➢ *harir mama* or *harir me* (Hari is mine).

An example when there is *anvādeśa* is *haris tubhyaṁ rocatām, atho haris te prema dadātu* (May Hari please you. Then may Hari give you pure love).

२५२ । त्वां मां त्वा मा ।

252. tvāṁ māṁ tvā mā

tvām—of *tvām* <2.1>; *mām*—of *mām* <2.1>; *tvā*—the replacement *tvā; mā*—the replacement *mā.*

When *tvām* comes after a *viṣṇupada,* it is optionally replaced by *tvā,* but it is always replaced by *tvā* when there is *anvādeśa.* Similarly, when *mām* comes after a *viṣṇupada,* it is optionally replaced by *mā,* but it is always replaced by *mā* when there is *anvādeśa.*

haris tvāṁ pātu, haris tvā pātu. harir māṁ pātu, harir mā. haris tvāṁ pātu, atho haris tvā paśyatu. harir māṁ paśyatu, atho harir mā rakṣatu.

Vṛtti—➢ *haris tvāṁ pātu* or *haris tvā pātu* (May Hari protect you).
➢ *harir māṁ pātu* or *harir mā pātu* (May Hari protect me).

Examples when there is *anvādeśa* are *haris tvāṁ pātu, atho haris tvā paśyatu,* "May Hari protect you. Then may Hari see you," and *harir māṁ paśyatu, atho harir mā rakṣatu,* "May Hari see me. Then may Hari protect me."

२५३ । युष्मदस्मद्विष्णुपदयोर्वांनौ द्वितीयाचतुर्थीषष्ठीद्वित्वे , न तु समासे , न ते वाक्यादौ श्लोकपादादौ च ।

253. yuṣmad-asmad-viṣṇupadayor vāṁ-nau dvitīyā-caturthī-ṣaṣṭhī-dvitve, na tu samāse, na te vākyādau śloka-pādādau ca

yuṣmad-asmad-viṣṇupadayoḥ—of the declined forms (*viṣṇupadas*) of the words *yuṣmad* and *asmad; vām-nau*—the replacements *vām* and *nau; dvitīyā-caturthī-ṣaṣṭhī-dvitve*—in the *dvi-vacana* of *dvitīyā, caturthī,* and *ṣaṣṭhī; na*—not; *tu*—but; *samāse*—in a compound. *na*—not; *te*—these *viriñcis; vākya-ādau*—at the beginning of a *vākya* (sentence); *śloka-pāda-ādau*—at the beginning of the *pāda* (quarter) of a *śloka* (verse); ca—and.

When the declined forms of *yuṣmad* and *asmad* come after a *viṣṇupada,* they are optionally replaced, in the *dvi-vacana* of *dvitīyā, caturthī,* and *ṣaṣṭhī,* by *vām* and *nau* respectively, but they are always replaced by *vām* and *nau* respectively when there is *anvādeśa.* However, the *viriñcis* mentioned in *sūtras* 250 to 253 are not applicable in compounds. Nor are they applicable at the beginning of a sentence or at the beginning of a quarter of a verse.

harir yuvāṁ pātu, harir vām. harir yuvāṁ rakṣatu, atha harir vāṁ paśyatu. harir yuvābhyāṁ rocatāṁ, harir vām. harir yuvayoḥ svāmī, harir vām. harir āvāṁ pātu, harir nau. harir āvābhyāṁ rocatāṁ, harir nau. harir āvayoḥ svāmī, harir nau. samastatve tu na—harir asmat-svāmī. he vaiṣṇava tvaṁ sukhī bhava. tvāṁ hariḥ pātu. māṁ hariḥ pātu. kṛṣṇaika-śaraṇasyāsya tava hanta kuto bhayam ity-ādi.

Vṛtti—
- ➢ *harir yuvāṁ pātu* or *harir vāṁ pātu* (May Hari protect you both).
- ➢ *harir yuvābhyāṁ rocatām* or *harir vāṁ rocatām* (May Hari please you both).
- ➢ *harir yuvayoḥ svāmī* or *harir vāṁ svāmī* (Hari is your master).
- ➢ *harir āvāṁ pātu* or *harir nau pātu* (May Hari protect us both).
- ➢ *harir āvābhyāṁ rocatām* or *harir nau rocatām* (May Hari please us both).
- ➢ *harir āvayoḥ svāmī* or *harir nau svāmī* (Hari is our master).

An example when there is *anvādeśa* is *harir yuvāṁ rakṣatu, atho harir vāṁ paśyatu* (May Hari protect you both. (then) May Hari see you both).

Saṁśodhinī—These are the forms of *yuṣmad* and *asmad* with their respective *viriñcis*:

case	***eka-vacana***		***dvi-vacana***		***bahu-vacana***	
prathamā	*tvam*		*yuvām*		*yūyam*	
dvitīyā	*tvām*	*tvā*	*yuvām*	*vām*	*yuṣmān*	*vaḥ*
tṛtīyā	*tvayā*		*yuvābhyām*		*yuṣmābhiḥ*	
caturthī	*tubhyam*	*te*	*yuvābhyām*	*vām*	*yuṣmabhyam*	*vaḥ*
pañcamī	*tvat*		*yuvābhyām*		*yuṣmat*	
ṣaṣṭhī	*tava*	*te*	*yuvayoḥ*	*vām*	*yuṣmākam*	*vaḥ*
saptamī	*tvayi*		*yuvayoḥ*		*yuṣmāsu*	

case	***eka-vacana***		***dvi-vacana***		***bahu-vacana***	
prathamā	*aham*		*āvām*		*vayam*	
dvitīyā	*mām*	*mā*	*āvām*	*nau*	*asmān*	*naḥ*
tṛtīyā	*mayā*		*āvābhyām*		*asmābhiḥ*	
caturthī	*mahyam*	*me*	*āvābhyām*	*nau*	*asmabhyam*	*naḥ*
pañcamī	*mat*		*āvābhyām*		*asmat*	
ṣaṣṭhī	*mama*	*me*	*āvayoḥ*	*nau*	*asmākam*	*naḥ*
saptamī	*mayi*		*āvayoḥ*		*asmāsu*	

VṚTTI—As stated above, the replacements do not take place when *yuṣmad* and *asmad* are used in a compound or when they are used at the beginning of a sentence or at the beginning of a quarter of a verse. For example:

- ➢ *harir asmat-svāmī* (Hari is our master).
- ➢ *tvāṁ hariḥ pātu* (May Hari protect you).
- ➢ *māṁ hariḥ pātu* (May Hari protect me).
- ➢ *kṛṣṇaika-śaraṇasyāsya tava hanta kuto bhayam* (Where is fear for you whose only shelter is Kṛṣṇa?).

SAṀŚODHINĪ—In the first example *asmad* is used in the compound *asmat-svāmī* for which the *vigraha* is *asmākaṁ svāmī.* In the next two examples, the original words *tvām* and *mām* are at the beginning of sentences, and thus the *viriñcis tvā* and *mā* do not replace them. In the last example, the original word *tava* is at the beginning of the second quarter of the verse, and thus the *viriñci te* does not replace it.

२५४ । किमः को विष्णुभक्तौ ।

254. kimaḥ ko viṣṇubhaktau

kimaḥ—of the word *kim; kaḥ*—the replacement *ka; viṣṇubhaktau*—when a *viṣṇubhakti* follows.

***Kim* is replaced by *ka* when a *viṣṇubhakti* follows.**

kaḥ kau ke, kam kau kān. taddhite pañcamyām—kutaḥ, saptamyām—kva kutra.

VṚTTI—

- ➢ *kim + s[u]* → (254) *ka + s[u]* → *kas* → (93) *kaḥ* <1.1>.
- ➢ *kim + au* → (254) *ka + au* → (49) *kau* <1.2>.
- ➢ *kim + [j]as* → (254) *ka + [j]as* → (225) *ka + [ś]ī* → (43) *ke* <1.3>.
- ➢ *kim + am* → (254) *ka + am* → (94) *kam* <2.1>.
- ➢ *kim + au* → (254) *ka + au* → (49) *kau* <2.2>.
- ➢ *kim + [ś]as* → (254) *ka + [ś]as* → (94) *ka + s* → (95) *kās* → *kān* <2.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kaḥ*	*kau*	*ke*
dvitīyā	*kam*	*kau*	*kān*
tṛtīyā	*kena*	*kābhyām*	*kaiḥ*
caturthī	*kasmai*	*kābhyām*	*kebhyaḥ*
pañcamī	*kasmāt*	*kābhyām*	*kebhyaḥ*
ṣaṣṭhī	*kasya*	*kayoḥ*	*keṣām*
saptamī	*kasmin*	*kayoḥ*	*keṣu*

Amṛta—Where the *saṁsāra* of *kim* usually wouldn't become *a-rāma*, since *kim* is not among the *tad-ādis* mentioned in *sūtra* 238, this rule ordains that the *saṁsāra* of *kim* should become *a-rāma.*

In the fifth case, when the *taddhita pratyaya tas[i]* is applied, we get the alternate form *kutaḥ.* And in the seventh case, when the *taddhita pratyaya tra* is applied, we get the alternate forms *kva* and *kutra.* (1241)

atha kṛṣṇanāmnāṁ lakṣmī-liṅgodāharaṇam. kṛṣṇād āp lakṣmyām iti vakṣyamāṇa-sūtrāt sarva-śabdād āp—sarvā sarve ity-ādi rādhā-vat. vṛṣṇiṣv āmi ca viśeṣaḥ. sarvā ṅe—

Now we will give examples of the *kṛṣṇanāmas* in the feminine gender. The *taddhita pratyaya ā[p]* is applied after the word *sarva* by the future *sūtra kṛṣṇād āp lakṣmyām* (1081). Thus we get *sarvā* <1.1>, *sarve* <1.2>, and so on, as in the declension of the word *rādhā:*

- *sarvā* + *s[u]* → (138) *sarvā* <1.1>.
- *sarvā* + *au* → (144) *sarvā* + *ī* → (43) *sarve* <1.2>.

But the forms are different when the *vṛṣṇis* and *ām* follow:

Saṁśodhinī—The *taddhita pratyaya ā[p]* is applied after the word *sarva* by *kṛṣṇād āp* (1081), a *sūtra* which comes under the *adhikāra nāmno lakṣmyām* (1080). When we thus have *sarva* + *ā[p],* the final *a* of *sarva* is deleted by *a-i-dvayasya haro bhagavati* (1053). Thus we get the feminine *nāma sarvā* to which the *sv-ādis* are applied. The *sūtras kṛṣṇād āp* (1081) and *a-i-dvayasya haro bhagavati* (1053) will also be applied in forming the feminines of the *tad-ādis* and of the word *kim,* but the difference is that they will be applied only after the *sv-ādis* have been applied and *tad-ādi-saptānāṁ saṁsārasyā-rāmaḥ sv-ādau, dasya ca maḥ, tad-ādes taḥ saḥ sau* (238) has been applied. Jīva Gosvāmī himself will establish this order of application in the next *vṛtti.*

२५५ । कृष्णनामराधातः स्याप्वृष्णिषु, पूर्वस्य च वामनः ।

255. kṛṣṇanāma-rādhātaḥ syāp vṛṣṇiṣu, pūrvasya ca vāmanaḥ

kṛṣṇanāma-rādhātaḥ—after a *kṛṣṇanāma* that is a *rādhā* (feminine word ending in *ā[p]*); *syāp*—the *āgama syā[p]; vṛṣṇiṣu*—when the *vṛṣṇis* follow; *pūrvasya*—of the preceding *varṇa; ca*—and; *vāmanaḥ*—the change to *vāmana.*

When the *vṛṣṇis* follow, the *āgama syā[p]* is inserted after a *kṛṣṇanāma* that is a *rādhā,* and the preceding *varṇa* becomes *vāmana.*

sarvasyai. ṅasi—sarvasyāḥ. ṅas—sarvasyāḥ. āmi—kṛṣṇanāma-kṛṣṇa-rādhābhyām iti suṭ—sarvāsām. ṅi—nī-rādhābhyāṁ ṅer ām iti—sarvasyām. taddhite pūrva-vat. tad-ādi-saptānāṁ saṁsārasyā-rāme kṛte paścād āp, tad-ādes taḥ saḥ sau—sā te tāḥ. tām te tāḥ. evaṁ yad, etad. idam—iyaṁ tu lakṣmyām—iyam ime imāḥ. imām ime imāḥ. idamo 'ka-rāmasya anaṣ ṭausoḥ—anayā. vaiṣṇave tv aś—ābhyām ābhiḥ. asyai asyāḥ. suṭ, aś, paścād āp—āsām. adas-śabdasya sau puṁ-vat—asau. dasya maḥ, āp, ado-māt parasya u ū—amū amūḥ. amūm amū amūḥ. amuyā amūbhyām amūbhiḥ. syāp—pūrvasya ca vāmanaḥ, amuṣyai amūbhyām amūbhyaḥ. amuṣyāḥ amūbhyām amūbhyaḥ. amuṣyāḥ amuyoḥ amūṣām. amuṣyām amuyoḥ amūṣu. dvi-śabdasya dve dve dvābhyām dvābhyām dvābhyām dvayoḥ dvayoḥ. bhavatu-śabdād īp—bhavatī bhavatyau. kim-śabdasya—kā ke kāḥ. kām ke kāḥ. sarva-vat. atha brahmaṇi. sarvam sarve sarvāṇi. punas tad-vat. tṛtīyādau puruṣottama-vat.

Vṛtti—

- *sarvā + [ṅ]e* → (255) *sarvā + syā[p] + e* → *sarvasyā + e* → (48) *sarvasyai* <4.1>.
- *sarvā + [ṅ]as[i]* → (255) *sarvā + syā[p] + as sarvasyā + as* → (42) *sarvasyās* → (93) *sarvasyāḥ* <5.1>.
- *sarvā + [ṅ]as* → (255) *sarvā + syā[p] + as* → *sarvasyā + as* → (42) *sarvasyās* → (93) *sarvasyāḥ* <6.1>.
- *sarvā + ām* → (228) *sarvā + s[uṭ] + ām* → *sarvāsām* <6.3>.
- *sarvā + [ṅ]i* → (255) *sarvā + syā[p] + [ṅ]i* → *sarvasyā + [ṅ]i* → (135) *sarvasyā + ām* → (42) *sarvasyām* <7.1>.

When the *taddhita pratyayas tas[i]* and *tra* are applied, the forms are the same as those described in *vṛtti* 227.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*sarvā*	*sarve*	*sarvāḥ*
dvitīyā	*sarvām*	*sarve*	*sarvāḥ*
tṛtīyā	*sarvayā*	*sarvābhyām*	*sarvābhiḥ*
caturthī	*sarvasyai*	*sarvābhyām*	*sarvābhyaḥ*
pañcamī	*sarvasyāḥ*	*sarvābhyām*	*sarvābhyaḥ*
ṣaṣṭhī	*sarvasyāḥ*	*sarvayoḥ*	*sarvāsām*
saptamī	*sarvasyām*	*sarvayoḥ*	*sarvāsu*
sambodhana	*sarve*	*sarve*	*sarvāḥ*

When *tad-ādi-saptānāṁ saṁsārasyā-rāmaḥ* (238) is applied, the *taddhita pratyaya ā[p]* is applied, then *tad-ādes taḥ saḥ sau* (238) is applied, and we get *sā* <1.1>:

➢ *tad* + *s[u]* → (238) *ta* + *s[u]* → (1081) *ta* + *ā[p]* + *s[u]* → (1053) *tā* + *s[u]* → (238) *sā* + *s[u]* → (138) *sā* <1.1>.

➢ *tad* + *au* → (238) *ta* + *au* → (1081) *ta* + *ā[p]* + *au* → (1053) *tā* + *au* → (144) *tā* + *ī* → (43) *te* <1.2>.

➢ *tad* + *[j]as* → (238) *ta* + *[j]as* → (1081) *ta* + *ā[p]* + *[j]as* → (1053) *tā* + *as* → (42) *tās* → (93) *tāḥ* <1.3>.

➢ *tad* + *am* → (238) *ta* + *am* → (1081) *ta* + *ā[p]* + *am* → (1053) *tā* + *am* → (94) *tām* <2.1>.

➢ *tad* + *au* → (238) *ta* + *au* → (1081) *ta* + *ā[p]* + *au* → (1053) *tā* + *au* → (144) *tā* + *ī* → (43) *te* <2.2>.

➢ *tad* + *[ś]as* → (238) *ta* + *[ś]as* → (1081) *ta* + *ā[p]* + *[ś]as* → (1053) *tā* + *as* → (94) *tās* → (93) *tāḥ* <2.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*sarvā*	*sarve*	*sarvāḥ*
dvitīyā	*sarvām*	*sarve*	*sarvāḥ*
tṛtīyā	*sarvayā*	*sarvābhyām*	*sarvābhiḥ*
caturthī	*sarvasyai*	*sarvābhyām*	*sarvābhyaḥ*
pañcamī	*sarvasyāḥ*	*sarvābhyām*	*sarvābhyaḥ*
ṣaṣṭhī	*sarvasyāḥ*	*sarvayoḥ*	*sarvāsām*
saptamī	*sarvasyām*	*sarvayoḥ*	*sarvāsu*
sambodhana	*sarve*	*sarve*	*sarvāḥ*

The words *yad* and *etad* are declined in the same way:

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*yā*	*ye*	*yāḥ*
dvitīyā	*yām*	*ye*	*yāḥ*
tṛtīyā	*yayā*	*yābhyām*	*yābhiḥ*
caturthī	*yasyai*	*yābhyām*	*yābhyaḥ*
pañcamī	*yasyāḥ*	*yābhyām*	*yābhyaḥ*
ṣaṣṭhī	*yasyāḥ*	*yayoḥ*	*yāsām*
saptamī	*yasyām*	*yayoḥ*	*yāsu*

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*eṣā*	*ete*	*etāḥ*
dvitīyā	*etām*	*ete*	*etāḥ*
tṛtīyā	*etayā*	*etābhyām*	*etābhiḥ*
caturthī	*etasyai*	*etābhyām*	*etābhyaḥ*
pañcamī	*etasyāḥ*	*etābhyām*	*etābhyaḥ*
ṣaṣṭhī	*etasyāḥ*	*etayoḥ*	*etāsām*
saptamī	*etasyām*	*etayoḥ*	*etāsu*

➢ *idam + s[u]* → (239) *iyam + s[u]* → (138) *iyam* <1.1>.
➢ *idam + au* → (238) *ida + au* → *ima + au* → (1081) *ima + ā[p] + au* → (1053) *imā + au* → (144) *imā + ī* → (43) *ime* <1.2>.
➢ *idam + [j]as* → (238) *ida + [j]as* → *ima + [j]as* → (1081) *ima + ā[p] + [j]as* → (1053) *imā + as* → (42) *imās* → (93) *imāḥ* <1.3>.
➢ *idam + am* → (238) *ida + am* → *ima + am* → (1081) *ima + ā[p] + am* → (1053) *imā + am* → (94) *imām* <2.1>.
➢ *idam + au* → (238) *ida + au* → *ima + au* → (1081) *ima + ā[p] + au* → (1053) *imā + au* → (144) *imā + ī* → (43) *ime* <2.2>.
➢ *idam + [ś]as* → (238) *ida + [ś]as* → *ima + [ś]as* → (1081) *ima + ā[p] + [ś] as* → (1053) *imā + as* → (94) *imās* → (93) *imāḥ* <2.3>.
➢ *idam + [ṭ]ā* → (240) *ana + [ṭ]ā* → (1081) *ana + ā[p] + [ṭ]ā* → (1053) *anā + ā* → (145) *ane + ā* → (54) *anayā* <3.1>.
➢ *idam + bhyām* → (241) *a[ś] + bhyām* → (1081) *a + ā[p] + bhyām* → (1053) *ābhyām* <3.2>.
➢ *idam + bhis* → (241) *a[ś] + bhis*→ (1081) *a + ā[p] + bhis* → (1053) *ābhis* → (93) *ābhiḥ* <3.3>.
➢ *idam + [ṅ]e* → (238) *ida + [ṅ]e* → *ima + [ṅ]e* → (1081) *ima + ā[p] + [ṅ]e* → (1053) *imā + e* → (255) *imā + syā[p] + e* → *ima + syā[p] + e* → (241) *a[ś] + syā[p] + e* → (48) *asyai* <4.1>.
➢ *idam + [ṅ]as[i]* → (238) *ida + [ṅ]as[i]* → *ima + [ṅ]as[i]* → (1081) *ima + ā[p] + [ṅ]as[i]* → (1053) *imā + as* → (255) *imā + syā[p] + as* → *ima + syā[p] + as* → (241) *a[ś] + syā[p] + as* → (42) *asyās* → (93) *asyāḥ* <5.1>.

When *ām* follows, the *āgama s[uṭ]* is applied by *sūtra* 228, the substitution of *a[ś]* is done by *sūtra* 241, and then the *taddhita pratyaya ā[p]* is applied. Thus we get *āsām* <6.3>:

➢ *idam + ām* → (238) *ida + ām* → *ima + ām* → (228) *ima + s[uṭ] + ām* → *ima + sām* → (241) *a[ś] + sām* → (1081) *a + ā[p] + sām* → (1053) *āsām* <6.3>.

prathamā	*iyam*	*ime*	*imāḥ*
dvitīyā	*imām*	*ime*	*imāḥ*
tṛtīyā	*anayā*	*ābhyām*	*ābhiḥ*
caturthī	*asyai*	*ābhyām*	*ābhyaḥ*
pañcamī	*asyāḥ*	*ābhyām*	*ābhyaḥ*
ṣaṣṭhī	*asyāḥ*	*anayoḥ*	*āsām*
saptamī	*asyām*	*anayoḥ*	*āsu*
case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā			
dvitīyā	*enām*	*ene*	*enāḥ*
tṛtīyā	*enayā*		
caturthī			
pañcamī			
ṣaṣṭhī		*enayoḥ*	
saptamī		*enayoḥ*	

The form of the word *adas* is like that of the masculine gender when *s[u]* follows:

➢ *adas + s[u]* → (238) *ada + s[u]* → (1081) *ada + ā[p] + s[u]* → (1053) *adā + s[u]* → (244)
asā + s[u] → *asā + au[c]* → (124) *asau* <1.1>.

***Dasya ca maḥ* <238> is applied, then the *taddhita pratyaya ā[p],* and then *ado-māt parasya sarveśvarasya u ū yatheṣṭa-siddhi* (245):**
➢ *adas + au* → (238) *ada + au* → *ama + au* → (1081) *ama + ā[p] + au* → (1053) *amā + au* → (144) *amā + ī* (43) *ame* → (245) *amū* <1.2>.
➢ *adas + [j]as* → (238) *ada + [j]as* → *ama + [j]as* → (1081) *ama + ā[p] + [j]as* → (1053) *amā + as* → (42) *amās* → (245) *amūs* → (93) *amūḥ* <1.3>.
➢ *adas + am* → (238) *ada + am* → *ama + am* → (1081) *ama + ā[p] + am* → (1053) *amā + am* → (94) *amām* → (245) *amūm* <2.1>.
➢ *adas + au* → (238) *ada + au* → *ama + au* → (1081) *ama + ā[p] + au* → (1053) *amā + au* → (144) *amā + ī* (43) *ame* → (245) *amū* <2.2>.
➢ *adas + [ś]as* → (238) *ada + [ś]as* → *ama + [ś]as* → (1081) *ama + ā[p] + [ś] as* → (1053) *amā + as* → (94) *amās* → (245) *amūs* → (93) *amūḥ* <2.3>.
➢ *adas + [ṭ]ā* → (238) *ada + [ṭ]ā* → *ama + [ṭ]ā* → (1081) *ama + ā[p] + [ṭ]ā* → (1053) *amā + ā* → (145) *ame + ā* → (54) *amayā* → (245) *amuyā* <3.1>.
➢ *adas + bhyām* → (238) *ada + bhyām* → *ama + bhyām* → (1081) *ama + ā[p] + bhyām* → (1053) *amābhyām* → (245) *amūbhyām* <3.2>.
➢ *adas + bhis* → (238) *ada + bhis* → *ama + bhis* → (1081) *ama + ā[p] + bhis* → (1053) *amābhis* → (245) *amūbhis* → (93) *amūbhiḥ* <3.3>.

By *sūtra* 255 the *āgama syā[p]* is applied and the preceding *varṇa* becomes *vāmana:*

➢ *adas + [ṅ]e* → (238) *ada + [ṅ]e* → *ama + [ṅ]e* → (1081) *ama + ā[p] + [ṅ]e* → (1053) *amā + e* → (255) *amā + syā[p] + e* → *amasyā + e* → (48) *amasyai* → (245) *amusyai* → (108) *amuṣyai* <4.1>.
➢ *adas + bhyām* → (238) *ada + bhyām* → *ama + bhyām* → (1081) *ama + ā[p] + bhyām* → (1053) *amābhyām* → (245) *amūbhyām* <4.2>.
➢ *adas + bhyas* → (238) *ada + bhyas* → *ama + bhyas* → (1081) *ama + ā[p] + bhyas* → (1053) *amābhyas* → (245) *amūbhyas* → (93) *amūbhyaḥ* <4.3>.
➢ *adas + [ṅ]as[i]* → (238) *ada + [ṅ]as[i]* → *ama + [ṅ]as[i]* → (1081) *ama + ā[p] + [ṅ]as[i]* → (1053) *amā + as* → (255) *amā + syā[p] + as* → *amasyā + as* → (42) *amasyās* → (245) *amusyās* → (108) *amuṣyās* → (93) *amuṣyāḥ* <5.1>.
➢ *adas + bhyām* → (238) *ada + bhyām* → *ama + bhyām* → (1081) *ama + ā[p] + bhyām* → (1053) *amābhyām* → (245) *amūbhyām* <5.2>.

➢ *adas* + *bhyas* → (238) *ada* + *bhyas* → *ama* + *bhyas* → (1081) *ama* + *ā[p]* + *bhyas* → (1053) *amābhyas* → (245) *amūbhyas* → (93) *amūbhyaḥ* <5.3>.
➢ *adas* + *[ṅ]as* → (238) *ada* + *[ṅ]as* → *ama* + *[ṅ]as* → (1081) *ama* + *ā[p]* + *[ṅ]as* → (1053) *amā* + *as* → (255) *amā* + *syā[p]* + *as* → *amasyā* + *as* → (42) *amasyās* → (245) *amusyās* → (108) *amuṣyās* → (93) *amuṣyāḥ* <6.1>.
➢ *adas* + *os* → (238) *ada* + *os* → *ama* + *os* → (1081) *ama* + *ā[p]* + *os* → (1053) *amā* + *os* → (145) *ame* + *os* → (54) *amayos* → (245) *amuyos* → *amuyoḥ* <6.2>.
➢ *adas* + *ām* → (238) *ada* + *ām* → *ama* + *ām* → (1081) *ama* + *ā[p]* + *ām* → (1053) *amā* + *ām* → (228) *amā* + *s[uṭ]* + *ām* *amāsām* → (245) *amūsām* → (108) *amūṣām* <6.3>.
➢ *adas* + *[ṅ]i* → (238) *ada* + *[ṅ]i* → *ama* + *[ṅ]i* → (1081) *ama* + *ā[p]* + *[ṅ]i* → (1053) *amā* + *[ṅ]i* → (255) *amā* + *syā[p]* + *[ṅ]i* *amasyā* + *[ṅ]i* → (135) *amasyā* + *ām* → (42) *amasyām* → (245) *amusyām* → (108) *amuṣyām* <7.1>.
➢ *adas* + *os* → (238) *ada* + *os* → *ama* + *os* → (1081) *ama* + *ā[p]* + *os* → (1053) *amā* + *os* → (145) *ame* + *os* → (54) *amayos* → (245) *amuyos* → *amuyoḥ* <7.2>.
➢ *adas* + *su[p]* → (238) *ada* + *su[p]* → *ama* + *su[p]* → (1081) *ama* + *ā[p]* + *su[p]* → (1053) *amāsu* → (245) *amūsu* → (108) *amūṣu* <7.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*asau*	*amū*	*amūḥ*
dvitīyā	*amūm*	*amū*	*amūḥ*
tṛtīyā	*amuyā*	*amūbhyām*	*amūbhiḥ*
caturthī	*amuṣyai*	*amūbhyām*	*amūbhyaḥ*
pañcamī	*amuṣyāḥ*	*amūbhyām*	*amūbhyaḥ*
ṣaṣṭhī	*amuṣyāḥ*	*amuyoḥ*	*amūṣām*
saptamī	*amuṣyām*	*amuyoḥ*	*amūṣu*

➢ *dvi* + *au* → (238, 247) *dva* + *au* → (1081) *dva* + *ā[p]* + *au* → (1053) *dvā* + *au* → (144) *dvā* + *ī* → (43) *dve* <1.2>.
➢ *dvi* + *bhyām* → (238, 247) *dva* + *bhyām* → (1081) *dva* + *ā[p]* + *bhyām* → (1053) *dvābhyām* <3.2>.
➢ *dvi* + *os* → (238, 247) *dva* + *os* → (1081) *dva* + *ā[p]* + *os* → (1053) *dvā* + *os* → (145) *dve* + *os* → (54) *dvayos* → (93) *dvayoḥ* <7.2>.

case	***dvi-vacana***
prathamā	*dve*
dvitīyā	*dve*
tṛtīyā	*dvābhyām*
caturthī	*dvābhyām*
pañcamī	*dvābhyām*
ṣaṣṭhī	*dvayoḥ*
saptamī	*dvayoḥ*

The *taddhita pratyaya ī[p]* is applied after the word *bhavat[u],* and we get *bhavatī* <1.1>, *bhavatyau* <2.1>, and so on:

- *bhavatī + s[u]* → (138) *bhavatī* <1.1>.
- *bhavatī + au* → (50) *bhavatyau* <1.2>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*bhavatī*	*bhavatyau*	*bhavatyaḥ*
dvitīyā	*bhavatīm*	*bhavatyau*	*bhavatīḥ*
tṛtīyā	*bhavatyā*	*bhavatībhyām*	*bhavatībhiḥ*
caturthī	*bhavatyai*	*bhavatībhyām*	*bhavatībhyaḥ*
pañcamī	*bhavatyāḥ*	*bhavatībhyām*	*bhavatībhyaḥ*
ṣaṣṭhī	*bhavatyāḥ*	*bhavatyoḥ*	*bhavatīnām*
saptamī	*bhavatyām*	*bhavatyoḥ*	*bhavatīṣu*
sambodhana	*bhavati*	*bhavatyau*	*bhavatyaḥ*

The forms of the word *kim* are like those of the word *sarva:*

- *kim + s[u]* → (254) *ka + s[u]* → (1081) *ka + ā[p] + s[u]* → (1053) *kā + s[u]* → (138) *kā* <1.1>.
- *kim + au* → (254) *ka + au* → (1081) *ka + ā[p] + au* → (1053) *kā + au* → (144) *kā + ī* → (43) *ke* <1.2>.
- *kim + [j]as* → (254) *ka + [j]as* → (1081) *ka + ā[p] + [j]as* → (1053) *kā + as* → (42) *kās* → (93) *kāḥ* <1.3>.
- *kim + am* → (254) *ka + am* → (1081) *ka + ā[p] + am* → (1053) *kā + am* → (94) *kām* <2.1>.
- *kim + au* → (254) *ka + au* → (1081) *ka + ā[p] + au* → (1053) *kā + au* → (144) *kā + ī* → (43) *ke* <2.2>.
- *kim + [ś]as* → (254) *ka + [ś]as* → (1081) *ka + ā[p] + [ś]as* → (1053) *kā + as* → (94) *kās* → (93) *kāḥ* <2.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kā*	*ke*	*kāḥ*
dvitīyā	*kām*	*ke*	*kāḥ*
tṛtīyā	*kayā*	*kābhyām*	*kābhiḥ*
caturthī	*kasyai*	*kābhyām*	*kābhyaḥ*
pañcamī	*kasyāḥ*	*kābhyām*	*kābhyaḥ*
ṣaṣṭhī	*kasyāḥ*	*kayoḥ*	*kāsām*
saptamī	*kasyām*	*kayoḥ*	*kāsu*
sambodhana	*ke*	*ke*	*kāḥ*

Saṁśodhinī—The *taddhita pratyaya ī[p]* is applied after the word *bhavat[u]* by *ṛ-rāmāc caturbhujānubandhān na-rāmād añcater vāhaś ca man-mātṛ-pañcādi-varjam* (1084). Thus we get the feminine *nāma bhavatī* to which the *sv-ādis* are applied.

Vṛtti—*atha brahmaṇi. sarvam sarve sarvāṇi. punas tad-vat. tṛtīyādau puruṣottama-vat. ubhe.*

Now we will give examples of the *kṛṣṇanāmas* in the neuter gender.

➢ *sarva + s[u]* → (157) *sarva + am* → (94) *sarva + m* → *sarvam* <1.1>.
➢ *sarva + au* → (144) *sarva + ī* → (43) *sarve* <1.2>.
➢ *sarva + [j]as* → (158) *sarva + [ś]i* → (159) *sarva + n[um] + i* → (160) *sarvan + i* → (163) *sarvāni* → (111) *sarvāṇi* <1.3>.

The declension is the same in the second case. From the third case onwards, the forms are the same as the masculine ones.

२५६ । अन्यादिभ्यस्तुक्स्वमोर्ब्रह्मणि ।
256. anyādibhyas tuk sv-amor brahmaṇi

anya-ādibhyaḥ—after the words *anya* and so on; *tuk*—the *āgama t[uk]; su-amoḥ*—when the *viṣṇubhaktis s[u]* and *am* follow; *brahmaṇi*—in the neuter gender.

In the neuter gender, when *s[u]* or *am* follow, *t[uk]* is inserted after the words *anya* and so on.

anyat anyad. anyādaya ekādaśaikatara-varjam. tat te tāni. idam ime imāni.

Vṛtti—➢ *anya + s[u]* → (256) *anya + t[uk] + s[u]* → *anyat + s[u]* → (166) *anyat* → (61) *anyad* → (185) *anyat* <1.1> or *anyad* <1.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*anyat*	*anye*	*anyāni*
dvitīyā	*anyat*	*anye*	*anyāni*
tṛtīyā	*anyena*	*anyābhyām*	*anyaiḥ*
caturthī	*anyasmai*	*anyābhyām*	*anyebhyaḥ*
pañcamī	*anyasmāt*	*anyābhyām*	*anyebhyaḥ*
ṣaṣṭhī	*anyasya*	*anyayoḥ*	*anyeṣām*
saptamī	*anyasmin*	*anyayoḥ*	*anyeṣu*
sambodhana	*anyat*	*anye*	*anyāni*

The *anyādis* are the eleven words beginning with *anya,* minus the word *ekatara.*

➢ *tad* + *s[u]* → (166) *tad* → (185) *tat* <1.1> or *tad* <1.1>.
➢ *tad* + *au* → (238) *ta* + *au* → (144) *ta* + *ī* → (43) *te* <1.2>.
➢ *tad* + *[j]as* → (238) *ta* + *[j]as* → (158) *ta* + *[ś]i* → (159) *ta* + *n[um]* + *i* → (160) *tan* + *i* → (163) *tāni* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*tat / tad*	*te*	*tāni*
dvitīyā	*tat / tad*	*te*	*tāni*
tṛtīyā	*tena*	*tābhyām*	*taiḥ*
caturthī	*tasmai*	*tābhyām*	*tebhyaḥ*
pañcamī	*tasmāt*	*tābhyām*	*tebhyaḥ*
ṣaṣṭhī	*tasya*	*tayoḥ*	*teṣām*
saptamī	*tasmin*	*tayoḥ*	*teṣu*

➢ *idam* + *s[u]* → (166) *idam* <1.1>.
➢ *idam* + *au* → (238) *ida* + *au* → *ima* + *au* (144) *ima* + *ī* → (43) *ime* <1.2>.
➢ *idam* + *[j]as* → (238) *ida* + *[j]as* → *ima* + *[j]as* → (158) *ima* + *[ś]i* → (159) *ima* + *n[um]* + *i* → (160) *iman* + *i* → (163) *imāni* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*idam*	*ime*	*imāni*
dvitīyā	*idam*	*ime*	*imāni*
tṛtīyā	*anena*	*ābhyām*	*ebhiḥ*
caturthī	*asmai*	*ābhyām*	*ebhyaḥ*
pañcamī	*asmāt*	*ābhyām*	*ebhyaḥ*
ṣaṣṭhī	*asya*	*anayoḥ*	*eṣām*
saptamī	*asmin*	*anayoḥ*	*eṣu*

BĀLA—In forming *tat* <1.1> / *tad* <1.1>, the *mahāhara* is done first, then, since a *sv-ādi* no longer follows, the *saṁsāra* cannot change to *a-rāma* by *sūtra* 238.

२५७ । द्वितीयैकत्वे कथितानुकथने इदमेतदोरेनदादेशो ब्रह्मणि वाच्यः ।

257. dvitīyaikatve kathitānukathane idam-etador enad-ādeśo brahmaṇi vācyaḥ

dvitīyā-ekatve—in the second case singular; *kathita-anukathane*—(see explanation under *sūtra* 250); *idam-etadoḥ*—of the words *idam* and *etad; enat-ādeśaḥ*—the replacement *enat; brahmaṇi*—in the neuter gender; *vācyaḥ*—it should be stated.

In the neuter gender, in the second case singular, the words *idam* and *etad* are replaced by *enat,* provided there is *kathitānukathana.*

etad gacchati atho enat paśya. adaḥ. ame iti sthite paścād ū—amū amūni. dve dve. bhavat bhavatī bhavanti. punas tadvat. kim ke kāni. punas tadvat.

VṚTTI—An example when there is *kathitānukathana* is *etad gacchati atho enat paśya,* "He goes to this. See it."

➢ *etad* or *idam + am* → (257) *enat + am* → (166) *enat* → (61) *enad* → (185) *enat* <2.1> or *enad* <2.1>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā			
dvitīyā	*enat / enad*	*ene*	*enāni*
tṛtīyā	*enena*		
caturthī			
pañcamī			
ṣaṣṭhī		*enayoḥ*	
saptamī		*enayoḥ*	

➢ *adas + s[u]* → (166) *adas* → (93) *adaḥ* <1.1>.

When we have *ame,* the change to *ū* is done.

➢ *adas + au* → (238) *ada + au* → *ama + au* → (144) *ama + ī* → (43) *ame* → (245) *amū* <1.2>.
➢ *adas + [j]as* → (238) *ada + [j]as* → *ama + [j]as* → (158) *ama + [ś]i* → (159) *ama + n[um] + i* → (160) *aman + i* → (163) *amān + i* → *amāni* → (245) *amūni* <1.3>.

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*adaḥ*	*amū*	*amūni*
dvitīyā	*adaḥ*	*amū*	*amūni*
tṛtīyā	*amunā*	*amūbhyām*	*amībhiḥ*
caturthī	*amuṣmai*	*amūbhyām*	*amībhyaḥ*
pañcamī	*amuṣmāt*	*amūbhyām*	*amībhyaḥ*
ṣaṣṭhī	*amuṣya*	*amuyoḥ*	*amīṣām*
saptamī	*amuṣmin*	*amuyoḥ*	*amīṣu*

➢ *dvi + au* → (238, 247) *dva + au* → (144) *dva + ī* → (43) *dve* <1.2>.
➢ *dvi + au* → (238, 247) *dva + au* → (144) *dva + ī* → (43) *dve* <2.2>.

➢ *bhavat[u] + s[u]* → (166) *bhavat* → (61) *bhavad* → (185) *bhavat* <1.1> or *bhavad* <1.1>.
➢ *bhavat[u] + au* → (144) *bhavat + ī* → *bhavatī* <1.2>.
➢ *bhavat[u] + [j]as* → (158) *bhavat + [ś]i* → (159) *bhava + n[um] + t + i* → *bhavanti* <1.3>. **The declension is the same in the second case.**

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*bhavat / bhavad*	*bhavatī*	*bhavanti*
dvitīyā	*bhavat / bhavad*	*bhavatī*	*bhavanti*
tṛtīyā	*bhavatā*	*bhavadbhyām*	*bhavadbhiḥ*
caturthī	*bhavate*	*bhavadbhyām*	*bhavadbhyaḥ*
pañcamī	*bhavataḥ*	*bhavadbhyām*	*bhavadbhyaḥ*
ṣaṣṭhī	*bhavataḥ*	*bhavatoḥ*	*bhavatām*
saptamī	*bhavati*	*bhavatoḥ*	*bhavatsu*
sambodhana	*bhavat / bhavad*	*bhavatī*	*bhavanti*

➢ *kim + s[u]* → (166) *kim* <1.1>.
➢ *kim + au* → (254) *ka + au* → (144) *ka + ī* → (43) *ke* <1.2>.
➢ *kim + [j]as* → (254) *ka + [j]as* → (158) *ka + [ś]i* → (159) *ka + n[um] + i* → (160) *kan + i* → (163) *kān + i* → *kāni* <1.3>. **The declension is the same in the second case.**

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kim*	*ke*	*kāni*
dvitīyā	*kim*	*ke*	*kāni*
tṛtīyā	*kena*	*kābhyām*	*kaiḥ*
caturthī	*kasmai*	*kābhyām*	*kebhyaḥ*
pañcamī	*kasmāt*	*kābhyām*	*kebhyaḥ*
ṣaṣṭhī	*kasya*	*kayoḥ*	*keṣām*
saptamī	*kasmin*	*kayoḥ*	*keṣu*

Amṛta—In the second case dual and plural and also when *[ṭ]ā* and *os* follow, however, the words *etad* and *idam* are replaced by *ena* as previously ordained by *etad-idamor enaḥ kathitānukathane dvitīyā-ṭaussu* (243).

Saṁśodhinī—One has to be careful whenever one sees the words *kim, tat,* or *yat* in a sentence, because each of these words has many possible meanings. For example, *kim* could be the neuter first or second case singular form of the *kṛṣṇanāma kim,* or it could be any form of the *kṛṣṇanāma kim* appearing as the first word in a *samāsa,* or it could be the *avyaya kim.* In the first scenario the *sv-ādi* is deleted by *brahmataḥ sv-amor mahāharaḥ* (166),

in the second scenario the *sv-ādi* is deleted by *antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601), and in the third scenario the *sv-ādi* is deleted by *avyayāt sv-āder mahāharaḥ* (258). Examples of these scenarios are *saḥ kiṁ kṛtavān* (What did he do?), *kiṁ-rūpaḥ* (one of which shape?), and *kim svapna etat* (Is this a dream?) respectively.

Similarly, *tat* and *yat* could be the neuter first case or second case singular forms of the *kṛṣṇanāmas tad* and *yad,* or they could be any form of the *kṛṣṇanāmas tad* and *yad* appearing as the first word in a *samāsa,* or they could be the *avyayas tad* and *yad.* In these scenarios, the *sv-ādis* are deleted by the aforementioned *sūtras*. Examples of *tat* are *jagāma tat sthānam* (He went to that place), *kṛṣṇaḥ tad-bhaktān pālayati* (Kṛṣṇa protects His devotees), and *tad dharim āśrayeta* (Therefore, one should take shelter of Hari) respectively. And examples of *yat* are *yad rūpam priyam* (which form is dear), *yat-dṛṣṭir bhaktān madayati* (whose glance maddens the devotees), and *yat kṛṣṇaḥ parama-puruṣaḥ* (Because Kṛṣṇa is the Supreme Person...) respectively.

In the *Vedas* and in texts like the *Upaniṣads* and the *Bhāgavatam,* which contain traces of the Vedic language, *tat* and *yat* can also stand for any form of the *kṛṣṇanāmas tad* and *yad.* This is in accordance with the Pāṇinian *sūtra supāṁ su-luk-pūrva-savarṇāc-che-yā-ḍā-ḍyā-yāj-ālaḥ* (*Aṣṭādhyāyī* 7.1.39), a *sūtra* that describes, among other things, the *luk* (*mahāhara*) of the *sups* (*sv-ādis*) sometimes seen in the *Vedas.* Thus the *ācāryas* explain that *yat* in *Bhāgavatam* 1.1.1 means *yasmin,* that *yad* in *Bhāgavatam* 1.1.14 means *yato nāmnaḥ,* that *yat* in *Bhāgavatam* 1.8.25 means *yāsu vipatsu,* that *yat* in *Bhāgavatam* 10.31.15 means *yadā,* and that *tat* in *Bhāgavatam* 10.83.28 means *tadā.*

In the same way, *yad api* and *tad api* are sometimes used instead of *yady api* (even if / even though) and *tathāpi* (still / nevertheless). Examples of these can be seen in *Bhāgavatam* 11.13.2 and in Rūpa Gosvāmī's song *Deva bhavantaṁ vande*.

२५८ । अव्ययात्स्वादेर्महाहरः ।

258. avyayāt sv-āder mahāharaḥ

avyayāt—after an *avyaya; sv-ādeḥ*—of any *sv-ādi; mahāharaḥ—mahāhara.*

After an *avyaya,* all the *sv-ādis* undergo *mahāhara.*

२५९ । स्वरादि चादि वदादितद्धितः क्त्वा मान्तश्च कृदव्ययम् ।
259. svar-ādi cādi vad-ādi-taddhitaḥ ktvā māntaś ca kṛd avyayam

svar-ādi—the words *svar* (heaven) and so on; *ca-ādi*—the words *ca* (and) and so on; *vat-ādi-taddhitaḥ*—the *taddhita pratyayas vat[i]* and so on[79]; *ktvā—[k]tvā; ma-antaḥ*—which end in *ma-rāma; ca*—and; *kṛt*—the *kṛt pratyayas; avyayam—avyayas.*

The following are *avyayas:* (A) The words *svar* and so on, (B) The words *ca* and so on, (C) Words which end in the *taddhita pratyayas vat[i]* and so on, and (D) Words which end in the *kṛt pratyaya [k]tvā* or a *kṛt pratyaya* which ends in *m.*

avyayāḥ khalu vācakā dyotakāś ca. tatra vācakāḥ—svar prātar ity-ādayaḥ. eṣāṁ viśeṣaṇasya brahmatvam eva. sundaraṁ svaḥ, sundare svaḥ, sundarāṇi svaḥ ity-ādayaḥ. dyotakāḥ—ca vā ha aha vai tu api ity-ādayaḥ. prādayaś ca. etebhyo dyotyatayā arthā vidyante eṣām ity arthavattvāt svādy-utpattiḥ. kintu prathamaika-vacanam eva.

vad-ādi-taddhitaḥ—hari-vat kṛṣṇī-bhavati ity-ādayaḥ. ktvā māntaḥ kṛt—kṛtvā kartuṁ kāraṁ kāram ity-ādi ca. mahāharatvād o au pāṇḍaveṣu na—aho ity-ādi jñeyam. iti kṛṣṇanāma-prakaraṇam iti śrī-hari-nāmāmṛtākhye vaiṣṇava-vyākaraṇe nāma-viṣṇupada-prakaraṇaṁ dvitīyam.

Saṁśodhinī—In the printed editions of *Hari-nāmāmṛta*, this *sūtra* appears in the *vṛtti.* But it is actually meant to be a separate *sūtra* because it is Jīva Gosvāmī's equivalent for the Pāṇinian *sūtras: svar-ādi-nipātam avyayam* (*Aṣṭādhyāyī* 1.1.37), *taddhitaś cāsarva-vibhaktiḥ* (*Aṣṭādhyāyī* 1.1.38), *kṛn m-ej-antaḥ* (*Aṣṭādhyāyī* 1.1.39), and *ktvātosun-kasunaḥ* (*Aṣṭādhyāyī* 1.1.40). Indeed, without this *sūtra,* there would be nothing to tell us that words which end in the *taddhita pratyayas vat[i]* and so on are *avyayas. Ktvā māntaś ca kṛd avyayam* is listed as a separate *sūtra* in the *Kāraka-prakaraṇa* of the printed editions of *Hari-nāmāmṛta,* but it should be taken as *vṛtti* material because it is just Jīva Gosvāmī quoting a portion of the current *sūtra.*

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79 I translated *vad-ādi-taddhitaḥ* as "words which end in the *taddhita pratyayas vat[i]* and so on" because, in *vṛtti* 1255, Jīva Gosvāmī says *tasim ārabhya sarvam etad-antam avyayam* (All words which end in one of the *taddhita pratyayas* from *tas[i]* up to here are *avyayas*). *Siddhānta-kaumudī,* commenting on *Aṣṭādhyāyī* 1.1.38-40, also explains things in the same way. For example, commenting on *ktvātosun-kasunaḥ* (*Aṣṭādhyāyī* 1.1.40), it says *etad-antam avyayam syāt.*

VṚTTI—*Avyayas* are actually of two kinds, *vācakas* (expressive words) and *dyotakas* (suggestive words). In that regard, the *vācakas* are the words *svar, prātar,* and so on. The *viśeṣaṇa* of a *vācaka avyaya* can only be neuter. For example, *sundaraṁ svaḥ* (the beautiful heaven), *sundare svaḥ* (the beautiful two heavens), *sundarāṇi svaḥ* (the beautiful heavens), and so on. The *dyotakas* are the words *ca, vā, ha, aha, vai, tu, api,* and so on, as well as the words *pra* and so on. The application of a *sv-ādi* takes place after the *dyotakas* because they are *arthavat* since, through the power of suggestion, they have meanings. But only the first case singular ending (*s[u]*) is applied.

AMṚTA—An *avyaya* is that which does not undergo any *vyaya* (change), in other words, that which does not have different forms in different genders, *viṣṇubhaktis,* and *vacanas.* In this regard, the previous authorities have spoken the following verse:

sadṛśaṁ triṣu liṅgeṣusarvāsu ca vibhaktiṣu
vacaneṣu ca sarveṣuyan na vyeti tad avyayam

"An *avyaya* is that which does not change (*vyeti*), but remains the same in the three genders and in all the *vibhaktis* and *vacanas.*"

The following words are also *vācakas: antar, punar, uccais, nīcais, śanais, ṛte, ārāt, pṛthak, hyas, śvas, sāyam, manāk, īṣat, joṣam, tūṣṇīm, addhā, nikaṣā, samayā, bahis, svayam, naktam, divā, vṛthā, mudhā, mṛṣā, mithyā, vinā, nānā, sahasā, namas, svasti, svadhā, asti, purā, mitho, mithas, prāyas, muhur, saha, sākam, sārdham, añjasā, akasmāt, adhunā, prādur, āvir, samyak, prabhṛti, prasahya, drāk, jhaṭiti, ahnāya, diṣṭyā, dhruvam, param, jātu, kṛte, cirām, sakṛt, sapadi, alam, avaśyam,* and so on.

The following words are also *dyotakas: eva, iva, evam, nūnam, śaśvat, yugapat, bhūyas, yadi, cet, kaccit, hanta, mā, mā[ṅ], māsma, sma, na[ñ], svāhā, khalu, kila, atho, atha, uta, aho, tu, hi, nu, nanu, suṣṭhu, nāma, iti,* and so on.

The *dyotakas* only take *prathamā eka-vacana* because they are devoid of gender and number since they do not express a *dravya* (thing). *Prathamā* is used because they only express the meaning of the *nāma* (*sūtra* 625), while *eka-vacana* is used simply for the sake of propriety.[80]

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80 In this regard, one should remember the well-known maxim *nāpadaṁ śāstre prayuñjīta,* "That which is not a *pada* (*viṣṇupada*) cannot be used in an authoritative work." So the *prathamā eka-vacana* is used just to make a *viṣṇupada.*

Saṁśodhinī—As explained above, the *svar-ādis* are *vācakas* whereas the *cādis* are *dyotakas. Siddhānta-kaumudī,* commenting on the Pāṇinian *sūtra svar-ādi-nipātam avyayam* (*Aṣṭādhyāyī* 1.1.37), says that both the *svar-ādis* and *cādis* are *ākṛti-gaṇas.*[81] The *svar-ādis* are *vācakas* because they express a *dravya* whereas the *cādis* are *dyotakas* since they do not express a *dravya* but merely indicate a certain kind of relation (consult Bhartṛhari's *Vākya-padīya* II. 189-206 for further details). Examples of how the *vācakas* express a *dravya* are how the word *svar* expresses a particular place, namely heaven, and how the word *prātar* expresses a particular time, namely the morning.

Vṛtti—Examples of words ending in the *taddhita pratyayas vat[i]* and so on are *hari-vat* (like Hari), *kṛṣṇī-bhavati* (one who becomes black), and so on. Examples of words ending in the *kṛt pratyaya [k]tvā* or a *kṛt pratyaya* that ends in *m* are *kṛtvā* (having done), *kartum* (to do), *kāraṁ kāram* (doing again and again), and so on. One should know that, due to the *mahāhara* of *s[u]*, the *dyotakas aho* and so on do not undergo the change to *au* by *o au pāṇḍaveṣu* (141). Here ends the section on *kṛṣṇanāmas.* Thus ends the *Nāma-viṣṇupada-prakaraṇa,* the second *prakaraṇa* in the Vaiṣṇava grammatical treatise entitled *Śrī-hari-nāmāmṛta.*

Saṁśodhinī—While we are on the subject of *avyayas,* two other important *avyayas* should be mentioned. They are *cid* and *cana. Amara-koṣa* lists *cid* and *cana* in the *Avyaya-varga* (group of *avyayas*) and defines them by saying *asākalye tu cic cana:* "*Cid* and *cana* are use in the sense of *asākalya* (non-entirety)" (*Amara-koṣa* 3.4.3). The idea is "not everything, something", "not everyone, someone," etc. The western scholars call *cid* and *cana* indefinite particles. *Cid* and *cana* are added after interrogative pronouns formed from the word *kim,* and they change the sense from an interrogative one to an indefinite one. For example, *kaḥ* means "who / which?" but *kaścit* (*kaḥ* + *cid*) means "someone / something". The *avyaya api* is also added after interrogative pronouns with the same effect. Even though the interrogative pronoun and the indefinite particles *cid* and *cana* are actually separate *viṣṇupadas,* by convention they are written without a space between them, both in the native scripts like Devanāgārī and Bengali and in roman transliteration.

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81 An *ākṛti-gaṇa* is a list of specimens, an inexhaustive collection of words that follow a particular grammatical rule. Whereas a simple *gaṇa* like the *tad-ādis* specifies all the words that follow a particular rule, an *ākṛti-gaṇa* like the *svar-ādis* only gives a few samples and leaves the group open for other words that follow the same pattern. For example, even though they are not specifically mentioned in the list of specimens, words like *dhik* (shame on, to hell with) and *ām* (yes) are included among the *svar-ādis,* and words like *cid* and *cana* are included among the *cādis.*

Thus we get *kecit* (केचित्), and not *ke cit* (के चित्), and so on. The *avyayas cid, cana,* and *api* can be added after any form of the word *kim,* in any gender, without restriction. One simply has to recognize the gender, *viṣṇubhakti,* and *vacana* by undoing the *sandhi* between the interrogative word and the indefinite particle. Thus one will recognize that *kaścana* is the masculine first case singular form, and so on. A few prominent examples are given below to help the students further grasp the idea:

- *kaścit, kaścana,* or *ko'pi*—someone / something (masculine)
  kācit, kācana, or *kāpi*—someone / something (feminine)
  kiñcit, kiñcana, or *kim api*—someone / something (neuter)

- *kecit, kecana,* or *ke'pi*—some people / some things (masculine)
  kāścit, kāścana, or *kā api*—some people / some things (feminine)
  kānicit, kānicana, or *kāny api*—some people / some things (neuter)

- *kenacit, kenacana,* or *kenāpi*—by someone / by something (masculine)
  kayācit, kayācana, or *kayāpi*—by someone / by something (feminine)
  kenacit, kenacana, or *kenāpi*—by someone / by something (neuter)

- *kasyacit, kasyacana,* or *kasyāpi*—of someone / of something (masculine)
  kasyāścit, kasyāścana, or *kasyā api*—of someone / of something (feminine)
  kasyacit, kasyacana, or *kasyāpi*—of someone / of something (neuter)

- *keṣāñcit, keṣāñcana,* or *keṣām api*—of some people / of some things (masculine)
  kāsāñcit, kāsāñcana, or *kāsām api*—of some people / of some things (feminine)
  keṣāñcit, keṣāñcana, or *keṣām api*—of some people / of some things (neuter)

- *kasmiṁścit, kasmiṁścana,* or *kasminn api*—in someone / in something (masc.)
  kasyāñcit, kasyāñcana, or *kasyām api*—in someone / in something (fem.)
  kasmiṁścit, kasmiṁścana, or *kasminn api*—in someone / in something (neut.)

In these examples, the translations "someone" and so on are for instances where there is no *viśeṣya* mentioned in the sentence. Otherwise, if a *viśeṣya* is mentioned, these words are simply translated as adjectives, i.e. "some / certain ..." and so on. For example, if we just have the word *kaścit,* we will translate it as "someone / something" or "a certain person / a certain thing." But, if we have *kaścit kiṅkaraḥ,* we will translate it as "some servant" or "a certain servant."

When the negative particle *na[ñ]* is used in conjuction with these words, the idea shifts to "not something, nothing", "not someone, no one," etc.

For example, in *Bhagavad-gītā* 7.26, we find the statement *māṁ tu veda na kaścana* (but Me no one knows).

Moreover, when a parallel form of the word *yad* is used in conjuction with these words, the idea shifts to "whatever", "whoever" etc. For example, *yat kiñcit pauruṣam* (whatever extraordinary power) in *Bhāgavatam* 10.89.62, *santuṣṭo yena kenacit* (satisfied with anything) in *Bhagavad-gītā* 12.19, and *yasya kasyāpi karmaṇaḥ* (of any activity) in *Bṛhad-bhāgavatāmṛta* 2.4.107. Sometimes the same idea is understood even when there is no usage of *cid, cana,* or *api.* An example of this is *yāni kāni ca papāni ... tāni tāni pranaśyanti* (whatever sins there are, they are all destroyed). Here *yāni kāni* means *yāni kānicit.* Jīva Gosvāmī explains things in the same way in his *Sarva-saṁvādinī* commentary, while commenting on the words *yadā kadā* that appear in a verse in *anuccheda* 82 of *Kṛṣṇa-sandarbha.* For example, he says *yadā kadeti yadā kadācid evety arthaḥ,* "*Yadā kadā* just means *yadā kadācit* (whenever)."

The mention of *kadācit* here brings us to another point, namely that the *avyayas cid, cana,* and *api* are also added after interrogative *avyayas* that are derived from the word *kim.* These interrogative *avyayas* and their indefinite counterparts are shown in the table below.

kati (how many?)	*katicit, katicana, katy api* (some)
katham (how? in which way?)	*kathañcit, kathañcana, katham api* (somehow, in some way)
kadā (at which time?)	*kadācit, kadācana, kadāpi* (at some time, sometimes)
karhi (at which time?)	*karhicit, karhicana, karhy api* (at some time, sometimes)
kutas (from where? for which reason?)	*kutaścit, kutaścana, kuto'pi* (from somewhere, for some reason)
kutra (where?)	*kutracit, kutracana, kutrāpi* (somewhere, in some place)
kva (where?)	*kvacit, kvacana, kvāpi* (somewhere, in some place)

Examples when the negative particle *na[ñ]* is used in conjuction with these words are *na kathañcit* (in no way), *na kadācana* (never), *na kuto 'pi* (from nowhere, for no reason), *na kutracit* (nowhere, in no place), and so on. One should bear in mind that in most sentences, the negative particle *na[ñ]* is usually in a different part of the sentence than the indefinite word, since what *na[ñ]* really negates is the verb. For example, in *Bhagavad-gītā* 2.20, we find *na jāyate mriyate vā kadācit,* "[The soul] never takes birth nor dies."

Examples when a parallel *avyaya* form of the word *yad* is used in conjuction with these words are *yathā kathañcit* (in any way, somehow or other) in *Bhakti-rasāmṛta-sindhu* 2.4.49, *yadā kadācit* (whenever) in *Bṛhad-bhāgavatāmṛta* 2.4.119, *yatra kutrāpi* (anywhere, wherever) in *Bṛhad-bhāgavatāmṛta* 2.1.162, and *yatra kvāpi* (wherever) in the following verse of Mādhavendra Purī:

sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottaṁsasya kaṁsa-dviṣaḥ
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me

"O my prayers three times a day, glory to you. O bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty (Kṛṣṇa), the enemy of Kaṁsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me." (*Padyāvalī* 79, quoted by Śrīla Prabhupāda in his purport on *Bhagavad-gītā* 2.52).

Chapter Three

Ākhyāta-prakaraṇam
Verb conjugation

प्रवर्तन्ते क्रियाः सर्वा यतोऽर्वाचीनवस्तुषु ।
हरेस्तस्यैव लीलास्ता निरूप्यन्ते यथामति ॥

pravartante kriyāḥ sarvā yato 'rvācīna-vastuṣu
hares tasyaiva līlās tā nirūpyante yathā-mati

pravartante—proceed; *kriyāḥ*—actions; *sarvāḥ*—all; *yataḥ*—from whom; *arvācīna-vastuṣu*—towards modern-day[82] objects; *hareḥ*—of Hari; *tasya*—of Him; *eva*—only; *līlāḥ*—pastimes; *tāḥ*—those [actions]; *nirūpyante*—are described; *yathā-mati*—according to my understanding.

All actions currently directed towards material objects originally emanate from Hari. They are actually His pastimes, and I will now describe them according to my understanding.

atha dhātu-jāni viṣṇupadāni.

Now the *viṣṇupadas* produced from *dhātus* are going to be described.

Amṛta—By indirect usage (*lakṣaṇā*), the words *sarvāḥ kriyāḥ* (all actions) also refer to the words which express these actions, namely the verbs *bhavati, śobhate, naśyati,* and so on. The word *arvācīna-vastuṣu* means *laukika-vastuṣu* (towards material objects). The drift is that what occurs as actions manifesting in the material worlds is actually a form of Hari's pastimes, and so describing these activities is itself a study of His pastimes.

82 The word *arvācīna* (recent, modern) can also mean the opposite of the word *prācīna* (previous, ancient).

Saṁśodhinī—In *Caitanya-bhāgavata,* Vṛndāvana Dāsa Ṭhākura states that Śrī Caitanya Mahāprabhu not only explained every word in relation to Kṛṣṇa, He also said that every *dhātu* (verbal root) is a form of Kṛṣṇa's energy. In addition, he says Mahāprabhu stated that the *dhātu* (life principle) in the body of every living being is a form of Kṛṣṇa's energy.[83]

Strictly speaking, *ākhyāta* is the name of the *pratyaya* (suffix) which is applied after a *dhātu* to make a verb. This is seen in *vṛttis* 89 and 271. But often the term *ākhyāta* is used to refer to the verb which ends in the *ākhyāta pratyaya.* In the Pāṇinian system, *sup* is the equivalent term for the *sv-ādis,* and *tiṅ* is the equivalent term for the *ākhyātas.* There also the term *sup* is commonly used to refer to a *sub-anta* (a declined noun like *kṛṣṇaḥ* that ends in a *sup*), and the term *tiṅ* is commonly used to refer to a *tiṅ-anta* (a verb like *bhavati* that ends in a *tiṅ*). Similarly, in both systems, the terms *kṛt* and *taddhita* commonly refer to a *kṛdanta* (word ending in a *kṛt* suffix) and a *taddhitānta* (word ending in a *taddhita* suffix). Sometimes, in older treatises the term *ākhyāta* denotes the *dhātu.* For example, *Ṛg-veda Prātiśākhya* 12.5 says *tan nāma yenābhidadhāti sattvaṁ, tad ākhyātaṁ yena bhāvaṁ sa dhātuḥ* "A *nāma* is that with which one expresses a *sattva* (thing). An *ākhyāta* is that with which one expresses a *bhāva* (activity). An *ākhyāta* is also called a *dhātu.*"

२६० । भूसनन्ताद्या धातवः ।

260. bhū-sanantādyā dhātavaḥ

bhū-san-anta-ādyāḥ—those beginning with *bhū* and those beginning with *san-anta*; *dhātavaḥ*—*dhātus* (verbal roots).

Bhū* and so on and *san-anta* and so on are called *dhātus.

bhū sattāyām ity-ādayaḥ san-ādi-pratyayāntāś ca dhātu-saṁjñāḥ syuḥ.

Vṛtti—*Bhū sattāyām* and so on and those that end in the *pratyayas sa[n]* and so on are called *dhātus.*

Saṁśodhinī—In this *sūtra,* the two kinds of *dhātus,* primary and secondary, are referred to by listing a specimen from each group. *Bhū sattāyām*, the first *dhātu* in Jīva Gosvāmī's *Dhātu-pāṭha* (list of verbal roots), is an example of a

83 *prabhura nā sphure kṛṣṇa-vyatireke āna, śabda-mātre kṛṣṇa-bhakti karaye vyākhyāna. paḍuyā sakale bale,—"dhātu-saṁjñā kār?", prabhu bale,—"śrī-kṛṣṇera śakti nāma yāra. […] sarva-dehe dhātu-rūpe vaise kṛṣṇa-śakti* (*Caitanya-bhāgavata,* Madhya 1.324-325 and 330). Still, in Āyurveda the term *dhātu* denotes one of the seven essential components of the body.

primary *dhātu,* whereas *san-anta* (desiderative) is an example of a secondary *dhātu.* The primary *dhātus* are listed in the *Dhātu-pāṭha,* whereas the secondary *dhātus* are formed by applying *pratyayas* like *sa[n]* and so on after a primary *dhātu* or after a *nāma-viṣṇupada* (a noun turned into a verbal base). Almost 2000 primary *dhātus* are listed in the Pāṇinian *Dhātu-pāṭha,* but many of them are repetitive or out of use. Thus Jīva Gosvāmī, selecting the essential ones among them, has listed 1122 primary *dhātus* in his *Dhātu-pāṭha.* The primary *dhātus* are divided into ten classes, named after the first *dhātu* in each class: 1) *bhv-ādi,* 2) *ad-ādi,* 3) *hv-ādi,* 4) *div-ādi,* 5) *sv-ādi,* 6) *tud-ādi,* 7) *rudh-ādi,* 8) *tan-ādi,* 9) *kry-ādi,* and 10) *cur-ādi.*

In his *Dhātu-pāṭha,* shown in the appendix, Jīva Gosvāmī listed the verbal roots in the order in which he expounds them in this *prakaraṇa.* This is because within each class there are subgroups of *dhātus* that follow a similar pattern of conjugation. To simplify the search for a *dhātu,* in the Appendix of Volume Two I included an alphabetical *Dhātu-pāṭha,* where I arranged Jīva Gosvāmī's list of verbal roots in alphabetical order.

As mentioned in the *vṛtti* here, the *pratyayas* used to form the secondary *dhātus* are called the *san-ādis.* The *san-ādis* are the *pratyayas sa[n], [k]ya[n], [k]ya[ṅ], kāmya, [k]vi[p]* which has the sense of *[k]ya[ṅ],* as well as *[ṇ]i, ya[k]* that is applied after the words *kaṇḍū* and so on, *āya, īya[ṅ],* and *ya[ṅ].* Jīva Gosvāmī mentions them in *vṛttti* 392. The secondary *dhātus* thus formed are called *san-anta* (ending with the affix *san*), *kyan-anta, kyaṅ-anta,* and so on. The number of secondary *dhātus* that can be formed by applying these *pratyayas* after a primary *dhātu* or after a *nāma-viṣṇupada* is practically unlimited, and so the secondary *dhātus* are not listed in any *Dhātu-pāṭha.*

२६१ । धातोः ।

261. dhātoḥ

dhātoḥ—after a *dhātu* (or of a *dhātu*) (or when a *dhātu* follows) (see the explanation below).

The word *dhātoḥ* is to be added in the subsequent *sūtras.*

adhikāro 'yam. pūrva-nimittādi-bhedena sa cādhikāraś catur-vidhaḥ. tatra kāryaṁ ca saṁjñā-vidhi-niṣedha-bhedena tri-vidham iti sapta-vidhaḥ. sa ca sajātīya-vijātīyānekādhikārasya vyāpī vāsudeva-saṁjñaḥ. tad-avāntarānekādhikāra-vyāpī vibhu-saṁjñaḥ. kevalaḥ prabhu-saṁjñaḥ. tatra vāsudevo 'yam. kintu dhātor iti sambandha-sāmānya-nirdeśād yathā-yathaṁ pañcamy-ādy-artho jñeyaḥ.

VṚTTI—This is an *adhikāra.*[84] There are actually four kinds of *adhikāras* due to the divisions of *pūrva-nimitta* and so on. In that regard, the *kārya* is also of three kinds, due to the divisions of *saṁjñā* (name), *vidhi* (rule), and *niṣedha* (prohibition). Thus in total there are seven kinds of *adhikāras.* An *adhikāra* that pervades two or more similar or dissimilar[85] *adhikāras* is called *vāsudeva,* an *adhikāra* that is inside a *vāsudeva* and that pervades two or more *adhikāras* is called *vibhu,* and a simple *adhikāra* is called *prabhu.* In that regard, the current *sūtra* is a *vāsudeva adhikāra.* But one should know that, due to indicating a general relationship (*sambandha-sāmānya*), the word *dhātoḥ* <6.1> in this *sūtra* can also take the meaning of *pañcamī* and so on, depending on what is appropriate.

AMṚTA—The four kinds of *adhikāras* are *prāṅ-nimitta* (same as *pūrva-nimitta*), *kāryī, kārya,* and *para-nimitta.* In this matter, because the *adhikāras* are not of seven kinds here since the divisions of *saṁjñā* and so on pertain to the *kārya* itself, one should understand that *saṁjñā* is of a further two kinds, namely *pūrvā* (earlier) and *avarā* (later).[86] In this way, the *prāṅ-nimitta, kāryī,* and *para-nimitta* are three kinds of *adhikāras,* and the four divisions of *kāryas* are another four kinds. Thus there are seven varieties of *adhikāras.*

BĀLA—Sometimes the word *dhātoḥ* in this *sūtra* has the meaning of *pañcamī* (*prāṅ-nimitta*), sometimes it has the meaning of *ṣaṣṭhī* (*sambandha-sāmānya*), and sometimes it has the meaning of *saptamī* (*para-nimitta*).

SAṀŚODHINĪ—On occasion, the genitive case has the sense of the locative. The Pāṇinians include this usage in what they call the loose *ṣaṣṭhī.* This means only the sense of *sambandha* (relation) in a general way is intended to be expressed, in contrast to the four specific[87] types of *sambandha,* explained

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84 An *adhikāra-sūtra* is a *sūtra* that merely announces the word or words which are to be supplied in all the *sūtras* up to a certain limit. Sometimes Jīva Gosvāmī himself specifies the limit by saying *X iti nirvṛttaḥ* (such and such *adhikāra* ends here) in the *vṛtti* of the last *sūtra* to which the *adhikāra* extends. But often the limit of the *adhikāra* is left unspecified and it is up to the common sense of the reader to estimate the limit. In this instance, *Amṛta* 599 specifies that this *adhikāra* finishes at the end of the section on *cakrapāṇi.*

85 "Similar *adhikāras*" means the *adhikāras* included within the *vāsudeva adhikāra* are either all *vibhu adhikāras* or all *prabhu adhikāras.* "Dissimilar *adhikāras*" means some of the *adhikāras* included within the *vāsudeva adhikāra* are *vibhu adhikāras* while others are *prabhu adhikāras.*

86 These two kinds of *saṁjñā* are described in the *vṛtti* of *Bṛhat* 582: *saṁjñā tāvat dvi-vidhā, pūrvā avarā ca. avarā tu dvi-vidhā, pūrvasyā viśeṣa-rūpā upamardaka-rūpā ca,* "S*aṁjñā* (a name) is actually of two kinds: (1) *pūrvā* (earlier) and (2) *avarā* (later). An *avarā saṁjñā* is further divided in two kinds: (A) It is more specific than the *pūrvā saṁjñā,* and (B) It sets asides the *pūrvā saṁjñā.*"

87 In that context, however, those four types of *sambandha* are called general relationships,

in the *Kāraka-prakaraṇa,* in *vṛtti* 627. An example of the loose *ṣaṣṭhi* in *Bhāgavatam* is the words *asya lokasya* in verse 10.3.21, according to Pandit Gaṅgā Sahāya: *tvam asya lokasya sādhu-janasya śeṣe ṣaṣṭhī* (*Anvitārtha-prakāśikā* 10.3.21). Therein the genitive case stands for the accusative; Viśvanātha Cakravartī's gloss is: *asya lokasya imaṁ lokam* (*Sārārtha-darśinī* 10.3.21). The concept of loose *ṣaṣṭhī* is included in Pāṇini's rule: *ṣaṣṭhī śeṣe* (*Aṣṭādhyāyī* 2.3.50). Another example of this usage of the genitive case is this: In *Nighaṇṭu,* when a list of nouns is shown, the meaning of those synonyms is given with a word in the genitive case.[88] But in *Amara-koṣa* and in other dictionaries, that word is in the locative case.

Before discussing the next ten *sūtras,* it is necessary to first give some preliminary information about verbal suffixes in the Sanskrit language:
1) As explained previously in *vṛtti* 87, the *viṣṇubhaktis* are of two kinds, the *sv-ādis* and the *tib-ādis.* The *sv-ādis* are nominal suffixes, while the *tib-ādis* are verbal suffixes. *Tib-ādi* is a general term for the 180 *pratyayas* which will be classified into ten groups of eighteen each in the next ten *sūtras.*

2) The eighteen *pratyayas* of each group are divided into two categories, *parapada* (Pāṇini calls it *parasmaipada*) and *ātmapada* (*ātmanepada*), which will be explained in *sūtras* 278 to 287.

3) Throughout the *Ākhyāta-prakaraṇa,* the following table will be used to list the ten groups of *tib-ādis* and the conjugations of verbs:

	eka-vacana (singular)	*dvi-vacana* (dual)	*bahu-vacana* (plural)
prathama-puruṣa (third person)[1]			
madhyama-puruṣa (second person)			
uttama-puruṣa (first person)			

1 In Sanskrit, the order of personal pronouns is inverted, in relation to English Grammar. Thus the third person is stated before the first person.

in contrast to the "specific" relationships between the verb and the *kārakas* (*Amṛta* 627).
88 *gauḥ, gmā, jmā, kṣmā, kṣā, […] bhūḥ, bhūmiḥ, pūṣā, gātuḥ, gātreti pṛthivyāḥ.* (*Nighaṇṭu* 1.1)

२६२ । तत्र प्रायो वर्तमानकाले तिबादयोऽष्टादशाच्युतनामानः ।

262. tatra prāyo vartamāna-kāle tib-ādayo 'ṣṭādaśācyuta-nāmānaḥ

tatra—there; *prāyaḥ*—generally; *vartamāna-kāle*—in the present tense; *tib-ādayaḥ*—beginning from *ti[p]; aṣṭādaśa*—the eighteen *pratyayas; acyuta-nāmānaḥ*—called *acyuta.*

The eighteen *pratyayas* beginning from *ti[p]* are applied after a *dhātu* in the present tense generally, and are called *acyuta.*

tip tas anti. sip thas tha. mip vas mas. te āte ante. se āthe dhve. e vahe mahe. "laṭ" ity eke.

VṚTTI—The *acyuta pratyayas* are as follows:

1) *parapada*

ti[p]	*tas*	*anti*
si[p]	*thas*	*tha*
mi[p]	*vas*	*mas*

2) *ātmapada*

te	*āte*	*ante*
se	*āthe*	*dhve*
e	*vahe*	*mahe*

The Pāṇinians use the term *laṭ* instead of *acyuta.*

AMṚTA—Due to the inclusion of the word *prāyaḥ* (generally), it is hinted that the *acyuta pratyayas* are used in the past tense when there is syntactical connection with the words *purā* and so on,[89] and in the future tense when there is syntactical connection with the word *kadā, karhi,* and so on.[90] As confirmed by the following phrase of the *Amara-koṣa,* the word *acyuta* refers to Kṛṣṇa: *pītāmbaro 'cyutaḥ śārṅgī,* "[Kṛṣṇa is called] Pītāmbara, Acyuta, and Śārṅgī." He is called Acyuta because he does not fall down (*cyavate* / *cyotati*).

SAṀŚODHINĪ—In this *sūtra* and in the *sūtras* up to *sūtra* 271, the word *dhātoḥ,* which is carried forward from *sūtra* 261, takes the meaning of *pañcamī.* The definitions of the various tenses and of the various situations where *acyuta* and other tenses are to be used will be further explained near the end of the *Kāraka-prakaraṇa* (*sūtras* 699 to 719).

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89 This is in accordance with the *sūtras purā-yoge bhūteśvarādi-trayam acyutaś ca* (703) and *smena yoge tv aparokṣe cācyutaḥ* (704).

90 This is in accordance with the *sūtra: yāvat-purābhyām acyutaḥ kadā-karhibhyāṁ bālakalki-kalkī ca* (708).

२६३ । विधिसम्भावनादौ यादादयो विधिनामानः ।

263. vidhi-sambhāvanādau yād-ādayo vidhi-nāmānaḥ

vidhi-sambhāvanā-ādau—when *vidhi,* or *sambhavanā,* and so on [is understood]; *yāt-ādayaḥ*—beginning with *yāt; vidhi-nāmānaḥ*—called *vidhi.*

The eighteen *pratyayas* beginning from *yāt* are applied after a *dhātu* when either *vidhi* or *sambhāvanā,* and so on, is understood, and are called *vidhi.*

yāt yātām yus. yās yātam yāta. yām yāva yāma. īta īyātām īran. īthās īyāthām īdhvam. īya īvahi īmahi. ete "saptamī" ity anye, "vidhi-liṅ" ity eke.

VṚTTI—The *vidhi pratyayas* are:

1) *parapada*

yāt	*yātām*	*yus*
yās	*yātam*	*yāta*
yām	*yāva*	*yāma*

2) *ātmapada*

īta	*īyātām*	*īran*
īthās	*īyāthām*	*īdhvam*
īya	*īvahi*	*īmahi*

Others call them *vidhi-liṅ.*

AMṚTA—The word *vidhi* denotes Brahmā, who is so named because he creates (*vidhatte*). It is formed by applying the *kṛt pratyaya [k]i* after *vi* + *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ.* This will be described in *vṛtti* 714: *vidhir ajñāta-jñāpanaṁ preṣaṇaṁ ca* (*vidhi* means either making known that which was unknown or command). *Sambhāvanā* means *kriyā-yogyatā-niścayaḥ* (certainty about a person's ability to perform the action).[91] The word *ādi* (and so on) refers to *nimantraṇāmantraṇādhīṣṭi-saṁpraśna-prārthaneṣu ca* (714).

SAṀŚODHINĪ—The word *ādi* also refers to *hetu-tat-phalayoḥ* (711) and *arha-śaktyoḥ* (716). The *sūtra* dealing with the usage of the *vidhi pratyayas* when *sambhāvanā* is understood is *bāḍhārthotāpyor yoge vidhiḥ, śakti-sambhāvane cālaṁ-śabdāprayoge tathā* (713).

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91 It is in this sense that *Monier-Williams* says *sambhāvanā* means "assumption".

२६४ । आशीःप्रेरणादौ तुबादयो विधातृनामानः ।

264. āśīḥ-preraṇādau tub-ādayo vidhātṛ-nāmānaḥ

āśīḥ-preraṇa-ādau—when *āśiṣ* (wish, blessing), *preraṇa* (command), and so on are understood; *tup-ādayaḥ*—beginning with *tu[p]; vidhātṛ-nāmānaḥ*—called *vidhātā.*

The eighteen *pratyayas* beginning from *tu[p]* are applied after a *dhātu* when either *āśiṣ* or *preraṇa,* and so on, is understood, and are called *vidhātā.*

tup tām antu. hi tam ta. ānip āvap āmap. tām ātām antām. sva āthām dhvam. aip āvahaip āmahaip. "loṭ" ity eke.

VṚTTI—The *vidhātā pratyayas* are:

1) *parapada*

tu[p]	*tām*	*antu*
hi	*tam*	*ta*
āni[p]	*āva[p]*	*āma[p]*

2) *ātmapada*

tām	*ātām*	*antām*
sva	*āthām*	*dhvam*
ai[p]	*āvahai[p]*	*āmahai[p]*

Others call them *loṭ.*

AMṚTA—As confirmed by the following statement of *Amara-koṣa,* the word *vidhātā* denotes Brahmā: *vidhātā viśva-sṛḍ vidhiḥ* ([Brahmā is called] Vidhātā, Viśva-sṛj, and Vidhi). It is formed by applying the *kṛt pratyaya tṛ[l]* after *vi + [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ.* The word *ādi* refers to *vidhi-nimantraṇāmantraṇādhīṣṭi-saṁpraśna-prārthaneṣu ca* (714).

SAṀŚODHINĪ—The word *ādi* also refers to *praiṣātisarga-prāpta-kālatveṣu* (715).

२६५ । अनद्यतनभूते दिबादयो भूतेश्वरनामानः ।

265. anadyatana-bhūte dib-ādayo bhūteśvara-nāmānaḥ

anadyatana-bhūte—in the past tense which is not of the same day; *dip-ādayaḥ*—beginning with *d[ip]; bhūteśvara-nāmānaḥ*—called *bhūteśvara.*

The eighteen *pratyayas* beginning from *d[ip]* are applied after a *dhātu* in the past tense which is not of the same day, and are called *bhūteśvara.*

dip tām an. sip tam ta. pam va ma. ta ātām anta. thās āthām dhvam. i vahi mahi. ete "hyastanī" ity anye, "laṅ" ity eke.

VṚTTI—The *bhūteśvara pratyayas* are:

1) *parapada*

d[ip]	*tām*	*an*
s[ip]	*tam*	*ta*
[p]am	*va*	*ma*

2) *ātmapada*

ta	*ātām*	*anta*
thās	*āthām*	*dhvam*
i	*vahi*	*mahi*

Others call them *laṅ.*

AMṚTA—The past tense is actually of two kinds: *adyatana* and *anadyatana.* It will be described in *vṛtti* 701: *pūrvāpara-niśayor dvābhyāṁ yāmābhyāṁ saha divasam adyatanaḥ, tad-bhinno 'nadyatanaḥ* (*adyatana* (today) means the four *yāmas* (one *yāma* is three hours) of the day along with two *yāmas* of the previous night and two *yāmas* of the following night. *Anadyatana* (not today) is anything other than that).[92] The word *bhūteśvara,* which means Lord of the *bhūtas* (ghosts), denotes Lord Śiva.

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92 The two *yāmas* of the previous night are 12am – 6am, the four *yāmas* of the day are 6am – 6pm, and the two *yāmas* of the following night are 6pm – 12am. Thus the Vedic *adyatana* (today) is the same as the modern one in that it refers to the 24-hour period spanning from one midnight to the next.

२६६ । भूते दिबादयो भूतेशनामानः ।

266. bhūte dib-ādayo bhūteśa-nāmānaḥ

bhūte—in the past tense; *dip-ādayaḥ*—beginning with *d[ip]; bhūteśa-nāmānaḥ*—called *bhūteśa.*

The same eighteen *pratyayas* beginning from *d[ip]* are applied after a *dhātu* in the past tense, and are called *bhūteśa.*

"luṅ" ity eke.

VṚTTI—Others call them *luṅ.*

AMṚTA—Since there is no particular restriction here, the *bhūteśa pratyayas* are used both in *adyatana-bhūta* and *anadyatana-bhūta.* The word *bhūteśa* (Lord of the *bhūtas*) too denotes Lord Śiva.

२६७ । परोक्षभूते णलादयोऽधोक्षजनामानः ।

267. parokṣa-bhūte ṇal-ādayo 'dhokṣaja-nāmānaḥ

parokṣa-bhūte—in the past tense beyond the scope of the eyes; *ṇal-ādayaḥ*—beginning with *[ṇ]a[l]; adhokṣaja-nāmānaḥ*—called *adhokṣaja.*

The eighteen *pratyayas* beginning from *[ṇ]a[l]* are applied after a *dhātu* in the past tense which was not witnessed by the speaker, and are called *adhokṣaja.*

ṇal atus us. thal athus a. ṇal va ma. e āte ire. se āthe dhve. e vahe mahe. "liṭ" ity eke.

VṚTTI—The *adhokṣaja pratyayas* are:

1) *parapada*

[ṇ]a[l]	*atus*	*us*
tha[l]	*athus*	*a*
[ṇ]a[l]	*va*	*ma*

2) *ātmapada*

e	*āte*	*ire*
se	*āthe*	*dhve*
e	*vahe*	*mahe*

Others call them *liṭ*.

AMṚTA—The word *parokṣa* is a *pūrva-nipāta-samāsa* which means *akṣṇaḥ param* (beyond the eyes). Because of the impossibility of using the first person in the past tense which was not witnessed by the speaker, it is considered that the *adhokṣaja pratyayas* are also used in the sense of *apahnava* (denial of the truth). The word *adhokṣaja* denotes Kṛṣṇa, who is so named because He is manifest (*jāyate*) beyond the reach (*adhaḥ*) of the senses (*akṣāṇām*) (*akṣāṇām indriyāṇām adhaḥ bahir jāyate prakāśate ity adhokṣajaḥ*). Furthermore, *adhokṣaja* is a name given by Nanda and others after the breaking of the cart because it seemed as if Kṛṣṇa had been born again (*jātaḥ*) under (*adhaḥ*) the axle (*akṣa*) of the cart

SAṀŚODHINĪ—The example of *apahnava* will be given in *vṛtti* 702. An example of the usage of *adhokṣaja* when there is no awareness of one's own actions will also be given there. Moreover, it will be specified there that the *adhokṣaja pratyayas* are used when the past tense is both *parokṣa* (beyond the eyes) and *anadyatana* (not of the same day). Further, Rūpa Gosvāmī explains the origin of the name *adhokṣaja:*

eṣo 'dhaḥ śakaṭasyākṣe punar-jāta ivety ataḥ
adhokṣaja iti prāhur iti ṭīkā-kṛtoditam

"Because He was as if born again under the axle of a cart, the cowherds named Him Adhokṣaja. Such is the opinion of the commentator on those verses. " (*Laghu-bhāgavatāmṛta* 1.5.75)

२६८ । आशिषि यात्यास्तामित्यादयः कामपालनामानः ।

268. āśiṣi yāt yāstām ity-ādayaḥ kāma-pāla-nāmānaḥ

āśiṣi—when *āśiṣ* (wish, blessing) is understood; *yāt yāstām ity-ādayaḥ*—beginning with *yāt* and *yāstām; kāma-pāla-nāmānaḥ*—called *kāmapāla.*

The eighteen *pratyayas* beginning from *yāt* and *yāstām* are applied after a *dhātu* when *āśiṣ* is understood, and are called *kāmapāla.*

yāt yāstām yāsus. yās yāstam yāsta. yāsam yāsva yāsma. sīṣṭa sīyāstām sīran. sīṣṭhās sīyāsthām sīdhvam. sīya sīvahi sīmahi. "āśīr-liṅ" ity eke.

VṚTTI—The *kāmapāla pratyayas* are:

1) *parapada*

yāt	*yāstām*	*yāsus*
yās	*yāstam*	*yāsta*
yāsam	*yāsva*	*yāsma*

2) *ātmapada*

sīṣṭa	*sīyāstām*	*sīran*
sīṣṭhās	*sīyāsthām*	*sīdhvam*
sīya	*sīvahi*	*sīmahi*

Others call them *āśīr-liṅ.*

AMṚTA—As confirmed by the following statement of *Amara-koṣa,* the word *kāmapāla* denotes Baladeva: *kāmapālo halāyudhaḥ* ([Baladeva is called] Kāmapāla and Halāyudha). He is called Kāmapāla because, since He is the elder brother, He protects (*pālayati*) the God of love, Kṛṣṇa (*kāma*).

२६९ । अर्हार्थेऽनद्यतनभविष्यति च तादयो बालकल्किनामानः ।

269. arhārthe 'nadyatana-bhaviṣyati ca tādayo bāla-kalki-nāmānaḥ

arha-arthe—in the sense of *arha* (deserving / qualifying for); *anadyatana-bhaviṣyati*—in the future tense which is not of the same day; *ca*—and; *tā-ādayaḥ*—beginning with *tā; bāla-kalki-nāmānaḥ*—called *bālakalki.*

The eighteen *pratyayas* beginning from *tā* are applied after a *dhātu* in the sense of *arha* or in the future tense which is not of the same day, and are called *bālakalki.*

tā tārau tāras. tāsi tāsthas tāstha. tāsmi tāsvas tāsmas. tā tārau tāras. tāse tāsāthe tādhve. tāhe tāsvahe tāsmahe. "luṭ" ity eke.

Vṛtti—The *bālakalki pratyayas* are:

1) *parapada*

tā	*tārau*	*tāras*
tāsi	*tāsthas*	*tāstha*
tāsmi	*tāsvas*	*tāsmas*

2) *ātmapada*

tā	*tārau*	*tāras*
tāse	*tāsāthe*	*tādhve*
tāhe	*tāsvahe*	*tāsmahe*

Others call them *luṭ.*

Amṛta—Kalki is a famous future incarnation of God. In His form as a child He is called Bāla-kalki.

२७० । भविष्यत्काले स्यत्यादयः कल्किनामानः ।

270. bhaviṣyat-kāle syaty-ādayaḥ kalki-nāmānaḥ

bhaviṣyat-kāle—in the future tense; *syati-ādayaḥ*—beginning with *syati; kalki-nāmānaḥ*—called *kalki.*

The eighteen *pratyayas* beginning from *syati* are applied after a *dhātu* in the future tense, and are called *kalki.*

syati syatas syanti. syasi syathas syatha. syāmi syāvas syāmas. syate syete syante. syase syethe syadhve. sye syāvahe syāmahe. "lṛṭ" ity eke.

VṚTTI—The *kalki pratyayas* are:

1) *parapada*

syati	*syatas*	*syanti*
syasi	*syathas*	*syatha*
syāmi	*syāvas*	*syāmas*

2) *ātmapada*

syate	*syete*	*syante*
syase	*syethe*	*syadhve*
sye	*syāvahe*	*syāmahe*

Others call them *lṛṭ*.

AMṚTA—Since there is no particular restriction here, the *kalki pratyayas* are used both in *adyatana-bhaviṣyat* (future of the same day) and *anadyatana-bhaviṣyat* (future not of the same day).

२७१ । साकाङ्क्षं यत्र क्रियातिक्रमो निर्दिश्यते, तत्र कार्यकारणयोः स्यदादिका अजितनामानो भूते भविष्यति च ।

271. sākāṅkṣaṁ yatra kriyātikramo nirdiśyate, tatra kārya-kāraṇayoḥ syad-ādikā ajita-nāmāno bhūte bhaviṣyati ca

sa-ākāṅkṣam—in such a way that a complement is required (see *Saṁśodhinī* 711); *yatra*—where; *kriyā-atikramaḥ*—non-accomplishment of the *kriyā* (action); *nirdiśyate*—indicated; *tatra*—there; *kārya-kāraṇayoḥ*—when *kārya* (effect) and *kāraṇa* (cause) are understood; *syad-ādikāḥ*—beginning with *syat; ajita-nāmānaḥ*—called *ajita; bhūte*—in the past tense; *bhaviṣyati*—in the future tense; *ca*—and.

When the non-accomplishment of the action is indicated in such a way that a complement is required and the relationship of cause and effect is understood, the eighteen *pratyayas* beginning from *syat* are applied after a *dhātu* in the past tense or in the future tense, and are called *ajita.*

syat syatām syan. syas syatam syata. syam syāva syāma. syata syetām syanta. syathās syethām syadhvam. sye syāvahi syāmahi. "lṛṅ" ity eke. acyutādayas "tiṅ" ity eke, "ākhyātam" iti sarve. sarvatra pa-rāma it, ṇa-lau ca, dip-sipor i-rāmaś ca.

Vṛtti—The *ajita pratyayas* are:

1) *parapada*

syat	*syatām*	*syan*
syas	*syatam*	*syata*
syam	*syāva*	*syāma*

2) *ātmapada*

syata	*syetām*	*syanta*
syathās	*syethām*	*syadhvam*
sye	*syāvahi*	*syāmahi*

Others call them *lṛṅ.* Some call the *acyutādis* (all the *pratyayas* from *acyuta* til *ajita*) *tiṅ.* Everyone calls them *ākhyātas.* In all these *pratyayas,* the *p* is an indicatory letter, as are the *ṇ* and *l,* and the *i* in *d[ip]* and *s[ip].*

Amṛta—The word *ajita,* which means he who is not conquered (*jita*) by anyone, refers to Viṣṇu or to the particular incarnation of Viṣṇu called Ajita.

२७२ । पित्पृथुः ।

272. pit pṛthuḥ

p-it—that which has the indicatory letter *p; pṛthuḥ*—called *pṛthu.*

A *pratyaya* that comes after a *dhātu* and that has the indicatory letter *p* is called *pṛthu.*

AMṚTA—The word *pṛthu* refers to the king named Pṛthu who was a *śakty-āveśa-avatāra.*

SAṀŚODHINĪ—In this *sūtra* and in the *sūtras* up to *sūtra* 277, the word *dhātoḥ,* which is carried forward from *sūtra* 261, takes the meaning of *pañcamī.* Thus the *acyuta pratyayas ti[p], si[p], mi[p]* are *pṛthus* because they are applied after a *dhātu,* but the *sv-ādi su[p]* is not a *pṛthu* because it is not applied after a *dhātu.*

२७३ । णिन्नृसिंहः ।

273. ṇin nṛsiṁhaḥ

ṇ-it—that which has the indicatory letter *ṇ; nṛsiṁhaḥ*—called *nṛsiṁha.*

A *pratyaya* that comes after a *dhātu* and that has the indicatory letter *ṇ* is called *nṛsimha.*

AMṚTA—The word *nṛsiṁha,* which means *kiñcid aṅgaṁ naraḥ kiñcid aṅgaṁ siṁhaḥ* (part-man, part-lion) (consult *vṛtti* 926), refers to the *līlā-avatāra* named Nṛsiṁha, who killed the demon Hiraṇyakaśipu and protected Prahlāda.

२७४ । कित्कपिलः ।

274. kit kapilaḥ

k-it—that which has the indicatory letter *k; kapilaḥ*—called *kapila.*

A *pratyaya* that comes after a *dhātu* and that has the indicatory letter *k* is called *kapila.*

Saṁśodhinī—Rūpa Gosvāmī explains the origin of the name *kapila: proktaḥ kapila-varṇatvāt kapilākhyo viriñcinā,* "Because of His reddish complexion, Lord Brahmā named Him Kapila." (*Laghu-bhāgavatāmṛta* 1.3.42). He further states:

pādme—
kapilo vāsudevāṁśas tattvaṁ sāṅkhyaṁ jagāda ha
brahmādibhyaś ca devebhyo bhṛgv-ādibhyas tathaiva ca
tathaivāsuraye sarva-vedārthair upabṛṁhitam

sarva-veda-viruddhaṁ ca kapilo 'nyo jagāda ha
sāṅkhyam āsuraye 'nyasmai kutarka-paribṛṁhitam

"In the *Padma Purāṇa:* "Lord Kapila, the partial expansion of Vāsudeva, spoke the science of Sāṅkhya, replete with all the purports of the Vedas, to Brahmā and other demigods, to Bhṛgu and other sages, and also to Āsuri." A different Kapila spoke a Sāṅkhya philosophy altogether contrary to the Vedas and full of bad logic, to a different Āsuri." (*Laghu-bhāgavatāmṛta* 1.3.43-44)

To resolve the confusion of those who wonder whether this Kapila was also the author of the popular atheistic Sāṅkhya philosophy, the *Padma Purāṇa* explains that the atheist Kapila was a different person, an ordinary *jīva* who happened to use the same name and who promoted a similar but deviant philosophy. What the son of Devahūti taught is perfectly consistent with the Sāṅkhya principles found in the *Vedas* and *Upaniṣads,* but the other Kapila invented his own ideas without following Vedic authority. According to Mārkaṇḍeya Ṛṣi, who speaks in the *Mahābhārata* (*Vana-parva* 152.21), the atheist Kapila was a descendant and empowered representative of the fire god:

kapilaṁ paramarṣiṁ ca yaṁ prāhur yatayaḥ sadā
agniḥ sa kapilo nāma sāṅkhya-yoga-pravartakaḥ

"Self-controlled renunciants often refer to Kapila as one of the most exalted sages. Actually it was Agni himself who appeared with the name Kapila and instituted the *yoga* system of Sāṅkhya."

२७५ । ङिन्निर्गुणः ।
275. ṅin nirguṇaḥ

ṅ-it—that which has the indicatory letter *ṅ; nirguṇaḥ*—called *nirguṇa.*

A *pratyaya* that comes after a *dhātu* and that has the indicatory letter *ṅ* is called *nirguṇa.*

Amṛta—The word *nirguṇa,* which means he in whom there is no *guṇa* such as one of the three material modes of nature (goodness, passion, and ignorance), denotes Lord Hari. For example, *Śrīmad-bhāgavatam* (10.88.5) states: *harir hi nirguṇaḥ,* "Only Hari is *nirguṇa.*"

२७६ । किच्च ङिच्च कंसारिः ।
276. kic ca ṅic ca kaṁsāriḥ

k-it—that which has the indicatory letter *k; ca*—and; *ṅ-it*—that which has the indicatory letter *ṅ; ca*—and; *kaṁsāriḥ*—called *kaṁsāri.*

A *pratyaya* that comes after a *dhātu* and that has the indicatory letter *k* or *ṅ* is called *kaṁsāri.*

Amṛta—The word *kaṁsāri* (enemy of Kaṁsa) denotes Kṛṣṇa, the son of Vasudeva. Even though the grammatical operations could be accomplished merely by the using the names *kapila* and *nirguṇa,* still, when it is necessary to employ both names simultaneously as *nimittas,* it is cumbersome to separately mention both names. Thus one should know that the name *kaṁsāri* is made here for the sake of brevity.

Saṁśodhinī—It will be explained in *sūtra* 331 that a *kāmapāla parapada pratyaya* is also called *kapila.* Thus the *pratyayas yāt, yāstām,* and so on are *kapila* even though they don't have the indicatory letter *k.* And in *vṛtti* 331, Jīva Gosvāmī says *kapilatvāt kaṁsāriḥ* (since they are *kapila* they are also *kaṁsāri*). Thus the forms *bhūyāt* and so on are made in *vṛtti* 331 by applying the rule *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294). Similarly, it will be explained in *sūtra* 290 that a *kṛṣṇa-dhātuka* which is not *pṛthu* is also called *nirguṇa.* Thus *pratyayas* like *tas, anti,* and so on are *nirguṇa* even though they don't have the indicatory letter *ṅ.* It is obvious that Jīva Gosvāmī also counts such *nirguṇa pratyayas* as *kaṁsāris* even though they don't have the indicatory letter *ṅ* because we see that he makes forms like *mṛṣṭaḥ* in *vṛtti* 502 and *brūtaḥ* in *vṛtti* 517 by applying the rule *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294).

Therefore, to avoid *avyāpti* this rule should be understood to mean: *kapilaś ca nirguṇaś ca kaṁsāriḥ* (*kapila* and *nirguṇa* are also called *kaṁsāri*).

२७७ । शित्शिवः ।

277. śit śivaḥ

ś-it—that which has the indicatory letter *ś; śivaḥ*—called *śiva.*

A *pratyaya* that comes after a *dhātu* and that has the indicatory letter *ś* is called *śiva.*

Amṛta—Śiva is one of the Lord's *guṇa avatāras.*

२७८ । तिबादिनवनवानां पूर्वपूर्वाणि परपदसंज्ञानि ।

278. tib-ādi-nava-navānāṁ pūrva-pūrvāṇi para-pada-saṁjñāni

tib-ādi-nava-navānām—of the two groups of nine among each group of *tib-ādis; pūrva-pūrvāṇi*—the first group; *para-pada-saṁjñāni*—called *parapada.*

The first nine *pratyayas* of each group of *tib-ādis* are called *parapada.*

"parasmaipadāni" ity anye. tip tas anti ity-ādīni. yāt yātām yus ity-ādīni. evam uttaratrāpi.

Vṛtti—Others call them *parasmaipada.* Thus *tip, tas, anti,* and so on are called *parapada,* as are *yāt, yātām, yus,* and so on. The same pattern also occurs in the other groups.

Amṛta—The meaning of this *sūtra* is that the first nine in each group like *acyuta* and so on are called *parapada.* The word *para-pada* (supreme abode) is a name of the Lord in the sense that it denotes Vaikuṇṭha.

२७९ । उत्तरोत्तराण्यात्मपदसंज्ञकानि ।

279. uttarottarāṇy ātma-pada-saṁjñakāni

uttara-uttarāṇi—the second group; *ātma-pada-saṁjñakāni*—called *ātmapada.*

The other nine *pratyayas* of each group of *tib-ādis* are called *ātmapada.*

"ātmanepadāni" ity anye. te āte ante ity-ādīni. īta īyātām īran ity-ādīni. evam uttaratrāpi.

VṚTTI—Others call them *ātmanepada.* Thus *te, āte, ante,* and so on are called *ātmapada,* as are *īta, īyātām, īran,* and so on. The same pattern also occurs in the other groups.

AMṚTA—The meaning of this *sūtra* is that the later nine in each group like *acyuta* and so on are called *ātmapada.* The word *ātma-pada* (abode of the Soul) is a name of the Lord because the word *ātma* refers to the Lord's indwelling feature as Paramātman.

२८० । नवकेषु त्रीणि त्रीणि प्रथममध्यमोत्तमपुरुषसंज्ञकानि ।

280. navakeṣu trīṇi trīṇi prathama-madhyamottama-puruṣa-saṁjñakāni

navakeṣu—in each group of nine; *trīṇi trīṇi*—each successive group of three; *prathama-madhyama-uttama-puruṣa-saṁjñakāni*—called *prathama-puruṣa, madhyama-puruṣa,* and *uttama-puruṣa.*

Each group of nine *pratyayas* is divided into groups of three called *prathama-puruṣa* (he/ she/ it, those two, they), *madhyama-puruṣa* (you, you two, you all), and *uttama-puruṣa* (I, both of us, we) respectively.

yathā—tip tas anti iti prathama-puruṣaḥ. sip thas tha iti madhyamaḥ. mip vas mas iti uttamaḥ. te āte ante ity-ādi.

VṚTTI—For example, *ti[p], tas,* and *anti* are called *prathama-puruṣa, si[p], thas,* and *tha* are called *madhyama-puruṣa,* and *mi[p], vas,* and *mas* are called *uttama-puruṣa.* Similarly, *te, āte,* and *ante* are called *prathama-puruṣa,* and so on.

AMṚTA—*Prathama-puruṣa* denotes Kāraṇodaka-śāyī Viṣṇu, the creator of the *mahat-tattva* (the total material energy in the universe), *madhyama-puruṣa* denotes Garbhodaka-śāyī Viṣṇu, the Soul of the universe, and *uttama-puruṣa* denotes Kṣīrodaka-śāyī Viṣṇu, the Soul dwelling with each soul.

२८१ । अच्युतादयः पञ्च शिवश्च कृष्णधातुकाः ।

281. acyutādayaḥ pañca śivaś ca kṛṣṇa-dhātukāḥ

acyuta-ādayaḥ—beginning with *acyuta; pañca*—five; *śivaḥ—śiva; ca*—and; *kṛṣṇa-dhātukāḥ*—called *kṛṣṇa-dhātukas.*

The *śiva pratyayas* and the five groups of *tib-ādis* beginning with *acyuta* are called *kṛṣṇa-dhātukas.*

"sārvadhātukāni" ity eke.

VṚTTI—Some call them *sārvadhātukas.*

SAṀŚODHINĪ—The *kṛṣṇa-dhātukas* are *acyuta, vidhi, vidhātā, bhūteśvara,* and *bhūteśa,* plus all the *śiva pratyayas* (277).

२८२ । अन्ये प्रत्यया रामधातुकाः ।

282. anye pratyayā rāma-dhātukāḥ

anye—other; *pratyayāḥ—pratyayas; rāma-dhātukāḥ—rāma-dhātukas.*

All other *pratyayas* applied after a *dhātu* are called *rāma-dhātukas.*

"ārdhadhātukāni" ity eke.

VṚTTI—Some call them *ārdhadhātukas.*

AMṚTA—All the *pratyayas,* apart from the *kṛṣṇa-dhātukas,* that are applied after a *dhātu* are called *rāma-dhātukas.*

SAṀŚODHINĪ—The *rāma-dhātukas* are *adhokṣaja, kāmapāla, bālakalki, kalki, ajita,* and any *pratyaya* which is not *śiva.*

२८३ । परपदानि कर्तरि ।

283. parapadāni kartari

parapadāni—the *parapada pratyayas; kartari*—when the *kartā* (agent, subject) is to be expressed.

The *parapada pratyayas* are applied after a *dhātu* in *kartari prayoga.*

SAṀŚODHINĪ—The commentaries explain that, in the *sūtras,* words like *kartari, karmaṇi, bhāve* and so on, really mean *kartari vācye* (when the *kartā* is to be expressed), *karmaṇi vācye* (when the *karma* is to be expressed), *bhāve vācye* (when the *bhāva* is to be expressed), and so on. The terms *kartari prayoga* (active voice), *karmaṇi prayoga* (passive voice), *bhāve prayoga* (impersonal passive voice), and so on are commonly used to express the same respective notions. The terms *kartṛ-vācya, karma-vācya, bhāva-vācya,* and so on, which have the same respective meanings, are also occasionally used for this purpose. But in this edition we will translate *kartari* and so on as "in *kartari prayoga*" and so on.

२८४ । आत्मपदिभ्य आत्मपदानि ङितश्च ।

284. ātmapadibhya ātmapadāni ṅitaś ca

ātmapadibhyaḥ—after *ātmapadī dhātus; ātmapadāni*—the *ātmapada pratyayas; ṅitaḥ*—after *dhātus* which have the indicatory letter *ṅ; ca*—and.

The *ātmapada pratyayas* are applied after *ātmapadī dhātus* and after *dhātus* which have the indicatory letter *ṅ.*

Saṁśodhinī—Three kinds of *dhātus* are listed in the *Dhātu-pāṭha: parapadīs* (*dhātus* which take the *parapada* endings in *kartari prayoga*), *ātmapadīs* (*dhātus* which take the *ātmapada* endings in *kartari prayoga*), and *ubhayapadīs* (*dhātus* which take either the *parapada* endings or the *ātmapada* endings in *kartari prayoga*). The word *kartari* in the *previous* sūtra is carried forward in this *sūtra* and in the next one. It should be understood that the distinctions of *parapadī, ātmapadī,* and *ubhayapadī* only exist in *kartari prayoga,* because it will be explained that, in *karmaṇi prayoga,* all *dhātus* take only the *ātmapada* endings regardless of whether they are listed in the *Dhātu-pāṭha* as *parapadī, ātmapadī,* or *ubhayapadī* and, in *bhāve prayoga,* all *dhātus* take only the *ātmapada prathama-puruṣa eka-vacana* (first case singular in the *ātmanepada*).

२८५ । उभयपदिभ्य उभयपदानि ञितश्च ।

285. ubhayapadibhya ubhayapadāni ñitaś ca

ubhayapadibhyaḥ—after *ubhayapadī dhātus; ubhayapadāni*—both *parapada* and *ātmapada pratyayas; ñitaḥ*—after *dhātus* which have the indicatory letter *ñ; ca*—and.

Both *parapada* and *ātmapada pratyayas* are applied after *ubhayapadī dhātus* and after *dhātus* which have the indicatory letter *ñ.*

Saṁśodhinī—When a *dhātu* is *ubhayapadī,* there is a distinction: The *ātmapada pratyayas* are applied when the result of the action goes to the *kartā,* whereas the *parapada pratyayas* are applied when the result of the action goes to someone else. Thus the names *ātmapada,* "a word (*pada*) for one's self (*ātman*)" and *parapada,* "a word (*pada*) for another (*para*)" are significant. These distinctions of meaning only apply to *ubhayapadī dhātus,* to *ṇy-anta-dhātus,* and to *dhātus* which have the indicatory letter *ñ.* In like manner, Jīva Gosvāmī will make the rule: *ñidbhya ubhayapadibhyo ṇeḥ kartṛ-gāmi-kriyā-phale* (721).

२८६ । आत्मपदान्येव कर्मणि ।

286. ātmapadāny eva karmaṇi

ātmapadāni—the *ātmapada pratyayas; eva*—only; *karmaṇi*—when the *karma* (object) is to be expressed.

Only the *ātmapada pratyayas* are applied after a *dhātu* in *karmaṇi prayoga.*

Amṛta—This is a *niyama* (restriction) that only the *ātmapada pratyayas,* and not the *parapada pratyayas,* are applied after a *dhātu* in *karmaṇi prayoga* (passive voice).

२८७ । आत्मपदप्रथमपुरुषैकवचनमेव भावे ।

287. ātmapada-prathama-puruṣaika-vacanam eva bhāve

ātmapada-prathama-puruṣa-eka-vacanam—the *ātmapada prathama-puruṣa eka-vacana; eva*—only; *bhāve*—when the *bhāva* (action or mode of being) is to be expressed (the passive impersonal voice).

Only the *ātmapada prathama-puruṣa eka-vacana* is applied after a *dhātu* in *bhāve prayoga.*

bhāvo dhātv-arthaḥ. kartṛ-karmaṇī vakṣyete. atra bhv-ādi-gaṇe parapadināṁ padāni darśyante. bhū sattāyām; sattā vidyamānatā. tatra kartari.

Vṛtti—*Bhāva* means *dhātv-artha* (the meaning of a *dhātu*). *Kartā* and *karma* will be defined later. In this regard, the conjugations of the *parapadī dhātus* in the *bhv-ādi-gaṇa* will be shown henceforth. Now we begin the conjugation of the *dhātu bhū sattāyām* (1P, to be, become, exist) in *kartari prayoga* (active voice). *Sattā* means *vidyamānatā* (existence).

Amṛta—This is a *niyama* (restriction) that only *ātmapada prathama-puruṣa eka-vacana* is applied after a *dhātu* in *bhāve prayoga.* The term *kartā* (subject of the verb) will be defined in *svatantraṁ tat-prayojakaṁ ca kartṛ* (631), and the term *karma* (object of the verb) will be defined in *kriyā yat-sādhikā tat karma* (636).

Bhv-ādi-parapada-prakriyā

The section on the *parapadī* first class verbal roots

२८८ । शप्कृष्णधातुके ।

288. śap kṛṣṇa-dhātuke

śap—the *vikaraṇa [ś]a[p]; kṛṣṇa-dhātuke*—when a *kṛṣṇa-dhātuka* follows.

***[Ś]a[p]* is applied after a *dhātu* when a *kṛṣṇa-dhātuka* follows.**

vikaraṇākhyo 'yam. śa-pāv itau, a-rāma-śeṣaḥ.

VṚTTI—*[Ś]a[p]* is called a *vikaraṇa* (conjugational affix). The *ś* and *p* are indicatory letters, and *a-rāma* is the remainder.

AMṚTA—Even though *[ś]a[p]* is applied between the *prakṛti* (verbal base) and the *pratyaya* (suffix), it is widely known by the name *vikaraṇa.* These seven are called *vikaraṇas:*

- *[ś]a[p],* applied after the *bhv-ādis* and *cur-ādis,*
- *[ś]ya,* applied after the *div-ādis,*
- *[ś]a,* applied after the *tud-ādis,*
- *[ś]nu,* applied after the *sv-ādis,*
- the *u* that is applied after the *tan-ādis,*
- *[ś]na[m],* applied after the *rudh-ādis,* and
- *[ś]nā,* applied after the *kry-ādis.*

But even though they are called *vikaraṇas* they are sometimes still referred to as *pratyayas.* Someone might argue, "It is well known that something which is applied between the *prakṛti* and *pratyaya* is an *āgama.* Why then is *[ś]a[p]* called a *vikaraṇa*?" The answer is that since *[ś]na[m]* was prohibited from being an *āgama* by the phrase *śnamaṁ vinā* in *sūtra* 106, even though it usually would be an *āgama* since it has the indicatory letter *m,* the other six *vikaraṇas* too are prohibited from being *āgamas.*

२८९ । धातोरन्तस्य गोविन्दः प्रत्यये ।

289. dhātor antasya govindaḥ pratyaye

dhātoḥ—of a *dhātu; antasya*—of the final [*varṇa*]; *govindaḥ—govinda; pratyaye*—when a *pratyaya* follows.

The final *varṇa* of a *dhātu* takes *govinda* when a *pratyaya* follows.

śivatvāt kṛṣṇa-dhātukatvam.

VṚTTI—*[Ś]a[p]* is a *kṛṣṇa-dhātuka* on account of being *śiva.*

AMṚTA—The result of including the word *dhātoḥ* here, even though the word *dhātoḥ* is already carried forward from *sūtra* 261, will be explained in *vṛtti* 617. (For the details, consult *Amṛta* 617. The gist is: Only the final *varṇa* of a *dhātu* takes *govinda;* the final *varṇa* of something else does not take *govinda.*)

SAṀŚODHINĪ—*Govinda* is done only if (1) The *dhātu* is a *rāma-dhātuka* or (2) The *pratyaya* is *pṛthu,* like *[ś]a[p],* and is a *kṛṣṇa-dhātuka.* For the details, consult *Saṁśodhinī* 553.

२९० । अपृथुकृष्णधातुको निर्गुणः ।

290. apṛthu-kṛṣṇa-dhātuko nirguṇaḥ

a-pṛthu-kṛṣṇa-dhātukaḥ—a *kṛṣṇa-dhātuka* that is not *pṛthu; nirguṇaḥ—nirguṇa.*

Any *kṛṣṇa-dhātuka* that is not *pṛthu* is *nirguṇa.*

tasmāt pṛthutvān nātra nirguṇatvam. o av—bhavati. bhū tas—sa-ra-rāmayor viṣṇusargaḥ—bhavataḥ. bhū anti—

VṚTTI—Thus, since *[ś]a[p]* is *pṛthu,* it is not *nirguṇa.*

➢ *bhū* + *ti[p]* → (288) *bhū* + *[ś]a[p]* + *ti[p]* → (289) *bho* + *a* + *ti* → (55) *bhavati* (he/she/it is) <*acyuta pa.* 1.1>.

➢ *bhū* + *tas* → (288) *bhū* + *[ś]a[p]* + *tas* → (289) *bho* + *a* + *tas* → (55) *bhavatas* → (93) *bhavataḥ* (they two are) <*acyuta pa.* 1.2>.

When we have *bhū* + *anti,* the following rule applies:

SAṀŚODHINĪ—The purport of this *sūtra* is: *nirguṇa* blocks the application of *govinda.*

२९१ । अरामहर एअयोरविष्णुपदान्ते ।

291. a-rāma-hara e-ayor aviṣṇupadānte

a-rāma-haraḥ—deletion of *a-rāma; e-ayoḥ*—when *e-rāma* or *a-rāma* follow; *a-viṣṇupada-ante*—when the *viṣaya* is not *viṣṇupadānta.*

A-rāma* is deleted when *e* or *a* follows, provided the *viṣaya* is not *viṣṇupadānta.

bhavanti bhavasi bhavathaḥ bhavatha.

Vṛtti—

➢ *bhū* + *anti* → (288) *bhū* + *[ś]a[p]* + *anti* → (289) *bho* + *a* + *anti* → (55) *bhava* + *anti* → (291) *bhavanti* (they are) <*acyuta pa.* 1.3>.

➢ *bhū* + *si[p]* → (288) *bhū* + *[ś]a[p]* + *si[p]* → (289) *bho* + *a* + *si* → (55) *bhavasi* (you are) <*acyuta pa.* 2.1>.

➢ *bhū* + *thas* → (288) *bhū* + *[ś]a[p]* + *thas* → (289) *bho* + *a* + *thas* → (55) *bhavathas* → (93) *bhavathaḥ* (you two are) <*acyuta pa.* 2.2>.

➢ *bhū* + *tha* → (288) *bhū* + *[ś]a[p]* + *tha* → (289) *bho* + *a* + *tha* → (55) *bhavatha* (you all are) <*acyuta pa.* 2.3>.

Amṛta—Because *[ś]a[p]* is *pṛthu* since it has the indicatory letter *p,* it is not *nirguṇa,* and so *govinda* must be done, by *dhātor antasya govindaḥ pratyaye* (289). Since *pratyaye* is mentioned as the *para-nimitta* in *sūtra* 289, *[ś]a[p]* is considered a *pratyaya* in regard to that rule, even though it is a *vikaraṇa.* And one cannot say that, by the future maxim *yena nāvyavadhānaṁ sambhavati tena vyavadhāne 'pi syāt* (*vṛtti* 306), the *pratyayas ti[p]* and so on should be considered the *nimittas* even though *[ś]a[p]* is intervening, for if that were true, *govinda* could not be applied when a non-*pṛthu pratyaya* such as *tas* (the suffix after *ti[p]*) follows, since such a *pratyaya* is *nirguṇa.*

२९२ । अ आ वमोः ।

292. a ā va-moḥ

a—of *a-rāma; ā*—the replacement *ā-rāma; va-moḥ*—when *va-rāma* or *ma-rāma* follows.

***A* changes to *ā* when *v* or *m* follow.**

bhavāmi bhavāvaḥ bhavāmaḥ. akarmako 'yam; yataḥ—

➲*sattā-vṛddhi-viśuddhi-siddhi-śayane sthānāsane bhāsane*
lajjā-jīvana-rodane ca hadane nṛtye vilāse krudhi

trāsa-syanda-nivāsa-śoṣa-maraṇa-spardhā-vihāreṣv api
jñāto dhātur akarmakaḥ kṣaya-madodvega-prakampeṣv api.
upalakṣaṇaṁ caitat, jāgaraṇārthādiṣv api. tasmān nāsya karmaṇi prayogaḥ. bhāve darśyate—bhū te iti sthite—

Vṛtti—

➢ *bhū + mi[p]* → (288) *bhū + [ś]a[p] + mi[p]* → (289) *bho + a + mi* → (55) *bhava + mi* → (292) *bhavāmi* (I am) <*acyuta pa.* 3.1>.

➢ *bhū + vas* → (288) *bhū + [ś]a[p] + vas* → (289) *bho + a + vas* → (55) *bhava + vas* → (292) *bhavā + vas* → (93) *bhavāvaḥ* (we two are) <*acyuta pa.* 3.2>.

➢ *bhū + mas* → (288) *bhū + [ś]a[p] + mas* → (289) *bho + a + mas* → (55) *bhava + mas* → (292) *bhavā + mas* → (93) *bhavāmaḥ* (we are) <*acyuta pa.* 3.3>.

acyuta parapada of *bhū sattāyām*		
bhavati	*bhavataḥ*	*bhavanti*
bhavasi	*bhavathaḥ*	*bhavatha*
bhavāmi	*bhavāvaḥ*	*bhavāmaḥ*

***Bhū sattāyām* is *akarmaka* (unable to take a *karma*) (intransitive). The rule is:**

"A *dhātu* is known as *akarmaka* when it conveys any of the following senses: *sattā* (existing), ***vṛddhi*** (growing, increasing), ***viśuddhi*** (becoming pure), ***siddhi*** (being fulfilled, becoming perfect), ***śayana*** (sleeping), ***sthāna*** (standing, remaining), ***āsana*** (sitting), ***bhāsana*** (shining), ***lajjā*** (being shy, ashamed), ***jīvana*** (living), ***rodana*** (crying), ***hadana*** (evacuating), ***nṛtya*** (dancing), ***vilāsa*** (playing, flirting), ***krudh*** (being angry), ***trāsa*** (being afraid), ***syanda*** (flowing), ***nivāsa*** (residing), ***śoṣa*** (becoming dry), ***maraṇa*** (dying), ***spardhā*** (being envious, being competitive), ***vihāra*** (wandering), ***kṣaya*** (decaying, decreasing), ***mada*** (being happy, becoming intoxicated), ***udvega*** (being agitated), **and *prakampa*** (trembling)**."**

Furthermore, the above implies that a *dhātu* is known as *akarmaka* when it conveys some meaning of that sort, like *jāgaraṇa* (staying awake) and so on. Thus the *dhātu bhū sattāyām* cannot be used in *karmaṇi prayoga* [unless the sense is causative]. The conjugation of *bhū sattāyām* in *bhāve prayoga* will now be shown. When we have *bhū + te,* the following rule applies:

Amṛta—In the *sūtra,* the word '*a*' (which stands for *asya,* "of *a*") is one whose *ṣaṣṭhī viṣṇubhakti* has been deleted on the strength of a *sūtra* (see *vṛtti* 97)

(*supāṁ su-luk, Aṣṭādhyāyī* 7.1.39). By the words "and so on" in the phrase "*jāgaraṇa* (staying awake) and so on," *dhāvana* (running), *hasana* (smiling, laughing), *janana* (being born), etc. are also included.

Saṁśodhinī—It will be explained in the *Kāraka-prakaraṇa* that *dhātus* are of three kinds: *sa-karmaka* (taking a *karma,* transitive), *akarmaka* (not able to take a *karma,* intransitive), and *dvi-karmaka* (taking two *karmas*). The *dhātu bhū sattāyām* and all the other *akarmaka dhātus* cannot be used in *karmaṇi prayoga* because it is impossible to express the *karma* when there is none to express, since by definition *akarmaka dhātus* cannot take a *karma.*

In the Sanskrit language, the verb "to be" is often left out, and so a verb like *bhavati, asti,* or *vartate* (is) has to be supplied to complete the sense of the sentence. The following verse from Śrīnātha Cakravartī's *Caitanya-mata-mañjuṣā* is an excellent example:

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanaṁ
ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā
śāstraṁ bhāgavataṁ pramāṇam amalaṁ premā pum-artho mahān
itthaṁ gaura-mahāprabhor matam atas tatrādaro naḥ paraḥ

"The Supreme Lord to be worshiped is the son of the King of Vraja. His personal abode is Vṛndāvana. The most favorable mode of serving Him is that practiced by the maidens of Vraja. The scripture *Bhāgavatam* is the spotless source of reliable knowledge. And pure love of God is the supreme goal of human life. Such are the opinions of Gaura Mahāprabhu, and we therefore respect them implicity."

In the first sentence, *bhagavān* is the subject, *ārādhyaḥ* is its adjective, *vrajeśa-tanayaḥ* is the predicate, and the implied verb is *bhavati.* Similarly, in the second sentence *tad-dhāma* is the subject, *vṛndāvanam* is the predicate, and the implied verb is *bhavati.* In fact, *bhavati* is implied in every sentence of this verse. Another example is *aham sarvasya prabhavaḥ* (I am the origin of everything) in *Bhagavad-gītā* 10.8. Here the subject is *aham,* the predicate is *prabhavaḥ,* and the implied verb is *bhavāmi.*

Sometimes *bhavati* is implied even in sentences where there is no predicate. An example of this is *Bhagavad-gītā* 10.41: *yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā* (whatever opulent, beautiful, or mighty things there are). Here the subject is *sattvam,* the other words are its adjectives, and the implied verb is *bhavati,* but it is not a linking verb.

२९३ । यक्कृष्णधातुके भावकर्मणोः ।

293. yak kṛṣṇa-dhātuke bhāva-karmaṇoḥ

yak—the *pratyaya ya[k]; kṛṣṇa-dhātuke*—when a *kṛṣṇa-dhātuka* follows; *bhāva-karmaṇoḥ*—when the *bhāva* or *karma* are to be expressed.

In *bhāve prayoga* and in *karmaṇi prayoga, ya[k]* is applied after a *dhātu* when a *kṛṣṇa-dhātuka* follows.

Saṁśodhinī—This *sūtra* is an *apavāda* of *śap kṛṣṇa-dhātuke* (288). *Ya[k]* is both *kapila* and *kaṁsāri.* In usage, on occasion in the passive voice an *adhokṣaja* suffix in the *ātmapada* is used after a *parapada* verbal root, but without *ya[k].* The purport is that an *ātmapada dhātu* conjugated in a *rāma-dhātuka* in the *ātmapada* can be either active (*kartari prayoga*) or passive (*karmaṇi prayoga*).

२९४ । ईशस्य न गोविन्दवृष्णीन्द्रौ कंसारिषु ।

294. īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu

īśasya—of an *īśa; na*—not; *govinda-vṛṣṇīndrau*—*govinda* and *vṛṣṇīndra; kaṁsāriṣu*—when *kaṁsāris* follow.

An *īśa* does not take *govinda* or *vṛṣṇīndra* when a *kaṁsāri pratyaya* follows.

bhūyate. īśasyeti kim? kāmayate. prāpty-artho 'pi bhū-dhātur asti. tadā sa-karmakatvena karmaṇi ca. tathā cākhyāta-candrikā—"prāptau prāpnoti bhavati vindaty avaruṇaddhy api, ātmane 'pi dvayam" iti. "bhavaty apy ātmane" iti kecit. bhūyate. bhūya āte—

Vṛtti—

➢ *bhū* + *te* → (293) *bhū* + *ya[k]* + *te* → (294) *bhūyate* ([the act of] being is [being done]) ("the being") <*acyuta bhāve* 1.1>.

There is another *dhātu bhū* [tenth class], which has the sense of *prāpti* (obtainment). Thus it can also be used in *karmaṇi prayoga* since it is *sa-karmaka.* Along the same lines, *Ākhyāta-candrikā,* a book on verbs written by Bhaṭṭa Malla, says *prāptau prāpnoti bhavati vindaty avaruṇaddhy api, ātmane 'pi dvayam,* "*Prāpnoti, bhavati, vindati,* and *avaruṇaddhi* are all used in the sense of *prāpti*, and these last two can also be *ātmapadī.*" Some say *bhavaty apy ātmane,* "*Bhavati* can also be *ātmapadī.*"

➢ *bhū* + *te* → (293) *bhū* + *ya[k]* + *te* → (294) *bhūyate* (he is being obtained) <*acyuta karmaṇi* 1.1 of *bhū prāptau*>.

When we have *bhū* + *ya[k]* + *āte,* the following rule applies:

Saṁśodhinī—This *sūtra* blocks the *govinda* obtained by *dhātor antasya govindaḥ pratyaye* (289) and *laghūddhavasya govindaḥ* (333), and the *vṛṣṇīndra* obtained by *mṛjer vṛṣṇīndraḥ* (502). Both in Jīva Gosvāmī's *Dhātu-pāṭha* and in Pāṇini's *Dhātu-pāṭha,* the *dhātu bhū prāptau* is listed in the *cur-ādi-gaṇa,* not in the *bhv-ādi-gaṇa.* But even though *bhū prāptau* belongs to the *cur-ādi-gaṇa* it also belongs to a special sub-group within the *cur-ādi-gaṇa* called the *yuj-ādis.* This sub-group of *cur-ādi-dhātus* only optionally take *[ṇ]i* in accordance with the *sūtra yuj-āder ṇir vā* (568), so when they don't take *[ṇ]i* their conjugation appears like the conjugation of a *dhātu* from the *bhv-ādi-gaṇa.* In the *Dhātu-pāṭha,* the *dhātu bhū prāptau* is listed as a *ātmapadī dhātu,* but Jīva Gosvāmī adds the comment *aṇy-antas tūbhayapadī* (but when it does not take *[ṇ]i,* it is *ubhayapadī*). Thus *bhū prāptau* (10A, to obtain) has three *acyuta* 1.1 forms: *bhāvayate, bhavati,* and *bhavate.* Moreover, the past passive participle *bhūta* can be formed from *bhū sattāyām* or from *bhū prāptau.* Viśvānātha Cakravartī glosses *bhūta* in *Bhāgavatam* 7.2.46 as *prāpta* (*Sārārtha-darśinī* 7.2.46).

२९५ । अत आ इस्तथयोः ।

295. ata ā is ta-thayoḥ

ataḥ—after *a-rāma; ā*—of *ā-rāma; iḥ*—the replacement *i-rāma; ta-thayoḥ*—when *ta-rāma* or *tha-rāma* follow.

After *a, ā* changes to *i* when *t* or *th* follow.

bhūyete bhūyante. bhūyase bhūyethe bhūyadhve. bhūye bhūyāvahe bhūyāmahe. atha vidhau kartari—

Vṛtti—

➢ *bhū* + *āte* → (293) *bhū* + *ya[k]* + *āte* → (294, 295) *bhū* + *ya* + *ite* → (43) *bhūyete* (they two are being obtained) <*acyuta karmaṇi* 1.2 of *bhū prāptau*>.

➢ *bhū* + *ante* → (293) *bhū* + *ya[k]* + *ante* → (294, 291) *bhūyante* (they are being obtained) <*acyuta karmaṇi* 1.3 of *bhū prāptau*>.

➢ *bhū* + *se* → (293) *bhū* + *ya[k]* + *se* → (294) *bhūyase* (you are being obtained) <*acyuta karmaṇi* 2.1 of *bhū prāptau*>.

➢ *bhū* + *āthe* → (293) *bhū* + *ya[k]* + *āthe* → (294, 295) *bhū* + *ya* + *ithe* →

(43) *bhūyethe* (you two are being obtained)<*acyuta karmaṇi* 2.2 of *bhū prāptau*>.

➢ *bhū* + *dhve* → (293) *bhū* + *ya[k]* + *dhve* → (294) *bhūyadhve* (you all are being obtained) <*acyuta karmaṇi* 2.3 of *bhū prāptau*>.

➢ *bhū* + *e* → (293) *bhū* + *ya[k]* + *e* → (294, 291) *bhūye* (I am being obtained) <*acyuta karmaṇi* 3.1 of *bhū prāptau*>.

➢ *bhū* + *vahe* → (293) *bhū* + *ya[k]* + *vahe* → (294, 292) *bhūyāvahe* (we two are being obtained) <*acyuta karmaṇi* 3.2 of *bhū prāptau*>.

➢ *bhū* + *mahe* → (293) *bhū* + *ya[k]* + *mahe* → (294, 292) *bhūyāmahe* (we are being obtained) <*acyuta karmaṇi* 3.3 of *bhū prāptau*>.

acyuta karmaṇi of *bhū prāptau*		
bhūyate	*bhūyete*	*bhūyante*
bhūyase	*bhūyethe*	*bhūyadhve*
bhūye	*bhūyāvahe*	*bhūyāmahe*

Now we begin the conjugation of *bhū sattāyām* in *vidhi kartari prayoga.*

Amṛta—*Ā* is a word whose *ṣaṣṭhī viṣṇubhakti* has been deleted on the strength of the *sūtra* (see *vṛtti* 97).

२९६ । अतो या इः ।

296. ato yā iḥ

ataḥ—after *a-rāma; yā*—of *yā; iḥ*—the replacement *i-rāma.*

After *a, yā* changes to *i.*

bhavet bhavetām.

Vṛtti—

➢ *bhū* + *yāt* → (288) *bhū* + *[ś]a[p]* + *yāt* → (289) *bho* + *a* + *yāt* → (55) *bhava* + *yāt* → (296) *bhava* + *it* → (43) *bhavet* (he should be) <*vidhi pa.* 1.1>.

➢ *bhū* + *yātām* → (288) *bhū* + *[ś]a[p]* + *yātām* → (289) *bho* + *a* + *yātām* → (55) *bhava* + *yātām* → (296) *bhava* + *itām* → (43) *bhavetām* (they two should be) <*vidhi pa.* 1.2>.

Amṛta—*Yā* is a word whose *ṣaṣṭhī viṣṇubhakti* has been deleted on the strength of the *sūtra*…

२९७ । अत इट्युसि ।

297. ata iṭ yusi

ataḥ—after *a-rāma; iṭ*—the *āgama i[ṭ]; yusi*—when the *vidhi pratyaya yus* follows.

***I[ṭ]* is inserted after *a* when *yus* follows.**

bhaveyuḥ. bhaveḥ bhavetam bhaveta.

Vṛtti—

➢ *bhū + yus* → (288) *bhū + [ś]a[p] + yus* → (289) *bho + a + yus* → (55) *bhava + yus* → (297) *bhava + i[ṭ] + yus* → *bhava + iyus*[93] → (43) *bhaveyus* → (93) *bhaveyuḥ* (they should be) <*vidhi pa.* 1.3>.

➢ *bhū + yās* → (288) *bhū + [ś]a[p] + yās* → (289) *bho + a + yās*→ (55) *bhava + yās* → (296) *bhava + is* → (43) *bhaves* → (93) *bhaveḥ* (you should be) <*vidhi pa.* 2.1>.

➢ *bhū + yātam* → (288) *bhū + [ś]a[p] + yātam* → (289) *bho + a + yātam* → (55) *bhava + yātam* → (296) *bhava + itam* → (43) *bhavetam* (you two should be) <*vidhi pa.* 2.2>.

➢ *bhū + yāta* → (288) *bhū + [ś]a[p] + yāta* → (289) *bho + a + yāta* → (55) *bhava + yāta* → (296) *bhava + ita* → (43) *bhaveta* (you all should be) <*vidhi pa.* 2.3>.

२९८ । अतो याम इयम् ।

298. ato yāma iyam

ataḥ—after *a-rāma; yāmaḥ*—of the *vidhi pratyaya yām; iyam*—the replacement *iyam.*

***Yām* is replaced by *iyam* when it comes after *a*.**

bhaveyam bhaveva bhavema. bhāve—bhūyeta. prāpty-arthe karmaṇi—bhūyeta bhūyeyātām bhūyeran. bhūyethāḥ bhūyeyāthām bhūyedhvam. bhūyeya bhūyevahi bhūyemahi. atha vidhātari kartari—bhavatu.

Vṛtti—➢ *bhū + yām* → (288) *bhū + [ś]a[p] + yām* → (289) *bho + a + yām* → (55) *bhava + yām* → (298) *bhava + iyam* → (43) *bhaveyam* (I should be) <*vidhi pa.* 3.1>.

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93 In this regard, one should remember that an *āgama* that has the indicatory letter *ṭ* is *para-sambandhī* (see *vṛtti* 105).

➢ *bhū* + *yāva* → (288) *bhū* + *[ś]a[p]* + *yāva* → (289) *bho* + *a* + *yāva* → (55) *bhava* + *yāva* → (296) *bhava* + *iva* → (43) *bhaveva* (we two should be) <*vidhi pa.* 3.2>.
➢ *bhū* + *yāma* → (288) *bhū* + *[ś]a[p]* + *yāma* → (289) *bho* + *a* + *yāma* → (55) *bhava* + *yāma* → (296) *bhava* + *ima* → (43) *bhavema* (we should be) <*vidhi pa.* 3.3>.

vidhi parapada of *bhū sattāyām*		
bhavet	*bhavetām*	*bhaveyuḥ*
bhaveḥ	*bhavetam*	*bhaveta*
bhaveyam	*bhaveva*	*bhavema*

In *bhāve prayoga,* we get *bhūyeta* <*vidhi bhāve* 1.1>:

➢ *bhū* + *īta* → (293) *bhū* + *ya[k]* + *īta* → (294, 44) *bhūyeta* ([the act of] being should be [done]) <*vidhi bhāve* 1.1>.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

➢ *bhū* + *īta* → (293) *bhū* + *ya[k]* + *īta* → (294, 44) *bhūyeta* (he should be obtained) <*vidhi karmaṇi* 1.1 of *bhū prāptau*>.
➢ *bhū* + *īyātām* → (293) *bhū* + *ya[k]* + *īyātām* → (294, 44) *bhūyeyātām* (they two should be obtained) <*vidhi karmaṇi* 1.2 of *bhū prāptau*>.
➢ *bhū* + *īran* → (293) *bhū* + *ya[k]* + *īran* → (294, 44) *bhūyeran* (they should be obtained) <*vidhi karmaṇi* 1.3 of *bhū prāptau*>.
➢ *bhū* + *īthās* → (293) *bhū* + *ya[k]* + *īthās* → (294, 44) *bhūyethās* → (93) *bhūyethāḥ* (you should be obtained) <*vidhi karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū* + *īyāthām* → (293) *bhū* + *ya[k]* + *īyāthām* → (294, 44) *bhūyeyāthām* (you two should be obtained) <*vidhi karmaṇi* 2.2 of *bhū prāptau*>.
➢ *bhū* + *īdhvam* → (293) *bhū* + *ya[k]* + *īdhvam* → (294, 44) *bhūyedhvam* (you all should be obtained) <*vidhi karmaṇi* 2.3 of *bhū prāptau*>.
➢ *bhū* + *īya* → (293) *bhū* + *ya[k]* + *īya* → (294, 44) *bhūyeya* (I should be obtained) <*vidhi karmaṇi* 3.1 of *bhū prāptau*>.
➢ *bhū* + *īvahi* → (293) *bhū* + *ya[k]* + *īvahi* → (294, 44) *bhūyevahi* (we two should be obtained) <*vidhi karmaṇi* 3.2 of *bhū prāptau*>.
➢ *bhū* + *īmahi* → (293) *bhū* + *ya[k]* + *īmahi* → (294, 44) *bhūyemahi* (we should be obtained) <*vidhi karmaṇi* 3.3 of *bhū prāptau*>.

vidhi karmaṇi of *bhū prāptau*		
bhūyeta	*bhūyeyātām*	*bhūyeran*
bhūyethāḥ	*bhūyeyāthām*	*bhūyedhvam*
bhūyeya	*bhūyevahi*	*bhūyemahi*

Now we begin the conjugation of *bhū sattāyām* in *vidhātā kartari prayoga.*

➢ *bhū* + *tu[p]* → (288) *bhū* + *[ś]a[p]* + *tu[p]* → (289) *bho* + *a* + *tu* → (55) *bhavatu* (may he be / let him be) <*vidhātā pa.* 1.1>.

२९९ । तुह्योस्तातङाशिषि वा सर्वत्र ।

299. tu-hyos tātaṅ āśiṣi vā sarvatra

tu-hyoḥ—of the *vidhātā pratyayas tu[p]* and *hi; tātaṅ*—the replacement *tāt[aṅ]; āśiṣi*—when *āśiṣ* (wish, blessing) is understood; *vā*—optionally; *sarvatra*—in every instance (after any *dhātu*) (see *vṛtti* 402).

In every instance, *tu[p]* and *hi* can optionally be replaced by *tāt[aṅ],* provided *āśiṣ* is understood.

bhavatād vā, bhavatām bhavantu.

Vṛtti—

➢ *bhū* + *tu[p]* → (299) *bhū* + *tāt[aṅ]* → (288) *bhū* + *[ś]a[p]* + *tāt[aṅ]* → (289) *bho* + *a* + *tāt* → (55) *bhavatāt* (may he be / let him be) <*vidhātā pa.* 1.1>.

➢ *bhū* + *tām* → (288) *bhū* + *[ś]a[p]* + *tām* → (289) *bho* + *a* + *tām* → (55) *bhavatām* (may they two be / let them both be) <*vidhātā pa.* 1.2>.

➢ *bhū* + *antu* → (288) *bhū* + *[ś]a[p]* + *antu* → (289) *bho* + *a* + *antu* → (55) *bhava* + *antu* → (291) *bhavantu* (may they be / let them be) <*vidhātā pa.* 1.3>.

Amṛta—The indicatory letter *ṅ* was included in *tāt[aṅ]* so that *govinda* and *vṛṣṇīndra* would be prohibited by *sūtra* 294 and so that the possibility of *tāt[aṅ]* being a *pṛthu* by considering it like the original, *tu[p],* would be removed. Thus, in *brūtāt* <*vidhātā pa.* 1.1 or 2.1 of *brū[ñ] vyaktāyāṁ vāci*> and *mṛṣṭāt* <*vidhātā pa.* 1.1 or 2.1 of *mṛj[ūṣ] śuddhau*>, there is no *govinda* or *vṛṣṇīndra.* Furthermore, the *ṅ* is used sometimes for the sake of deletion, as in *stāt* <*vidhātā pa.* 1.1 or 2.1 of *as[a] bhuvi*> and sometimes for the sake of substitution as in *śiṣṭāt* <*vidhātā pa.* 1.1 or 2.1 of *śās[u] anuśiṣṭau*>, *lunītāt* <*vidhātā pa.* 1.1 or 2.1 of *lū[ñ] chedane*>, and *kurutāt* <*vidhātā pa.* 1.1 or 2.1 of *[ḍu]kṛ[ñ] karaṇe*>.

३०० । अतो हेर्हरः ।

300. ato her haraḥ

ataḥ—after *a-rāma; heḥ*—of the *vidhātā pratyaya hi; haraḥ*—deletion.

After *a, hi* is deleted.

bhava bhavatād vā, bhavatam bhavata. bhavāni bhavāva bhavāma.

Vṛtti—

➢ *bhū + hi* → (288) *bhū + [ś]a[p] + hi* → (289) *bho + a + hi*→ (55) *bhava + hi* → (300) *bhava* (may you be / Be) <*vidhātā pa.* 2.1>.
➢ *bhū + hi* → (299) *bhū + tāt[aṅ]* → (288) *bhū + [ś]a[p] + tāt[aṅ]* → (289) *bho + a + tāt* → (51) *bhavatāt* (may you be / Be) <*vidhātā pa.* 2.1>.
➢ *bhū + tam* → (288) *bhū + [ś]a[p] + tam* → (289) *bho + a + tam* → (55) *bhavatam* (may you two be / Be) <*vidhātā pa.* 2.2>.
➢ *bhū + ta* → (288) *bhū + [ś]a[p] + ta* → (289) *bho + a + ta* → (55) *bhavata* (may you be / Be) <*vidhātā pa.* 2.3>.
➢ *bhū + āni[p]* → (288) *bhū + [ś]a[p] + āni[p]* → (289) *bho + a + āni* → (55) *bhava + āni* → (42) *bhavāni* (may I be / let me be) <*vidhātā pa.* 3.1>.
➢ *bhū + āva[p]* → (288) *bhū + [ś]a[p] + āva[p]* → (289) *bho + a + āva* → (55) *bhava + āva* → (42) *bhavāva* (may we two be / let us both be) <*vidhātā pa.* 3.2>.
➢ *bhū + āma[p]* → (288) *bhū + [ś]a[p] + āma[p]* → (289) *bho + a + āma* → (55) *bhava + āma* → (42) *bhavāma* (may we be / let us be) <*vidhātā pa.* 3.3>.

vidhātā parapada of *bhū sattāyām*		
bhavatu / bhavatāt	*bhavatām*	*bhavantu*
bhava / bhavatāt	*bhavatam*	*bhavata*
bhavāni	*bhavāva*	*bhavāma*

Amṛta—Someone might argue, "Just as the deletion of *hi* takes place in *bhava,* the deletion of *tāt[aṅ]* should also take place in *bhavatāt* since *tāt[aṅ]* occupies the place of *hi.*" But if that were the case, it would be pointless to ordain *tāt[aṅ]* in the place of *hi* here in the section dealing with *bhv-ādis.* Thus due to the very fact that the rule is ordained here, *tāt[aṅ]* is not deleted.

३०१ । प्रादय उपेन्द्रसंज्ञा धातुयोगे, ते च प्राक् ।

301. prādaya upendra-saṁjñā dhātu-yoge, te ca prāk

pra-ādayaḥ—the *avyayas pra* and so on; *upendra-saṁjñāḥ*—called *upendras; dhātu-yoge*—when there is *yoga* (combination, or in other words *samāsa*) with a *dhātu; te*—they; *ca*—and; *prāk*—before.

When an *avyaya* such as *pra* is combined with a *dhātu,* it is called an *upendra,* and is applied before the *dhātu.*

"upasargāḥ" iti prāñcaḥ.

pra-parāpa-sam-anv-ava-nir-dur-abhi-
vy-adhi-sūd-ati-ni-prati-pary-apayaḥ
upa āṅ iti viṁśatir eṣa sakhe
upasarga-vidhiḥ kathitaḥ kavinā

pra parā apa sam anu ava nir dur abhi vi adhi su ut ati ni prati pari api upa āṅ. nis iti pāṭhāntaram. āṅo ṅa it. tato bhū-dhātoḥ pra-pūrvatve prādy-avyayāt sv-āder mahāharaḥ. evaṁ sarvatra. prabhavati prabhavata ity-ādi.

Vṛtti—Earlier grammarians called them *upasargas.*

"My friend, the twenty words *pra, parā, apa, sam, anu, ava, nir, dur, abhi, vi, adhi, su, ud, ati, ni, prati, pari, api, upa,* and *ā[ṅ]* are the *prādis.* And this (*dhātu-yoge te ca prāk*[94]) is called the *upasarga-vidhi* by the learned."

The *upendras* are as follows:
1) ***pra*** (forward, away, before)
2) ***parā*** (away, back, towards)
3) ***apa*** (away, improper)
4) ***sam*** (together with, very, thoroughly)
5) ***anu*** (after, behind, along, by the side)
6) ***ava*** (away, off, down)
7) ***nir*** (away from, without)
8) ***dur*** (hard, difficult, bad)
9) ***abhi*** (to, towards, to express intensity)
10) ***vi*** (to express separation, disjunction, or the reverse of an action)
11) ***adhi*** (over, above, fully)
12) ***su*** (well, thoroughly, very, beautifully)
13) ***ud*** (up, upwards, upon, over, out from)

94 Or, in the Pāṇinian system, *te prāg dhātoḥ* (*Aṣṭādhyāyī* 1.4.80).

14) ***ati*** (very, extremely, over)
15) ***ni*** (down, under, below)
16) ***prati*** (towards, in the direction of, back again, upon)
17) ***pari*** (round, about, further, opposite to, extremely)
18) ***api*** (near, over, towards, up to)
19) ***upa*** (towards, near to, under, down)
20) ***ā[ṅ]*** (near, towards, all around, pervading, and the opposite sense before verbs of motion).

There is another reading where *nis* is listed instead of *nir.* The *ṅ* of *ā[ṅ]* is an indicatory letter. When *pra* is thus applied before the *dhātu bhū,* the *sv-ādi* that is after the *avyayas pra* and so on undergoes *mahāhara* by *sūtra* 258. This happens for all the *upendras.* Thus we get *prabhavati* <*acyuta pa.* 1.1>, *prabhavataḥ* <*acyuta pa.* 1.2>, and so on.

Amṛta—When there is *yoga* with a *dhātu,* the same *prādis* which are called *avyayas* are called *upendras,* and they are applied before the *dhātu.* The words *prādayo bhavanti* need to be supplied in the verse, and the word *eṣa* refers to the rule *dhātu-yoge te ca prāk* (301). The etymology of the word *upasarga* is *upa samīpe sṛjyate sambadhyate ity upasargaḥ,* "An *upasarga* (prefix) is so named because it is connected (*sṛjyate*) beside (*upa*)." *Upasargas* are *dyotakas* and not *vācakas,* that is to say they suggest a particular meaning but do not directly express it. This is because *upasargas* merely bring out the various meanings that are inherent within the *dhātus* themselves. Even though *dhātus* like *bhū sattāyām* and so on are only listed with one meaning in the *Dhātu-pāṭha,* it is understood from the maxim *dhātūnām anekārthatvam* (*dhātus* have more than one meaning) that they also have meanings other than those mentioned in the *Dhātu-pāṭha.* These meanings are inherent within the *dhātu.*

Saṁśodhinī—*Amṛta* 775 states: *prādaya upendra-saṁjñā dhātu-yoge ity atra dhātunā saha yoge samāsa ity eva paryavasīyate,* "In *prādaya upendra-sañjñā dhātu-yoge* (301), the clause "when there is *yoga* with a *dhātu*" really just means "when there is *samāsa* with a *dhātu.*"" As usual, when there is *samāsa,* each of the words inside the compound word is considered a separate *viṣṇupada.* Thus in *prabhavati,* for example, *pra* is one *viṣṇupada* and *bhavati* is another *viṣṇupada.*

In the above list, the English meanings are only to be taken as guidelines for inferring the meaning of a *dhātu* when the *upendras* are applied to it. In this regard, Rūpa Gosvāmī states:

dhātv-arthaṁ bādhate kaścit kaścit tam anuvartate
tam eva viśinaṣṭy anyo 'narthako 'nyaḥ prayujyate

"Some prefixes block the meaning of the verbal root, some carry the meaning of the verbal root, others specify a meaning of the verbal root, and others are used in a useless way (to fill the meter)." (*Prayuktākhyāta-mañjarī* 3.4.12)

Quite often, the ācāryas explain *pra* as *prakarṣeṇa* (eminently), *ā[ṅ]* as *samyak* (proper, complete), and so on. However, sometimes any one of these five—*anu, abhi, prati, pari,* and *upa*—is used as a *kṛṣṇa-pravacanīya* (672), not as an *upendra.*

३०२ । पूर्वोक्तनिमित्तत्वे सत्येव षत्वणत्वे ।

302. pūrvokta-nimittatve saty eva ṣatva-ṇatve

pūrva-ukta-nimittatve sati—when those things previously described are the *nimittas; eva*—only; *ṣatva-ṇatve*—*ṣatva* (the change to *ṣ*) and *ṇatva* (the change to *ṇ*).

The changes to *ṣ* or *ṇ* prescribed in other rules can only take place when those things previously described in *sūtras* 108 and 111 are the *nimittas.*

sarvatra niyamo 'yam.

VṚTTI—This restriction applies in all circumstances.

BĀLA—The analysis of this *sūtra* is *pūrvoktayoḥ īśvarādi-ra-ṣādyor nimittatve saty eve ṣatva-ṇatve bhavataḥ* (The changes to *ṣ* and *ṇ* take place only when the previously described *īśvara* and so on, and *ra, ṣa,* and so on are the *nimittas*).

SAṀŚODHINĪ—Thus, when a change of *s* to *ṣ* is prescribed in a rule other than *sūtra* 108, it is understood that *īśvara, harimitra, k,* or *ṅ* is also required there as a *prāṅ-nimitta* for the change to take place, and that without them the change cannot take place. Similarly, when a change of *n* to *ṇ* is prescribed in a rule other than *sūtra* 111, it is understood that *r, ṣ,* or *ṛ-dvaya* is also required there as a *prāṅ-nimitta* for the change to take place, and that without them the change cannot take place.

३०३ । उपेन्द्राण्णोपदेशस्य णत्वम् ।

303. upendrāṇ ṇopadeśasya ṇatvam

upendrāt—after an *upendra; ṇa-upadeśasya*—of a *ṇopadeśa dhātu* (a *dhātu* listed in the *Dhātu-pāṭha* as beginning with *ṇ*); *ṇatvam*—the change to *ṇ*

After an *upendra,* the original *ṇ* of a *ṇopadeśa dhātu* is re-established.

AMṚTA—The *ṇopadeśa dhātus* will be described in the *sūtra sarve nādayo ṇopadeśā nṝ-nṛti-nardi-nandi-nakki-nāthi-nādhi-naṭi-varjam* (367). Someone might argue, "Ordaining an already achieved *ṇ* to become *ṇ* is pointless, like grinding flour." Not so, for this rule ordains that the *n* which will be ordained by *dhātv-āder ṇo naḥ* (366) should again become *ṇ* when it comes after an *upendra.* Thus this rule is necessary.

३०४ । हिनुमीनानिपां च ।

304. hinu-mīnānipāṁ ca

hinu-mīnā-ānipām—of *hinu* (the *dhātu hi gatau vṛddhau ca* + the *vikaraṇa [ś] nu*), *mīnā* (the *dhātu mī[ñ] hiṁsāyām* + the *vikaraṇa [ś]nā*), and *āni[p]* the *vidhātā pratyaya āni[p]*); *ca*—and.

After an *upendra,* the *n* of *hinu, mīnā,* and *āni[p]* also changes to *ṇ.*

hi gatau śnu hinu, mīñ hiṁsāyāṁ śnā mīnā. ānipaḥ—prabhavāṇi. upendrād iti kim? pragato nāyakaḥ pranāyakaḥ. "dur-upasargasya pratiṣedhaḥ" iti bhāṣyam—durbhavāni.

VṚTTI—The verb *hinu* is the combination of the *dhātu hi gatau vṛddhau ca* (5P, to go, move, send, shoot; to promote) and the *vikaraṇa [ś]nu.* And *mīnā* is the combination of the *dhātu mī[ñ] hiṁsāyām* (9U, to destroy, diminish) and the *vikaraṇa [ś]nā*. An example when *āni[p]* undergoes the change to *ṇ* is *prabhavāṇi:*

➢ *pra + bhū + āni[p]* → (288) *pra + bhū + [ś]a[p] + āni[p]* → (289) *pra + bho + a + āni* → (51) *pra + bhava + āni* → (42) *prabhavāni* → (304) *prabhavāṇi* <*vidhātā pa.* 3.1 of *pra + bhū sattāyām*>.

Why do we say "after an *upendra*"? Consider *pra-nāyakaḥ* (but not *pra-ṇāyakaḥ*) which means *pragato nāyakaḥ* (a former leader). The *Mahā-bhāṣya* says *dur-upasargasya pratiṣedhaḥ* (the *upasarga dur* is an exception). Thus we get *durbhavāni:*

➢ *dur + bhū + āni[p]* → (288) *dur + bhū + [ś]a[p] + āni[p]* → (289) *dur + bho + a + āni* → (51) *dur + bhava + āni* → (39, *dur-upasargasya pratiṣedhaḥ*) *durbhavāni* <*vidhātā pa.* 3.1 of *dur + bhū sattāyām*>.

Amṛta—After an *upendra,* the *n* of *hinu, mīnā,* and *āni[p]* also changes to *ṇ.* Where the change of *n* to *ṇ* would usually be impossible since the *n* is not situated in the same *viṣṇupada* as the *r, ṣ,* or *ṛ-dvaya* (see *sūtra* 108), this rule (as well as the last rule) states that the change of *n* to *ṇ* should take place.

Regarding *pra-nāyakaḥ,* since there is no *yoga* with a *dhātu,* the word *pra* is not an *upendra* but is just a simple *avyaya.* Regarding the statement *dur-upasargasya pratiṣedhaḥ,* the *Mahā-bhāṣya* also says *su-duroḥ pratiṣedho num-vidhitva-ṣatva-ṇatveṣu,* "The rule of *n[um]* [95] and the changes to *ṣ* and *ṇ* don't apply in the case of *su* and *dur.*" Thus we get *sulabham* and *durlabham,* and *sustutam* and *durneyam* respectively. But it is understood that this statement has its exceptions. For example, *duryāṇam* is formed by considering *dur* an *upendra* and thus applying the change to *ṇ* by *upendrāt kṛn-nasya sarveśvarāt parasya ṇatvaṁ, bhā-bhū-punā-kami-gami-pyāyi-vepa-varjam* (734).

३०५ । वमादयस्ते त्वच्युतादेरेव , नान्यस्य ।

305. va-mādayas te tv acyutāder eva, nānyasya

va-ma-ādayaḥ—the *va-rāma, ma-rāma,* and so on; *te*—they; *tu*—but; *acyuta-ādeḥ*—of the *acyutādis* (the *pratyayas* from *acyuta* til *ajita*); *eva*—only; *na*—not; *anyasya*—of another.

The *v, m,* and so on are accepted only in relation to the *acyutādis,* not to anything else.

niyamo 'yam. tena avahad ity-ādau na trivikramādi. bhāve—bhūyatām. karmaṇi—bhūyatām bhūyetām bhūyantām. bhūyasva bhūyethām bhūyadhvam. bhūyai bhūyāvahai bhūyāmahai. bhūteśvare kartari—

Vṛtti—This is a *niyama.* Thus *trivikrama* and so on do not take place in *avahat* <*bhūteśvara pa.* 1.1 of *vah[a] prāpaṇe*> and so on. In *bhāve prayoga,* we get *bhūyatām* <*vidhātā bhāve* 1.1>:

➢ *bhū* + *tām* → (293) *bhū* + *ya[k]* + *tām* → (294) *bhūyatām* (may [the act of] being be [done] / let [the act of] being be [done]) <*vidhātā bhāve* 1.1>.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

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95 The rule of *n[um]* referred to here is *upendrāl labher num khal-ghaṇor na su-durbhyām anyopendra-rahitābhyām* (796), the Pāṇinian equivalent of which is *Aṣṭādhyāyī* 7.1.67-68.

➢ *bhū* + *tām* → (293) *bhū* + *ya[k]* + *tām* → (294) *bhūyatām* (may he be obtained / let him be obtained) <*vidhātā karmaṇi* 1.1 of *bhū prāptau*>.
➢ *bhū* + *ātām* → (293) *bhū* + *ya[k]* + *ātām* → (294, 295) *bhū* + *ya*+ *itām* → (43) *bhūyetām* (may they two be obtained / let them both be obtained) <*vidhātā karmaṇi* 1.2 of *bhū prāptau*>.
➢ *bhū* + *antām* → (293) *bhū* + *ya[k]* + *antām* → (294, 291) *bhūyantām* (may they be obtained / let them be obtained) <*vidhātā karmaṇi* 1.3 of *bhū prāptau*>.
➢ *bhū* + *sva* → (293) *bhū* + *ya[k]* + *sva* → (294) *bhūyasva* (may you be obtained / be obtained) <*vidhātā karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū* + *āthām* → (293) *bhū* + *ya[k]* + *āthām* → (294, 295) *bhū* + *ya*+ *ithām* → (43) *bhūyethām* (may you two be obtained / be obtained) <*vidhātā karmaṇi* 2.2 of *bhū prāptau*>.
➢ *bhū* + *dhvam* → (293) *bhū* + *ya[k]* + *dhvam* → (294) *bhūyadhvam* (may you all be obtained / be obtained) <*vidhātā karmaṇi* 2.3 of *bhū prāptau*>.
➢ *bhū* + *ai[p]* → (293) *bhū* + *ya[k]* + *ai[p]* → (294, 48) *bhūyai* (may I be obtained / let me be obtained) <*vidhātā karmaṇi* 3.1 of *bhū prāptau*>.
➢ *bhū* + *āvahai[p]* → (293) *bhū* + *ya[k]* + *āvahai[p]* → (294, 42) *bhūyāvahai* (may we two be obtained / let us both be obtained) <*vidhātā karmaṇi* 3.2 of *bhū prāptau*>.
➢ *bhū* + *āmahai[p]* → (293) *bhū* + *ya[k]* + *āmahai[p]* → (294, 42) *bhūyāmahai* (may we be obtained / let us be obtained) <*vidhātā karmaṇi* 3.3 of *bhū prāptau*>.

vidhātā karmaṇi of *bhū prāptau*		
bhūyatām	*bhūyetām*	*bhūyantām*
bhūyasva	*bhūyethām*	*bhūyadhvam*
bhūyai	*bhūyāvahai*	*bhūyāmahai*

Now we begin the conjugation of *bhū sattāyām* in *bhūteśvara kartari prayoga.*

Amṛta—The meaning of this *sūtra* is that the *v, m,* and so on which were spoken as *para-nimittas* in the *sūtras a ā va-moḥ* (292) and so on are accepted only in relation to the *acyuta-ādi* suffixes, not to anything else. Thus, in *avahat,* the *a* doesn't become *ā* because the *v* that follows is part of a *dhātu.*

३०६ । धातोः पूर्वमत्भूतेश्वरभूतेशाजितेषु ।

306. dhātoḥ pūrvam at bhūteśvara-bhūteśājiteṣu

dhātoḥ—a *dhātu; pūrvam*—before; *at*—the *āgama a[t]; bhūteśvara-bhūteśa-ajiteṣu*—when a *bhūteśvara, bhūteśa,* or *ajita pratyaya* follows.

***A[t]* is inserted before a *dhātu* when a *bhūteśvara, bhūteśa,* or *ajita pratyaya* follows.**

viṣṇur ayam. ➲yena nāvyavadhānaṁ sambhavati tena vyavadhāne 'pi syād➲ iti vacana-prāmāṇyāt śap-ādi-vyavadhāne 'pi—abhavat abhavatām abhavan. abhavaḥ abhavatam abhavata. abhavam abhavāva abhavāma. bhāve—abhūyata. karmaṇi—abhūyata abhūyetām abhūyanta. abhūyathāḥ abhūyethām abhūyadhvam. abhūye abhūyāvahi abhūyāmahi. bhūteśe kartari—bhū dip, ad-āgamaḥ —

VṚTTI—*A[t]* is a *viṣṇu.* On the authority of the maxim ➲*yena nāvyavadhānaṁ sambhavati tena vyavadhāne 'pi syāt*➲ (A *kārya* takes place even when something whose non-intervention is impossible intervenes), *a[t]* is inserted even when *[ś]a[p]* and so on intervene:

➢ *bhū* + *d[ip]* → (288) *bhū* + *[ś]a[p]* + *d[ip]* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *d[ip]* → (289) *a* + *bho* + *a* + *d* → (55) *abhavad* → (185) *abhavat*[96] (he was) <*bhūteśvara pa.* 1.1>.
➢ *bhū* + *tām* → (288) *bhū* + *[ś]a[p]* + *tām* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *tām* → (289) *a* + *bho* + *a* + *tām* → (55) *abhavatām* (they two were) <*bhūteśvara pa.* 1.2>.
➢ *bhū* + *an* → (288) *bhū* + *[ś]a[p]* + *an* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *an* → (289) *a* + *bho* + *a* + *an* → (55) *abhava* + *an* → (291) *abhavan* (they were) <*bhūteśvara pa.* 1.3>.
➢ *bhū* + *s[ip]* → (288) *bhū* + *[ś]a[p]* + *s[ip]* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *s[ip]* → (289) *a* + *bho* + *a* + *s* → (55) *abhavas* → (93) *abhavaḥ* (you were) <*bhūteśvara pa.* 2.1>.
➢ *bhū* + *tam* → (288) *bhū* + *[ś]a[p]* + *tam* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *tam* → (289) *a* + *bho* + *a* + *tam* → (55) *abhavatam* (you two were) <*bhūteśvara pa.* 2.2>.
➢ *bhū* + *ta* → (288) *bhū* + *[ś]a[p]* + *ta*→ (306) *a[t]* + *bhū* + *[ś]a[p]* + *ta* → (289) *a* + *bho* + *a* + *ta* → (55) *abhavata* (you all were) <*bhūteśvara pa.* 2.3>.
➢ *bhū* + *[p]am* → (288) *bhū* + *[ś]a[p]* + *[p]am* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *[p]am* → (289) *a* + *bho* + *a* + *am* → (55) *abhava* + *am* → (291) *abhavam* (I was) <*bhūteśvara pa.* 3.1>.
➢ *bhū* + *va* → (288) *bhū* + *[ś]a[p]* + *va* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *va* → (289) *a* + *bho* + *a* + *va* → (55) *abhava* + *va* → (292) *abhavāva* (we two were) <*bhūteśvara pa.* 3.2>.

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96 Due to the optionality of *viṣṇudāsasya harikamalaṁ virāme* (185), *abhavad* is also possible. But it is not usually listed in verb tables and Jīva Gosvāmī also doesn't bother showing it. So, henceforth, throughout the *Ākhyāta-prakaraṇa,* we will not show the case when the option of changing to *harikamala* by *sūtra* 185 is not taken.

➢ *bhū* + *ma* → (288) *bhū* + *[ś]a[p]* + *ma* → (306) *a[t]* + *bhū* + *[ś]a[p]* + *ma* → (289) *a* + *bho* + *a* + *ma* → (55) *abhava* + *ma* → (292) *abhavāma* (we were) <*bhūteśvara pa.* 3.3>.

bhūteśvara parapada of *bhū sattāyām*		
abhavat	*abhavatām*	*abhavan*
abhavaḥ	*abhavatam*	*abhavata*
abhavam	*abhavāva*	*abhavāma*

In *bhāve prayoga,* we get *abhūyata* <*bhūteśvara bhāve* 1.1>:

➢ *bhū* + *ta* → (293) *bhū* + *ya[k]* + *ta* → (306) *a[t]* + *bhū* + *ya[k]* + *ta* → (294) *abhūyata* ([the act of] being was [done]) <*bhūteśvara bhāve* 1.1>.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

➢ *bhū* + *ta* → (293) *bhū* + *ya[k]* + *ta* → (306) *a[t]* + *bhū* + *ya[k]* + *ta* → (294) *abhūyata* (he was obtained) <*bhūteśvara karmaṇi* 1.1 of *bhū prāptau*>.
➢ *bhū* + *ātām* → (293) *bhū* + *ya[k]* + *ātām* → (306) *a[t]* + *bhū* + *ya[k]* + *ātām* → (294, 295) *a* + *bhū* + *ya* + *itām* → (43) *abhūyetām* (they two were obtained) <*bhūteśvara karmaṇi* 1.2 of *bhū prāptau*>.
➢ *bhū* + *anta* → (293) *bhū* + *ya[k]* + *anta* → (306) *a[t]* + *bhū* + *ya[k]* + *anta* → (294, 291) *abhūyanta* (they were obtained) <*bhūteśvara karmaṇi* 1.3 of *bhū prāptau*>.
➢ *bhū* + *thās* → (293) *bhū* + *ya[k]* + *thās* → (306) *a[t]* + *bhū* + *ya[k]* + *thās* → (294, 93) *abhūyathāḥ* (you were obtained) <*bhūteśvara karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū* + *āthām* → (293) *bhū* + *ya[k]* + *āthām* → (306) *a[t]* + *bhū* + *ya[k]* + *āthām* → (294, 295) *a* + *bhū* + *ya* + *ithām* → (43) *abhūyethām* (you two were obtained) <*bhūteśvara karmaṇi* 2.2 of *bhū prāptau*>.
➢ *bhū* + *dhvam* → (293) *bhū* + *ya[k]* + *dhvam* → (306) *a[t]* + *bhū* + *ya[k]* + *dhvam* → (294) *abhūyadhvam* (you all were obtained) <*bhūteśvara karmaṇi* 2.3 of *bhū prāptau*>.
➢ *bhū* + *i* → (293) *bhū* + *ya[k]* + *i* → (306) *a[t]* + *bhū* + *ya[k]* + *i* → (294, 44) *abhūye* (I was obtained) <*bhūteśvara karmaṇi* 3.1 of *bhū prāptau*>.
➢ *bhū* + *vahi* → (293) *bhū* + *ya[k]* + *vahi* → (306) *a[t]* + *bhū* + *ya[k]* + *vahi* → (294, 292) *abhūyāvahi* (we two were obtained) <*bhūteśvara karmaṇi* 3.2 of *bhū prāptau*>.
➢ *bhū* + *mahi* → (293) *bhū* + *ya[k]* + *mahi* → (306) *a[t]* + *bhū* + *ya[k]* + *mahi* → (294, 292) *abhūyāmahi* (we were obtained) <*bhūteśvara karmaṇi* 3.3 of *bhū prāptau*>.

bhūteśvara karmaṇi of *bhū prāptau*		
abhūyata	*abhūyetām*	*abhūyanta*
abhūyathāḥ	*abhūyethām*	*abhūyadhvam*
abhūye	*abhūyāvahi*	*abhūyāmahi*

Now we begin the conjugation of *bhū sattāyām* in *bhūteśa kartari prayoga.* When we have *bhū + d[ip],* the *āgama a[t]* is inserted and the following rule applies:

Amṛta—Someone might argue, "How can *a[t]* be applied in *abhavat* and so on since the *bhūteśvara pratyaya* does not directly follow since *[ś]a[p]* is intervening?" In answer to that, Jīva Gosvāmī speaks the maxim beginning *yena,* which means *yena avyavadhānaṁ na sambhavati tena vyavadhāne 'pi kāryaṁ syāt* (A *kārya* takes place even when something whose non-intervention is impossible intervenes). The implied meaning is that it is impossible for *[ś]a[p]* not to intervene, thus *a[t]* is inserted even though *[ś]a[p]* is intervening. Similarly, in *abhūyata, a[t]* is inserted even though *ya[k]* is intervening.

Someone may wonder, "Why is the word *dhātoḥ* mentioned here again even though it is already carried forward from the *adhikāra-sūtra dhātoḥ* (261)?" The answer is that in the *adhikāra-sūtra* the word *dhātoḥ* is generally accepted as a *prāṅ-nimitta.* But in this *sūtra* the word *dhātoḥ* is not in *pañcamī* because it is a *prāṅ-nimitta,* but it is in *pañcamī* because it is syntactically connected with the word *pūrva* which is expressing *dik* (direction).

Saṁśodhinī—A practical translation of *yena nāvyavadhānaṁ sambhavati tena vyavadhāne 'pi syāt* which does away with the double negative in the phrase *nāvyavadhānaṁ sambhavati* is "a *kārya* still takes place when something whose intervention is necessary to arrive at the desired form intervenes." Thus, since *[ś]a[p]* is necessary in achieving the desired forms *abhavat* and so on, its intervening between the *dhātu* and the *bhūteśvara pratyaya* does not hinder the application of *a[t].*

३०७ । सिर्भूतेशे ।

307. sir bhūteśe

siḥ—the *pratyaya s[i]; bhūteśe*—when a *bhūteśa pratyaya* follows.

***S[i]* is applied after a *dhātu* when a *bhūteśa pratyaya* follows.**

Saṁśodhinī—This *sūtra* is an *apavāda* of *śap kṛṣṇa-dhātuke* (288) in *kartari prayoga* and an *apavāda* of *yak kṛṣṇa-dhātuke bhāva-karmaṇoḥ* (293) in *bhāve prayoga* and in *karmaṇi prayoga.* Moreover, even though *bhūteśa* is a *kṛṣṇa-dhātuka,* the suffix *s[i]* is a *rāma-dhātuka.* For more details, consult *vṛtti* 310 and *Saṁśodhinī* 553.

३०८ । इण्स्थापिबतिदामोदरभूभ्यः सेर्महाहरः परपदे ।

308. iṇ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade

iṇ-sthā-pibati-dāmodara-bhūbhyaḥ—after the *dhātus i[ṇ] gatau* (2P, to go, move), *ṣṭhā gati-nivṛttau* (1P, to stand, remain), *pā pāne* (1P, to drink), the *dāmodaras* (explained in the next *sūtra*), and *bhū sattāyām* (1P, to be, become, exist); *seḥ*—of *s[i]; mahāharaḥ—mahāhara; parapade*—when a *parapada pratyaya* follows.

After *i[ṇ], ṣṭhā, pā,* the *dāmodaras,* and *bhū, s[i]* undergoes *mahāhara* if it is followed by a *parapada pratyaya.*

Amṛta—By the mention of *pibati* here, the *dhātu pā rakṣaṇe* (2P, to protect) is excluded.

Saṁśodhinī—In this *sūtra,* the *dhātu pā pāne* (1P, to drink) is indicated by the word *pibati,* in accordance with the following principle: When there are two or more *dhātus* that have the same form but belong to different *gaṇas,* the *kṛt pratyaya [ś]ti[p]* is used to identify a specific *dhātu* among them. When *[ś]ti[p]* is applied after a *dhātu* by *ik-śtipau dhātu-nirdeśe* (909), the resultant word looks like the *acyuta parapada prathama-puruṣa eka-vacana* form of that *dhātu.* Thus here *[ś]ti[p]* in *pibati* implies the first class *dhātu,* otherwise the form would have been *pāti.*

३०९ । दाप्दैप्दीङो विना दाधा दामोदरसंज्ञाः ।

309. dāp-daip-dīṅo vinā dā-dhā dāmodara-saṁjñāḥ

dāp-daip-dīṅaḥ—the *dhātus dā[p] lavane* (2P, to cut), *dai[p] śodhane* (1P, to cleanse, purify), *dī[ṅ] kṣaye* (4A, to decay, perish); *vinā*—except; *dā-dhāḥ—dhātus* which have the form of *dā* or *dhā; dāmodara-saṁjñāḥ*—called *dāmodaras.*

Dhātus* which have the form of *dā* or *dhā* are called *dāmodaras,* except for *dā[p], dai[p],* and *dī[ṅ].

dāp-daip-dīṅām adāsīt adāsta ity-ādau prayojanam.

Vṛtti—The reason for excluding *dā[p], dai[p],* and *dī[ṅ],* lies in the need to attain forms like *adāsīt* <*bhūteśa pa.* 1.1 of *dā[p] lavane* or *dai[p] śodhane*> and *adāsta* <*bhūteśa āt.* 1.1 of *dī[ṅ] kṣaye*>.

Amṛta—In *adāsīt, s[i]* doesn't undergo *mahāhara* since by the current *sūtra dā[p]* and *dai[p]* are not *dāmodaras.* Similarly, in *adāsta,* the change to *i-rāma* by *sthā-dāmodarayor i-rāmo vaiṣṇavādi-sāv ātmapade, siś ca kapilaḥ* (530) doesn't take place since *dī[ṅ]* is not a *dāmodara.*

Saṁśodhinī—The word *dā-dhāḥ* <1.3> in this *sūtra* also appears in the equivalent Pāṇinian *sūtra, dā-dhā ghv adāp* (*Aṣṭādhyāyī* 1.1.20). Commenting on this *sūtra, Siddhānta-kaumudī* explains *dā-dhāḥ* as *dā-rūpā dhā-rūpāś ca dhātavaḥ* (*dhātus* which have the form of *dā* or *dhā*). Thus the proper list of *dāmodaras,* as confirmed in the English translation of *Siddhānta-kaumudī* by Śrīśa Candra Vasu, is as follows:

dā[ṇ] dāne	1P	to give
de[ṅ] pālane	1A	to protect
[ḍu]dā[ñ] dāne	3U	to give
do avakhaṇḍane	4P	to break into pieces, destroy
dhe[ṭ] pāne	1P	to suck, drink
[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ	3U	to hold; to maintain

Among the *dāmodaras,* the *dhātus de[ṅ] pālane* and *do avakhaṇḍane* change to *dā* by *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412) and *dhe[ṭ] pāne* changes to *dhā* by *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412). The *dhātu dai[p] śodhane* also changes to *dā* by *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412) and the *dhātu dī[ṅ] kṣaye* changes to *dā* by *mīnāti-minoti-dīṅām ā-rāmānta-pāṭhaś caturvyūha-vidhi-sthāne yapi ca* (*Bṛhat* 723), but the current *sūtra* prohibits them from being *dāmodaras.*

३१० । भुवो न गोविन्दः सिलुकि ।

310. bhuvo na govindaḥ si-luki

bhuvaḥ—of the *dhātu bhū; na*—not; *govindaḥ—govinda; si-luki*—when there is *luk* (*mahāhara*) of *s[i].*

Bhū* does not take *govinda* when *s[i]* undergoes *mahāhara.

abhūt. atra śapaṁ bādhitvā sir jāta iti tasya mahāhare hi śap na syāt ➲*sakṛd api vipratiṣedhe yad bādhitaṁ tad bādhitam eveti*➲ *nyāyāt. abhūtām.*

Vṛtti—➢ *bhū* + *d[ip]* → (306) *a[t]* + *bhū* + *d[ip]* → (307) *a[t]* + *bhū* + *s[i]* + *d[ip]* → (308) *a* + *bhū* + *d* → (310, 185) *abhūt* (he was) <*bhūteśa pa.* 1.1>.

***[Ś]a[p]* cannot be applied when *s[i]* undergoes *mahāhara* since *s[i]* appears by removing *[ś]a[p]*. This is in accordance with the maxim ➲*sakṛd api vipratiṣedhe yad bādhitaṁ tad bādhitam eva*➲ (That which was already set aside once when there was conflict between two rules remains set aside).**

➢ *bhū* + *tām* → (306) *a[t]* + *bhū* + *tām* → (307) *a[t]* + *bhū* + *s[i]* + *tām* → (308) *a* + *bhū* + *tām* → (310) *abhūtām* (they two were) <*bhūteśa pa.* 1.2>.

Amṛta—This *sūtra* prohibits the *govinda* which would usually be applied by *dhātor antasya govindaḥ pratyaye* (289). Someone might argue, "Then, since *[ś]a[p]* is not applied, it is pointless for a *bhūteśa pratyaya* to be a *kṛṣṇa-dhātuka.*" Not so. The result of a *bhūteśa pratyaya* being a *kṛṣṇa-dhātuka* is that *i[ṭ]* is not applied in *atata* <*bhūteśa āt.* 1.1 of *tan[u] vistāre*> and so on. This will be shown in *vṛtti* 555.

Saṁśodhinī—*Śap kṛṣṇa-dhātuke* (288) was already set aside by *sir bhūteśe* (307) in accordance with the maxim *utsargāpavādayor apavādaḥ* (*vṛtti* 50), because the application of *s[i]* depends on a *bhūteśa,* which is more specific than a *kṛṣṇa-dhātuka.* Thus, since *[ś]a[p]* was already set aside one time, it cannot be applied again when *s[i]* undergoes *mahahāra.*

३११ । भुवो भूव्भूतेशाधोक्षजसर्वेश्वरे ।

311. bhuvo bhūv bhūteśādhokṣaja-sarveśvare

bhuvaḥ—of the *dhātu bhū; bhūv*—the replacement *bhūv; bhūteśa-adhokṣaja-sarveśvare*—when a *bhūteśa* or *adhokṣaja pratyaya* beginning with a *sarveśvara* follows.[97]

***Bhū* is replaced by *bhūv* when a *bhūteśa* or *adhokṣaja pratyaya* beginning with a *sarveśvara* follows.**

abhūvan. abhūḥ abhūtam abhūta. abhūvam abhūva abhūma.

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97 In this regard, one should remember the maxim *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134).

Vṛtti—

➢ *bhū + an* → (306) *a[t] + bhū + an* → (307) *a[t] + bhū + s[i] + an* → (308) *a + bhū + an* → (310, 311) *abhūvan* (they were) <*bhūteśa pa.* 1.3>.

➢ *bhū + s[ip]* → (306) *a[t] + bhū + s[ip]* → (307) *a[t] + bhū + s[i] + s[ip]* → (308) *a + bhū + s* → (310, 93) *abhūḥ* (you were) <*bhūteśa pa.* 2.1>.

➢ *bhū + tam* → (306) *a[t] + bhū + tam* → (307) *a[t] + bhū + s[i] + tam* → (308) *a + bhū + tam* → (310) *abhūtam* (you two were) <*bhūteśa pa.* 2.2>.

➢ *bhū + ta* → (306) *a[t] + bhū + ta* → (307) *a[t] + bhū + s[i] + ta* → (308) *a + bhū + ta* → (310) *abhūta* (you all were) <*bhūteśa pa.* 2.3>.

➢ *bhū + [p]am* → (306) *a[t] + bhū + [p]am* → (307) *a[t] + bhū + s[i] + [p]am* → (308) *a + bhū + am* → (310, 311) *abhūvam* (I was) <*bhūteśa pa.* 3.1>.

➢ *bhū + va* → (306) *a[t] + bhū + va* → (307) *a[t] + bhū + s[i] + va* → (308) *a + bhū + va* → (310) *abhūva* (we two were) <*bhūteśa pa.* 3.2>.

➢ *bhū + ma* → (306) *a[t] + bhū + ma* → (307) *a[t] + bhū + s[i] + ma* → (308) *a + bhū + ma* → (310) *abhūma* (we were) <*bhūteśa pa.* 3.3>.

bhūteśa parapada of *bhū sattāyām*		
abhūt	*abhūtām*	*abhūvan*
abhūḥ	*abhūtam*	*abhūta*
abhūvam	*abhūva*	*abhūma*

३१२ । अत्प्रतिषेधो मामास्मयोगे ।

312. at-pratiṣedho mā-māsma-yoge

at-pratiṣedhaḥ—prohibition of *a[t]; mā-māsma-yoge*—when there is *yoga* (synctactical connection) with the *avyayas mā[ṅ]* and *mā sma* (a combination of *mā[ṅ] + sma*).

In connection with *mā[ṅ]* or *mā sma, a[t]* cannot be applied before a *dhātu.*

mā bhavān bhūt, mā sma bhūt. bhāve—

Vṛtti—For example, *mā bhavān bhūt* (you must not be) and *mā sma bhavān bhūt* (you must not be). In *bhāve prayoga,* the following rule applies:

Saṁśodhinī—This *sūtra* modifies *sūtra* 306. In combination with the *avyayas mā[ṅ]* and *mā sma,* which have the same meaning as the *avyaya na[ñ]* (not), the verb takes on an imperative meaning in a negatory sense. In connection with *mā[ṅ],* only a *bhūteśa pratyaya* is used, and in connection with *mā sma,* only a *bhūteśa* or *bhūteśvara pratyaya* is used. This is in accordance with *māṅ-yoge sarvāpavādī bhūteśaḥ* (718) and *māsma-yoge bhūteśvaraś ca* (719). Thus, in these examples, the *bhūteśa parapada* 1.1 form is used without *a[t].*

३१३ । इण्भूतेशते भावकर्मणोः ।

313. iṇ bhūteśa-te bhāva-karmaṇoḥ

iṇ—the *pratyaya i[ṇ]; bhūteśa-te*—when the *bhūteśa pratyaya ta* follows; *bhāva-karmaṇoḥ*—when the *bhāva* or *karma* are to be expressed.

In *bhāve prayoga* and in *karmaṇi prayoga, i[ṇ]* is applied after a *dhātu* when the *bhūteśa pratyaya ta* follows.

Saṁśodhinī—This *sūtra* is an *apavāda* of *sir bhūteśe* (307).

३१४ । अन्तस्य वृष्णीन्द्रो नृसिंहे ।

314. antasya vṛṣṇīndro nṛsiṁhe

antasya—of the final *varṇa; vṛṣṇīndraḥ—vṛṣṇīndra; nṛsiṁhe*—when a *nṛsiṁha pratyaya* follows.

The final *varṇa* of a *dhātu* takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.

Saṁśodhinī—This *sūtra* modifies *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294).

३१५ । इणस्तो हरः ।

315. iṇas to haraḥ

iṇaḥ—after *i[ṇ]; taḥ*—of the *bhūteśa pratyaya ta; haraḥ*—deletion.

After *i[ṇ], ta* is deleted.

abhāvi. karmaṇi—abhāvi.

Vṛtti—➢ *bhū + ta* → (306) *a[t] + bhū + ta* → (313) *a[t] + bhū + i[ṇ] + ta* → (314) *abhau + i[ṇ] + ta* (51) *abhāv + i[ṇ] + ta* → (315) *abhāvi* ([the act of] being was [done]) <*bhūteśa bhāve* 1.1>.

In *karmaṇi prayoga,* when *bhū* has the sense of *prāpti,* we get the following form:

➢ *bhū + ta* → (306) *a[t] + bhū + ta* → (313) *a[t] + bhū + i[ṇ] + ta* → (314) *abhau + i[ṇ] + ta* (51) *abhāv + i[ṇ] + ta* → (315) *abhāvi* (he was obtained) <*bhūteśa karmaṇi* 1.1 of *bhū prāptau*>.

३१६ । इट् रामधातुके ।

316. iṭ rāma-dhātuke

iṭ—the *āgama i[ṭ]; rāma-dhātuke*—when a *rāma-dhātuka* follows.

***I[ṭ]* is inserted after a *dhātu* when a *rāma-dhātuka* follows.**

AMṚTA—Someone might wonder, "Why wasn't *i[ṭ]* applied in *abhāvi,* since *i[ṇ]* is also a *rāma-dhātuka?*" The answer is that there is no chance for *i[ṭ]* to be applied because the future *sūtra neṭ ya-sarveśvarayoḥ* (330) forbids it.

SAṀŚODHINĪ—➢ *bhū + ātām* → (306, 307) *a[ṭ] + bhū + s[i] + ātām* → (316) *a[ṭ] + bhū + i[ṭ] + s[i] + ātām* → (289) *a + bho + i + s + ātām* → (55) *abhavisātām* → (108) *abhaviṣātām* (they two were obtained) <*bhūteśa karmaṇi* 1.2 of *bhū prāptau*>.

३१७ । अरामान्यवर्णाद्न्तेअन्तामन्तानां नस्य हरः ।

317. a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ

a-rāma-anya—other than *a-rāma; varṇāt*—after a *varṇa; ante-antām-antānām*—of the *pratyayas ante, antām,* and *anta* (the *ātmapada* 1.3 *pratyayas* of *acyuta, vidhātā,* and *bhūteśvara / bhūteśa* respectively); *nasya*—of the *na-rāma; haraḥ*—deletion.

When *ante, antām,* or *anta* come after a *varṇa* other than *a-rāma,* their *n* is deleted.

SAṀŚODHINĪ—An example is the verb *paryupāsate* (they revere) in *Bhagavad-gītā* 9.22: *pari + upa + ās[a] upaveśane vidyamānatāyāṁ ca* (2A) + *ante = paryupāsate.* Since the verbal root is second class, *[ś]a[p]* is not added (477), and so *ante* does not occur after *a-rāma.*

३१८ । शीङो रुट् च ।

318. śīṅo ruṭ ca

śīṅaḥ—after the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down); *ruṭ*—the *āgama r[uṭ]; ca*—also.

[When the *n* of *ante, antām,* or *anta* is deleted], *r[uṭ]* is inserted after *śī[ṅ]*.

abhaviṣata. ṣāt parasya ṭa-varga-yuktasyeti—abhaviṣṭhāḥ, abhaviṣāthām.

Vṛtti—➢ *bhū* + *anta* → (306, 307) *a[t]* + *bhū* + *s[i]* + *anta* → (316) *a[t]* + *bhū* + *i[ṭ]* + *s[i]* + *anta* → (289) *a* + *bho* + *i* + *s* + *anta* → (55) *abhav* + *i* + *s* + *anta* → (317) *abhavisata* → (108) *abhaviṣata* (they were obtained) <*bhūteśa karmaṇi* 1.3 of *bhū prāptau*>.

By applying *ṣāt parasya ṭa-varga-yuktasya* (205) we get *abhaviṣṭhāḥ*:

➢ *bhū* + *thās* → (306, 307) *a[t]* + *bhū* + *s[i]* + *thās* → (316) *a[t]* + *bhū* + *i[ṭ]* + *s[i]* + *thās* → (289) *a* + *bho* + *i* + *s* + *thās* → (55) *abhavisthās* → (108) *abhaviṣthās* → (205) *abhaviṣṭhās* → (93) *abhaviṣṭhāḥ* (you were obtained) <*bhūteśa karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū* + *āthām* → (306, 307) *a[t]* + *bhū* + *s[i]* + *āthām* → (316) *a[t]* + *bhū* + *i[ṭ]* + *s[i]* + *āthām* → (289) *a* + *bho* + *i* + *s* + *āthām* → (55) *abhavisāthām* → (108) *abhaviṣāthām* (you two were obtained) <*bhūteśa karmaṇi* 2.2 of *bhū prāptau*>.

३१९ । सस्य हरो धे ।

319. sasya haro dhe

sasya—of *sa-rāma; haraḥ*—deletion; *dhe*—when *dha-rāma* follows.

***S* is deleted when *dh* follows.**

Amṛta—Some say only the *s* of *s[i]* is deleted, but this is not accepted by Jīva Gosvāmī, since in *vṛtti* 508 he will make the form *cakādhi* <*vidhātā pa.* 2.1 of *cakās[ṛ] dīptau*>.

३२० । ईश्वरहरिमित्रहकारेभ्यः सीध्वंभूतेशाधोक्षजानां धस्य ढः ।

320. īśvara-harimitra-ha-kārebhyaḥ sīdhvaṁ-bhūteśādhokṣajānāṁ dhasya ḍhaḥ

īśvara-harimitra-ha-kārebhyaḥ—after an *īśvara, harimitra,* or *ha-rāma; sīdhvam-bhūteśa-adhokṣajānām*—of *sīdhvam* and the *bhūteśa* and *adhokṣaja pratyayas; dhasya*—of the *dha-rāma; ḍhaḥ*—the replacement *ḍha-rāma.*

After an *īśvara, harimitra,* or *ha-rāma,* the *dh* of *sīdhvam* (*kāmapāla*) (*vṛtti* 331), *dhvam* (*bhūteśa*), and *dhve* (*adhokṣaja*) changes to *ḍh.*

३२१ । इड्व्यवधाने तु वा ।

321. iḍ-vyavadhāne tu vā

iṭ-vyavadhāne—when there is intervention of *i[ṭ]; tu*—but; *vā*—optionally.

But this change is optional when *i[ṭ]* intervenes.

abhaviḍhvam abhavidhvam, abhaviṣi, abhaviṣvahi, abhaviṣmahi. adhokṣaje kartari—

Vṛtti—

➢ *bhū + dhvam* → (306, 307) *a[ṭ] + bhū + s[i] + dhvam* → (316) *a[ṭ] + bhū + i[ṭ] + s[i] + dhvam* → (289) *a + bho + i + s + dhvam* → (55) *a + bhav + i + s + dhvam* → (319) *abhavidhvam* → (320, 321) *abhaviḍhvam* or *abhavidhvam* (you all were obtained) <*bhūteśa karmaṇi* 2.3 of *bhū prāptau*>.
➢ *bhū + i* → (306, 307) *a[ṭ] + bhū + s[i] + i* → (316) *a[ṭ] + bhū + i[ṭ] + s[i] + i* → (289) *a + bho + i + s + i* → (55) *abhavisi* → (108) *abhaviṣi* (I was obtained) <*bhūteśa karmaṇi* 3.1 of *bhū prāptau*>.
➢ *bhū + vahi* → (306, 307) *a[ṭ] + bhū + s[i] + vahi* → (316) *a[ṭ] + bhū + i[ṭ] + s[i] + vahi* → (289) *a + bho + i + s + vahi* → (55) *abhavisvahi* → (108) *abhaviṣvahi* (we two were obtained) <*bhūteśa karmaṇi* 3.2 of *bhū prāptau*>.
➢ *bhū + mahi* → (306, 307) *a[ṭ] + bhū + s[i] + mahi* → (316) *a[ṭ] + bhū + i[ṭ] + s[i] + mahi* → (289) *a + bho + i + s + mahi* → (55) *abhavismahi* → (108) *abhaviṣmahi* (we were obtained) <*bhūteśa karmaṇi* 3.3 of *bhū prāptau*>.

bhūteśa karmaṇi of *bhū prāptau*		
abhāvi	*abhaviṣātām*	*abhaviṣata*
abhaviṣṭhāḥ	*abhaviṣāthām*	*abhavidhvam / abhaviḍhvam*
abhaviṣi	*abhaviṣvahi*	*abhaviṣmahi*

Now we begin the conjugation of *bhū sattāyām* in *adhokṣaja kartari prayoga.*

३२२ । धातोर्द्विर्वचनमधोक्षजसन्नङ्यङ्षु ।

322. dhātor dvir-vacanam adhokṣaja-sann-aṅ-yaṅṣu

dhātoḥ—of a *dhātu; dvir-vacanam*—reduplication; *adhokṣaja-san-aṅ-yaṅṣu*—when an *adhokṣaja pratyaya* or the *pratyayas sa[n], a[ṅ],* and *ya[ṅ]* follow.

A *dhātu* is reduplicated when *adhokṣaja, sa[n]* (445), *a[ṅ]* (434) or *ya[ṅ]* (586) follows.

३२३ । सर्वेश्वरपर्यन्तस्यादिभागस्य अनरस्य द्विर्वचनम् ।

323. sarveśvara-paryantasyādi-bhāgasya anarasya dvir-vacanam

sarveśvara-paryantasya—as far as the *sarveśvara; ādi-bhāgasya*—of the initial portion; *a-narasya*—other than a *nara* (see *sūtra* 326 for definition); *dvir-vacanam*—reduplication.

It is the initial portion of a *dhātu,* as far as the first *sarveśvara,* that is reduplicated. But this initial portion cannot be a *nara.*

३२४ । सर्वेश्वरादित्वे तु सत्सङ्गादिनबदरवर्जस्यान्यभागस्य ।

324. sarveśvarāditve tu sat-saṅgādi-na-ba-da-ra-varjasyānya-bhāgasya

sarveśvara-āditve—when there is the condition of beginning with a *sarveśvara; tu*—but; *sat-saṅga-ādi*—which are at the beginning of a *sat-saṅga; na-ba-da-ra-varjasya*—excluding *na-rāma, ba-rāma, da-rāma,* and *ra-rāma; anya-bhāgasya*—of the other portion.

But, if the *dhātu* begins with a *sarveśvara,* it is the other portion of a *dhātu,* as far as the second *sarveśvara* but not including *n, b, d,* or *r* which are at the beginning of a *sat-saṅga,* that is reduplicated. But this portion cannot be a *nara.*

Amṛta—Examples are *aundidat, aubjijat, āḍḍidat,* and *ārcicat* in *vṛtti* 570. The words *sarveśvara-paryantasya* and *anarasya* are carried forward from the previous *sūtra,* and therefore in examples like *ānarda* (see *vṛtti* 367) the initial portion is reduplicated even though the *dhātu* begins with a *sarveśvara* because the other portion (in this case *d*) does not have a *sarveśvara.*

Saṁśodhinī—This *sūtra* is an *apavāda* of the previous *sūtra,* and the next *sūtra* is an *apavāda* of this *sūtra.* Thus in *āṭa* <*adhokṣaja pa.* 1.1 of *aṭ[a] gatau*> *a-rāma,* which is the initial portion of the *dhātu* as far as the first *sarveśvara,* is reduplicated even though *aṭ[a] gatau* begins with a *sarveśvara,* because there is no other portion to reduplicate. In some editions of *Hari-nāmāmṛta-vyākaraṇa,* this *sūtra* is listed as *sarveśvarāditve tu sat-saṅgādi-na-va-da-ra-varjasyānya-bhāgasya,* but that reading is incorrect for two reasons: First of all, no *dhātu* which begins with a *sarveśvara* has *v* at the beginning of a *sat-saṅga.* Thus mentioning *va* here would be useless. The mistake is due to the fact that in Bengali the letter *b* is written as *v.* Secondly, Jīva Gosvāmī has specifically included *ba* in this *sūtra* because *Kāśikā,* commenting on the equivalent Pāṇinian *sūtra, na n-d-rāḥ saṁyogādayaḥ* (*Aṣṭādhyāyī* 6.1.3),

which doesn't include *b,* says *ba-kārasyāpy ayaṁ pratiṣedho vaktavyaḥ* (it should be stated that this prohibition is also applicable to *ba-kāra*) and gives the example *ubjijiṣati* (see *vṛtti* 582). In this regard, *ubj[a] ārjave* is the only *dhātu* which begins with a *sarveśvara* and has *b* at the beginning of a *sat-saṅga;* and *adḍ[a] abhiyoge*, which is listed as *aḍḍ[a] abhiyoge* in the Pāṇinian *Dhātu-pāṭha,* is the only *dhātu* which begins with a *sarveśvara* and has *d* at the beginning of a *sat-saṅga.* Thus when dealing with *ṇy-anta-dhātus* like *ubji* (*ubj[a] + [ṇ]i*) it is the *ji* portion that is reduplicated by the current *sūtra.*

३२५ । सन्यङोस्तु तत्सम्बन्धिनः सर्वेश्वरस्य च ।

325. san-yaṅos tu tat-sambandhinaḥ sarveśvarasya ca

san-yaṅoḥ—when the *pratyayas sa[n]* or *ya[ṅ]* follow; *tu*—but; *tat-sambandhinaḥ*—belonging to them (*sa[n]* and *ya[ṅ]*); *sarveśvarasya*—of the *sarveśvara; ca*—and.

But, if the *dhātu* begins with a *sarveśvara* and the *pratyayas sa[n]* or *ya[ṅ]* follow, it is both the other portion of a *dhātu,* excluding *n, b, d,* or *r* which are at the beginning of a *sat-saṅga,* and the *sarveśvara* belonging to *sa[n]* or *ya[ṅ]* that are reduplicated.

tad evaṁ bhū ity asya dvir-vacana-rūpe bhū bhū ity ādeśe kṛte dvir-uktasya—

VṚTTI—When the *bhū* portion is thus reduplicated and we get *bhū* + *bhū,* the following rule (*sūtra* 328) applies:

AMṚTA—Examples are *pratīṣiṣati* in *vṛtti* 582 and *aṭāṭyate* in *vṛtti* 590. Why did we say *anarasya* in *sūtra* 323? Consider *jugupsiṣate* in *vṛtti* 585.

SAṀŚODHINĪ—Practically, this *sūtra* means that if, when the *pratyayas sa[n]* or *ya[ṅ]* follows, a *dhātu* begins with a *sarveśvara* and only has one *sarveśvara* when its indicatory letter is dropped, then it is the *viṣṇujanas* of the *dhātu,* excluding *n, b, d,* or *r* which are at the beginning of a *sat-saṅga,* and everything up to the first *sarveśvara* belonging to *sa[n]* or *ya[ṅ]* that is reduplicated. It will be explained in *vṛtti* 582 that the *i* of *i[ṭ]* is also considered to belong to *sa[n]* because *āgamas* having the indicatory letter *ṭ* are connected to the *pratyaya* (see *vṛtti* 105). Thus for *dhātus* which do not take *i[ṭ]* the first *sarveśvara* belonging to *sa[n]* or *ya[ṅ]* is the *a* of *sa[n]* or *ya[ṅ],* and therefore in *pratīṣiṣati* it is *sa* that is reduplicated (*i[ṇ] gatau* has no *viṣṇujanas*) and in *aṭāṭyate* it is *ṭya* (the *ṭ* of *aṭ[a] gatau* + the *ya* of *ya[ṅ]*) that is reduplicated. But for *dhātus* which take *i[ṭ]* the first *sarveśvara* belonging to *sa[n]* is the *i* of *i[ṭ],*

and therefore in the example *ubjijiṣati* in *vṛtti* 582, it is *ji* (the *j* of *ubj[a] ārjave* + the *i* of *i[ṭ]*) that is reduplicated. In any case, it is impossible to apply *i[ṭ]* before *ya[ṅ]* because the *sūtra neṭ ya-sarveśvarayoḥ* (330) prohibits it.

३२६ । पूर्वो नरः ।

326. pūrvo naraḥ

pūrvaḥ—the first part; *naraḥ*—called *nara.*

The first part of the reduplication is called *nara.*

३२७ । परो नारायणः ।

327. paro nārāyaṇaḥ

paraḥ—the other part; *nārāyaṇaḥ*—called *nārāyaṇa.*

The second part of the reduplication is called *nārāyaṇa.*

"pūrvo 'bhyāsaḥ, paro 'bhyastam" iti prāñcaḥ.

VṚTTI—Earlier grammarians called the first part *abhyāsa* and the second part *abhyasta.*

AMṚTA—Nara and Nārāyaṇa are the two incarnations of the Lord situated at Badarikāśrama.

३२८ । भूनरस्य भोऽधोक्षजे ।

328. bhū-narasya bho 'dhokṣaje

bhū-narasya—of the *nara bhū; bhaḥ*—the replacement *bha; adhokṣaje*—when an *adhokṣaja pratyaya* follows.

The *nara bhū* is replaced by *bha* when an *adhokṣaja pratyaya* follows.

३२९ । हरिखड्गस्य हरिकमलं, हरिघोषस्य हरिगदा नरस्य ।

329. harikhaḍgasya harikamalaṁ, harighoṣasya harigadā narasya

harikhaḍgasya—of a *harikhaḍga; harikamalam*—the change to *harikamala; harighoṣasya*—of a *harighoṣa; harigadā*—the change to *harigadā; narasya*—of a *nara.*

The *harikhaḍga* of a *nara* changes to *harikamala,* and the *harighoṣa* of a *nara* changes to *harigadā.*

३३० । नेट्यसर्वेश्वरयोः ।

330. neṭ ya-sarveśvarayoḥ

na—not; *iṭ*—the *āgama i[ṭ]* (see *sūtra* 316); *ya-sarveśvarayoḥ*—when *ya-rāma* or a *sarveśvara* follow.

***I[ṭ]* is not inserted when *y* or a *sarveśvara* follow.**

nityatvād bhūv-ādeśaḥ—babhūva babhūvatuḥ babhūvuḥ. ṭid-āgamaḥ para-sambandhī, ata iṭo 'py adhokṣajatā—babhūvitha babhūvathuḥ babhūva. babhūva babhūviva babhūvima. bhāve—babhūve. karmaṇi—babhūve babhūvāte babhūvire. babhūviṣe babhūvāthe babhūviḍhve babhūvidhve. babhūve babhūvivahe babhūvimahe. kāmapāle kartari—

VṚTTI—The substitution of *bhūv* by *sūtra* 311 takes place because it is *nitya.*

➢ *bhū* + *[ṇ]a[l]* → (330, 311) *bhūv* + *a* → (322, 323) *bhū* + *bhūv* + *a* → (328) *bha* + *bhūv* + *a* → (329) *babhūva* (he was) <*adhokṣaja pa.* 1.1>.
➢ *bhū* + *atus* → (330, 311) *bhūv* + *atus* → (322, 323) *bhū* + *bhūv* + *atus* → (328) *bha* + *bhūv* + *atus* → (329) *babhūvatus* → (93) *babhūvatuḥ* (they two were)<*adhokṣaja pa.* 1.2>.
➢ *bhū* + *us* → (330, 311) *bhūv* + *us* → (322, 323) *bhū* + *bhūv* + *us* → (328) *bha* + *bhūv* + *us* → (329) *babhūvus* → (93) *babhūvuḥ* (they were) <*adhokṣaja pa.* 1.3>.

Āgamas* that have the indicatory letter *ṭ* are connected to the *pratyaya* (see *vṛtti* 105). Thus the *āgama i[ṭ]* is also considered an *adhokṣaja pratyaya:

➢ *bhū* + *tha[l]* → (316) *bhū* + *i[ṭ]* + *tha[l]* → (311) *bhūv* + *itha* → (322, 323) *bhū* + *bhūv* + *itha* → (328) *bha* + *bhūv* + *itha* → (329) *babhūvitha* (you were) <*adhokṣaja pa.* 2.1>.
➢ *bhū* + *athus* → (330, 311) *bhūv* + *athus* → (322, 323) *bhū* + *bhūv* + *athus* → (328) *bha* + *bhūv* + *athus* → (329) *babhūvathus* → (93) *babhūvathuḥ* (you two were) <*adhokṣaja pa.* 2.2>.
➢ *bhū* + *a* → (330, 311) *bhūv* + *a* → (322, 323) *bhū* + *bhūv* + *a* → (328) *bha* + *bhūv* + *a* → (329) *babhūva* (you all were) <*adhokṣaja pa.* 2.3>.
➢ *bhū* + *[ṇ]a[l]* → (330, 311) *bhūv* + *a* → (322, 323) *bhū* + *bhūv* + *a* → (328) *bha* + *bhūv* + *a* → (329) *babhūva* (I was) <*adhokṣaja pa.* 3.1>.

➢ *bhū + va* → (316) *bhū + i[ṭ] + va* → (311) *bhūv + iva* → (322, 323) *bhū + bhūv + iva* → (328) *bha + bhūv + iva* → (329) *babhūviva* (we two were) <*adhokṣaja pa.* 3.2>.
➢ *bhū + ma* → (316) *bhū + i[ṭ] + ma* → (311) *bhūv + ima* → (322, 323) *bhū + bhūv + ima* → (328) *bha + bhūv + ima* → (329) *babhūvima* (we were) <*adhokṣaja pa.* 3.3>.

adhokṣaja parapada of *bhū sattāyām*		
babhūva	*babhūvatuḥ*	*babhūvuḥ*
babhūvitha	*babhūvathuḥ*	*babhūva*
babhūva	*babhūviva*	*babhūvima*

In *bhāve prayoga* we get *babhūve* <*adhokṣaja bhāve* 1.1>:

➢ *bhū + e* → (330, 311) *bhūv + e* → (322, 323) *bhū + bhūv + e* → (328) *bha + bhūv + e* → (329) *babhūve* ([the act of] being was [done]) <*adhokṣaja bhāve* 1.1>.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

➢ *bhū + e* → (330, 311) *bhūv + e* → (322, 323) *bhū + bhūv + e* → (328) *bha + bhūv + e* → (329) *babhūve* (he was obtained) <*adhokṣaja karmaṇi* 1.1 of *bhū prāptau*>.
➢ *bhū + āte* → (330, 311) *bhūv + āte* → (322, 323) *bhū + bhūv + āte* → (328) *bha + bhūv + āte* → (329) *babhūvāte* (they two were obtained) <*adhokṣaja karmaṇi* 1.2 of *bhū prāptau*>.
➢ *bhū + ire* → (330, 311) *bhūv + ire* → (322, 323) *bhū + bhūv + ire* → (328) *bha + bhūv + ire* → (329) *babhūvire* (they were obtained) <*adhokṣaja karmaṇi* 1.3 of *bhū prāptau*>.
➢ *bhū + se* → (316) *bhū + i[ṭ] + se* → (311) *bhūv + ise* → (322, 323) *bhū + bhūv + ise* → (328) *bha + bhūv + ise* → (329) *babhūvise* → (108) *babhūviṣe* (you were obtained) <*adhokṣaja karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū + āthe* → (330, 311) *bhūv + āthe* → (322, 323) *bhū + bhūv + āthe* → (328) *bha + bhūv + āthe* → (329) *babhūvāthe* (you two were obtained) <*adhokṣaja karmaṇi* 2.2 of *bhū prāptau*>.
➢ *bhū + dhve* → (316) *bhū + i[ṭ] + dhve* → (311) *bhūv + idhve* → (322, 323) *bhū + bhūv + idhve* → (328) *bha + bhūv + idhve* → (329) *babhūvidhve* → (320, 321) *babhūviḍhve* or *babhūvidhve* (you all were obtained) <*adhokṣaja karmaṇi* 2.3 of *bhū prāptau*>.
➢ *bhū + e* → (330, 311) *bhūv + e* → (322, 323) *bhū + bhūv + e* → (328) *bha + bhūv + e* → (329) *babhūve* (I was obtained) <*adhokṣaja karmaṇi* 3.1 of *bhū prāptau*>.

➢ *bhū + vahe* → (316) *bhū + i[ṭ] + vahe* → (311) *bhūv + ivahe* → (322, 323) *bhū + bhūv + ivahe* → (328) *bha + bhūv + ivahe* → (329) *babhūvivahe* (we two were obtained) <*adhokṣaja karmaṇi* 3.2 of *bhū prāptau*>.

➢ *bhū + mahe* → (316) *bhū + i[ṭ] + mahe* → (311) *bhūv + imahe* → (322, 323) *bhū + bhūv + imahe* → (328) *bha + bhūv + imahe* → (329) *babhūvimahe* (we were obtained) <*adhokṣaja karmaṇi* 3.3 of *bhū prāptau*>.

adhokṣaja karmaṇi of *bhū prāptau*		
babhūve	*babhūvāte*	*babhūvire*
babhūviṣe	*babhūvāthe*	*babhūvidhve* / *babhūviḍhve*
babhūve	*babhūvivahe*	*babhūvimahe*

Now we begin the conjugation of *bhū sattāyām* in *kāmapāla kartari prayoga.*

AMṚTA—This is a prohibition, otherwise *i[ṭ]* would be inserted before any *rāma-dhātuka* by *sūtra* 316. The substitution of *bhūv* by *sūtra* 311 takes place regardless of whether or not *vṛṣṇīndra* is done by *antasya vṛṣṇīndro nṛsiṁhe* (314). Thus it is *nitya.* And because that which is *nitya* is stronger, the subsitution of *bhūv* by *sūtra* 311 is done first. Someone might argue, "When the *āgama i[ṭ]* is applied, how can the substitution of *bhūv* take place since there is no *adhokṣaja pratyaya* following?" In answer to that, Jīva Gosvāmī, speaks the phrase *ṭid-āgamaḥ para-sambandhī* to establish that *i[ṭ]* is an *adhokṣaja pratyaya.*

३३१ । कामपालपरपदं कपिलः ।

331. kāmapāla-parapadaṁ kapilaḥ

kāmapāla-parapadam—the *kāmapāla parapada pratyayas; kapilaḥ—kapila.*

The *kāmapāla parapada pratyayas* are *kapila.*

bhūyāt bhūyāstām bhūyāsuḥ. bhūyāḥ bhūyāstam bhūyāsta. bhūyāsam bhūyāsva bhūyāsma. bhāve—bhaviṣīṣṭa. karmaṇi—bhaviṣīṣṭa bhaviṣīyāstām bhaviṣīran. bhaviṣīṣṭhāḥ bhaviṣīyāsthām bhaviṣīḍhvam bhaviṣīdhvam. bhaviṣīya bhaviṣīvahi bhaviṣīmahi. bālakalkau kartari—bhavitā bhavitārau bhavitāraḥ. bhavitāsi bhavitāsthaḥ bhavitāstha. bhavitāsmi bhavitāsvaḥ bhavitāsmaḥ. bhāve—bhavitā. karmaṇi—bhavitā bhavitārau bhavitāraḥ. bhavitāse bhavitāsāthe bhavitādhve. bhavitāhe bhavitāsvahe bhavitāsmahe. kalkau kartari—bhaviṣyati bhaviṣyataḥ bhaviṣyanti. bhaviṣyasi bhaviṣyathaḥ bhaviṣyatha. bhaviṣyāmi bhaviṣyāvaḥ bhaviṣyāmaḥ. bhāve—bhaviṣyate. karmaṇi—bhaviṣyate bhaviṣyete bhaviṣyante. bhaviṣyase bhaviṣyethe

bhaviṣyadhve. bhaviṣye bhaviṣyāvahe bhaviṣyāmahe. ajite kartari—abhaviṣyat abhaviṣyatām abhaviṣyan. abhaviṣyaḥ abhaviṣyatam abhaviṣyata. abhaviṣyam abhaviṣyāva abhaviṣyāma. bhāve—abhaviṣyata. karmaṇi—abhaviṣyata abhaviṣyetām abhaviṣyanta. abhaviṣyathāḥ abhaviṣyethām abhaviṣyadhvam. abhaviṣye abhaviṣyāvahi abhaviṣyāmahi. citī saṁjñāne. saṁjñānaṁ caitanyam. tasmāj jāgaraṇaikārthād akarmako 'yam. kvacid viśeṣa-jñāne 'pi dṛśyante, tatra sa-karmakaḥ—"ciceta rāmas taṁ kleśam" iti bhaṭṭiḥ.

Vṛtti—

- *bhū + yāt* → (330, 331, 276, 294) *bhūyāt* (may he be) <*kāmapāla pa.* 1.1>.
- *bhū + yāstām* → (330, 331, 276, 294) *bhūyāstām* (may they two be) <*kāmapāla pa.* 1.2>.
- *bhū + yāsus* → (330, 331, 276, 294) *bhūyāsus* → (93) *bhūyāsuḥ* (may they be) <*kāmapāla pa.* 1.3>.
- *bhū + yās* → (330, 331, 276, 294) *bhūyās* → (93) *bhūyāḥ* (may you be) <*kāmapāla pa.* 2.1>.
- *bhū + yāstam* → (330, 331, 276, 294) *bhūyāstam* (may you two be) <*kāmapāla pa.* 2.2>.
- *bhū + yāsta* → (330, 331, 276, 294) *bhūyāsta* (may you all be) <*kāmapāla pa.* 2.3>.
- *bhū + yāsam* → (330, 331, 276, 294) *bhūyāsam* (may I be) <*kāmapāla pa.* 3.1>.
- *bhū + yāsva* → (330, 331, 276, 294) *bhūyāsva* (may we two be) <*kāmapāla pa.* 3.2>.
- *bhū + yāsma* → (330, 331, 276, 294) *bhūyāsma* (may we be) <*kāmapāla pa.* 3.3>.

kāmapāla parapada of *bhū sattāyām*		
bhūyāt	*bhūyāstām*	*bhūyāsuḥ*
bhūyāḥ	*bhūyāstam*	*bhūyāsta*
bhūyāsam	*bhūyāsva*	*bhūyāsma*

In *bhāve prayoga* we get *bhaviṣīṣṭa* <*kāmapāla bhāve* 1.1>:

- *bhū + sīṣṭa* → (316) *bhū + i[ṭ] + sīṣṭa* → (289) *bho + i + sīṣṭa* → (55) *bhavisīṣṭa*→ (108) *bhaviṣīṣṭa* (may [the act of] being be [done]).

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

- *bhū + sīṣṭa* → (316) *bhū + i[ṭ] + sīṣṭa* → (289) *bho + i + sīṣṭa* → (55) *bhavisīṣṭa*→ (108) *bhaviṣīṣṭa* (may he be obtained) <*kāmapāla karmaṇi* 1.1 of *bhū prāptau*>.

➢ *bhū* + *sīyāstām* → (316) *bhū* + *i[ṭ]* + *sīyāstām* (289) *bho* + *i* + *sīyāstām* → (55) *bhavisīyāstām* → (108) *bhaviṣīyāstām* (may they two be obtained) <*kāmapāla karmaṇi* 1.2 of *bhū prāptau*>.

➢ *bhū* + *sīran* → (316) *bhū* + *i[ṭ]* + *sīran* → (289) *bho* + *i* + *sīran* → (55) *bhavisīran*→ (108) *bhaviṣīran* (may they be obtained) <*kāmapāla karmaṇi* 1.3 of *bhū prāptau*>.

➢ *bhū* + *sīṣṭhās* → (316) *bhū* + *i[ṭ]* + *sīṣṭhās* → (289) *bho* + *i* + *sīṣṭhās* → (55) *bhavisīṣṭhās*→ (108) *bhaviṣīṣṭhās* → (93) *bhaviṣīṣṭhāḥ* (may you be obtained) <*kāmapāla karmaṇi* 2.1 of *bhū prāptau*>.

➢ *bhū* + *sīyāsthām* → (316) *bhū* + *i[ṭ]* + *sīyāsthām* → (289) *bho* + *i* + *sīyāsthām* → (55) *bhavisīyāsthām*→ (108) *bhaviṣīyāsthām* (may you two be obtained) <*kāmapāla karmaṇi* 2.2 of *bhū prāptau*>.

➢ *bhū* + *sīdhvam* → (316) *bhū* + *i[ṭ]* + *sīdhvam* → (289) *bho* + *i* + *sīdhvam* → (55) *bhavisīdhvam*→ (108) *bhaviṣīdhvam* → (320, 321) *bhaviṣīḍhvam* or *bhaviṣīdhvam* (may you all be obtained) <*kāmapāla karmaṇi* 2.3 of *bhū prāptau*>.

➢ *bhū* + *sīya* → (316) *bhū* + *i[ṭ]* + *sīya* → (289) *bho* + *i* + *sīya* → (55) *bhavisīya*→ (108) *bhaviṣīya* (may I be obtained) <*kāmapāla karmaṇi* 3.1 of *bhū prāptau*>.

➢ *bhū* + *sīvahi* → (316) *bhū* + *i[ṭ]* + *sīvahi* → (289) *bho* + *i* + *sīvahi* → (55) *bhavisīvahi*→ (108) *bhaviṣīvahi* (may we two be obtained) <*kāmapāla karmaṇi* 3.2 of *bhū prāptau*>.

➢ *bhū* + *sīmahi* → (316) *bhū* + *i[ṭ]* + *sīmahi* → (289) *bho* + *i* + *sīmahi* → (55) *bhavisīmahi*→ (108) *bhaviṣīmahi* (may we be obtained) <*kāmapāla karmaṇi* 3.3 of *bhū prāptau*>.

kāmapāla karmaṇi of *bhū prāptau*		
bhaviṣīṣṭa	*bhaviṣīyāstām*	*bhaviṣīran*
bhaviṣīṣṭhāḥ	*bhaviṣīyāsthām*	*bhaviṣīdhvam* / *bhaviṣīḍhvam*
bhaviṣīya	*bhaviṣīvahi*	*bhaviṣīmahi*

Now we begin the conjugation of *bhū sattāyām* in *bālakalki kartari prayoga.*

➢ *bhū* + *tā* → (316) *bhū* + *i[ṭ]* + *tā* → (289) *bho* + *i* + *tā* → (55) *bhavitā* (he will be) <*bālakalki pa.* 1.1>.

➢ *bhū* + *tārau* → (316) *bhū* + *i[ṭ]* + *tārau* → (289) *bho* + *i* + *tārau* → (55) *bhavitārau* (they two will be) <*bālakalki pa.* 1.2>.

➢ *bhū* + *tāras* → (316) *bhū* + *i[ṭ]* + *tāras* → (289) *bho* + *i* + *tāras* → (55) *bhavitāras* → (93) *bhavitāraḥ* (they will be) <*bālakalki pa.* 1.3>.

➢ *bhū* + *tāsi* → (316) *bhū* + *i[ṭ]* + *tāsi* → (289) *bho* + *i* + *tāsi* → (55) *bhavitāsi* (you will be) <*bālakalki pa.* 2.1>.
➢ *bhū* + *tāsthas* → (316) *bhū* + *i[ṭ]* + *tāsthas* → (289) *bho* + *i* + *tāsthas* → (55) *bhavitāsthas* → (93) *bhavitāsthaḥ* (you two will be) <*bālakalki pa.* 2.2>.
➢ *bhū* + *tāstha* → (316) *bhū* + *i[ṭ]* + *tāstha* → (289) *bho* + *i* + *tāstha* → (55) *bhavitāstha* (you all will be) <*bālakalki pa.* 2.3>.
➢ *bhū* + *tāsmi* → (316) *bhū* + *i[ṭ]* + *tāsmi* → (289) *bho* + *i* + *tāsmi* → (55) *bhavitāsmi* (I will be) <*bālakalki pa.* 3.1>.
➢ *bhū* + *tāsvas* → (316) *bhū* + *i[ṭ]* + *tāsvas* → (289) *bho* + *i* + *tāsvas* → (55) *bhavitāsvas* → (93) *bhavitāsvaḥ* (we two will be) <*bālakalki pa.* 3.2>.
➢ *bhū* + *tāsmas* → (316) *bhū* + *i[ṭ]* + *tāsmas* → (289) *bho* + *i* + *tāsmas* → (55) *bhavitāsmas* → (93) *bhavitāsmaḥ* (we will be) <*bālakalki pa.* 3.3>.

bālakalki parapada of *bhū sattāyām*		
bhavitā	*bhavitārau*	*bhavitāraḥ*
bhavitāsi	*bhavitāsthaḥ*	*bhavitāstha*
bhavitāsmi	*bhavitāsvaḥ*	*bhavitāsmaḥ*

In *bhāve prayoga* we get *bhavitā* <*bālakalki bhāve* 1.1>:

➢ *bhū* + *tā* → (316) *bhū* + *i[ṭ]* + *tā* → (289) *bho* + *i* + *tā* → (55) *bhavitā* ([the act of] being will be [done]) <*bālakalki bhāve* 1.1>.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

➢ *bhū* + *tā* → (316) *bhū* + *i[ṭ]* + *tā* → (289) *bho* + *i* + *tā* → (55) *bhavitā* (he will be obtained) <*bālakalki karmaṇi* 1.1 of *bhū prāptau*>.
➢ *bhū* + *tārau* → (316) *bhū* + *i[ṭ]* + *tārau* → (289) *bho* + *i* + *tārau* → (55) *bhavitārau* (they two will be obtained) <*bālakalki karmaṇi* 1.2 of *bhū prāptau*>.
➢ *bhū* + *tāras* → (316) *bhū* + *i[ṭ]* + *tāras* → (289) *bho* + *i* + *tāras* → (55) *bhavitāras* → (93) *bhavitāraḥ* (they will be obtained) <*bālakalki karmaṇi* 1.3 of *bhū prāptau*>.
➢ *bhū* + *tāse* → (316) *bhū* + *i[ṭ]* + *tāse* → (289) *bho* + *i* + *tāse* → (55) *bhavitāse* (you will be obtained) <*bālakalki karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū* + *tāsāthe* → (316) *bhū* + *i[ṭ]* + *tāsāthe* → (289) *bho* + *i* + *tāsāthe* → (55) *bhavitāsāthe* (you two will be obtained) <*bālakalki karmaṇi* 2.2 of *bhū prāptau*>.
➢ *bhū* + *tādhve* → (316) *bhū* + *i[ṭ]* + *tādhve* → (289) *bho* + *i* + *tādhve* → (55) *bhavitādhve* (you all will be obtained) <*bālakalki karmaṇi* 2.3 of *bhū prāptau*>.

➢ *bhū* + *tāhe* → (316) *bhū* + *i[ṭ]* + *tāhe* → (289) *bho* + *i* + *tāhe* → (55) *bhavitāhe* (I will be obtained) <*bālakalki karmaṇi* 3.1 of *bhū prāptau*>.
➢ *bhū* + *tāsvahe* → (316) *bhū* + *i[ṭ]* + *tāsvahe* → (289) *bho* + *i* + *tāsvahe* → (55) *bhavitāsvahe* (we two will be obtained) <*bālakalki karmaṇi* 3.2 of *bhū prāptau*>.
➢ *bhū* + *tāsmahe* → (316) *bhū* + *i[ṭ]* + *tāsmahe* → (289) *bho* + *i* + *tāsmahe* → (55) *bhavitāsmahe* (we will be obtained) <*bālakalki karmaṇi* 3.3 of *bhū prāptau*>.

bālakalki karmaṇi of *bhū prāptau*		
bhavitā	*bhavitārau*	*bhavitāraḥ*
bhavitāse	*bhavitāsāthe*	*bhavitādhve*
bhavitāhe	*bhavitāsvahe*	*bhavitāsmahe*

Now we begin the conjugation of *bhū sattāyām* in *kalki kartari prayoga.*

➢ *bhū* + *syati* → (316) *bhū* + *i[ṭ]* + *syati* → (289) *bho* + *i* + *syati* → (55) *bhavisyati* → (108) *bhaviṣyati* (he will be) <*kalki pa.* 1.1>.
➢ *bhū* + *syatas* → (316) *bhū* + *i[ṭ]* + *syatas* → (289) *bho* + *i* + *syatas* → (55) *bhavisyatas* → (108) *bhaviṣyatas* → (93) *bhaviṣyataḥ* (they two will be) <*kalki pa.* 1.2>.
➢ *bhū* + *syanti* → (316) *bhū* + *i[ṭ]* + *syanti* → (289) *bho* + *i* + *syanti* → (55) *bhavisyanti* → (108) *bhaviṣyanti* (they will be) <*kalki pa.* 1.3>.
➢ *bhū* + *syasi* → (316) *bhū* + *i[ṭ]* + *syasi* → (289) *bho* + *i* + *syasi* → (55) *bhavisyasi* → (108) *bhaviṣyasi* (you will be) <*kalki pa.* 2.1>.
➢ *bhū* + *syathas* → (316) *bhū* + *i[ṭ]* + *syathas* → (289) *bho* + *i* + *syathas* → (55) *bhavisyathas* → (108) *bhaviṣyathas* → (93) *bhaviṣyathaḥ* (you two will be) <*kalki pa.* 2.2>.
➢ *bhū* + *syatha* → (316) *bhū* + *i[ṭ]* + *syatha* → (289) *bho* + *i* + *syatha* → (55) *bhavisyatha* → (108) *bhaviṣyatha* (you all will be) <*kalki pa.* 2.3>.
➢ *bhū* + *syāmi* → (316) *bhū* + *i[ṭ]* + *syāmi* → (289) *bho* + *i* + *syāmi* → (55) *bhavisyāmi* → (108) *bhaviṣyāmi* (I will be) <*kalki pa.* 3.1>.
➢ *bhū* + *syāvas* → (316) *bhū* + *i[ṭ]* + *syāvas* → (289) *bho* + *i* + *syāvas* → (55) *bhavisyāvas* → (108) *bhaviṣyāvas* → (93) *bhaviṣyāvaḥ* (we two will be) <*kalki pa.* 3.2>.
➢ *bhū* + *syāmas* → (316) *bhū* + *i[ṭ]* + *syāmas* → (289) *bho* + *i* + *syāmas* → (55) *bhavisyāmas* → (108) *bhaviṣyāmas* → (93) *bhaviṣyāmaḥ* (we will be) <*kalki pa.* 3.3>.

kalki parapada of *bhū sattāyām*		
bhaviṣyati	*bhaviṣyataḥ*	*bhaviṣyanti*
bhaviṣyasi	*bhaviṣyathaḥ*	*bhaviṣyatha*
bhaviṣyāmi	*bhaviṣyāvaḥ*	*bhaviṣyāmaḥ*

In *bhāve prayoga,* we get *bhaviṣyate* <*kalki bhāve* 1.1>:

➢ *bhū* + *syate* → (316) *bhū* + *i[ṭ]* + *syate* → (289) *bho* + *i* + *syate* → (55) *bhavisyate* → (108) *bhaviṣyate* ([the act of] being will be [done]) <*kalki bhāve* 1.1>.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

➢ *bhū* + *syate* → (316) *bhū* + *i[ṭ]* + *syate* → (289) *bho* + *i* + *syate* → (55) *bhavisyate* → (108) *bhaviṣyate* (he will be obtained) <*kalki karmaṇi* 1.1 of *bhū prāptau*>.
➢ *bhū* + *syete* → (316) *bhū* + *i[ṭ]* + *syete* → (289) *bho* + *i* + *syete* → (55) *bhavisyete* → (108) *bhaviṣyete* (they two will be obtained) <*kalki karmaṇi* 1.2 of *bhū prāptau*>.
➢ *bhū* + *syante* → (316) *bhū* + *i[ṭ]* + *syante* → (289) *bho* + *i* + *syante* → (55) *bhavisyante* → (108) *bhaviṣyante* (they will be obtained) <*kalki karmaṇi* 1.3 of *bhū prāptau*>.
➢ *bhū* + *syase* → (316) *bhū* + *i[ṭ]* + *syase* → (289) *bho* + *i* + *syase* → (55) *bhavisyase* → (108) *bhaviṣyase* (you will be obtained) <*kalki karmaṇi* 2.1 of *bhū prāptau*>.
➢ *bhū* + *syethe* → (316) *bhū* + *i[ṭ]* + *syethe* → (289) *bho* + *i* + *syethe* → (55) *bhavisyethe* → (108) *bhaviṣyethe* (you two will be obtained) <*kalki karmaṇi* 2.2 of *bhū prāptau*>.
➢ *bhū* + *syadhve* → (316) *bhū* + *i[ṭ]* + *syadhve* → (289) *bho* + *i* + *syadhve* → (55) *bhavisyadhve* → (108) *bhaviṣyadhve* (you all will be obtained) <*kalki karmaṇi* 2.3 of *bhū prāptau*>.
➢ *bhū* + *sye* → (316) *bhū* + *i[ṭ]* + *sye* → (289) *bho* + *i* + *sye* → (55) *bhavisye* → (108) *bhaviṣye* (I will be obtained) <*kalki karmaṇi* 3.1 of *bhū prāptau*>.
➢ *bhū* + *syāvahe* → (316) *bhū* + *i[ṭ]* + *syāvahe* → (289) *bho* + *i* + *syāvahe* → (55) *bhavisyāvahe* → (108) *bhaviṣyāvahe* (we two will be obtained) <*kalki karmaṇi* 3.2 of *bhū prāptau*>.
➢ *bhū* + *syāmahe* → (316) *bhū* + *i[ṭ]* + *syāmahe* → (289) *bho* + *i* + *syāmahe* → (55) *bhavisyāmahe* → (108) *bhaviṣyāmahe* (we will be obtained) <*kalki karmaṇi* 3.3 of *bhū prāptau*>.

kalki karmaṇi of *bhū prāptau*		
bhaviṣyate	*bhaviṣyete*	*bhaviṣyante*
bhaviṣyase	*bhaviṣyethe*	*bhaviṣyadhve*
bhaviṣye	*bhaviṣyāvahe*	*bhaviṣyāmahe*

Now we begin the conjugation of *bhū sattāyām* in *ajita kartari prayoga.*

➢ *bhū + syat* → (306, 316) *a[t] + bhū + i[ṭ] + syat* → (289) *a + bho + i + syat* → (55) *abhavisyat* → (108) *abhaviṣyat* ([if] he were... he would have been / [if] he could be... he would be)[98] <*ajita pa.* 1.1>.

➢ *bhū + syatām* → (306, 316) *a[t] + bhū + i[ṭ] + syatām* → (289) *a + bho + i + syatām* → (55) *abhavisyatām* → (108) *abhaviṣyatām* <*ajita pa.* 1.2>.

➢ *bhū + syan* → (306, 316) *a[t] + bhū + i[ṭ] + syan* → (289) *a + bho + i + syan* → (55) *abhavisyan* → (108) *abhaviṣyan* <*ajita pa.* 1.3>.

➢ *bhū + syas* → (306, 316) *a[t] + bhū + i[ṭ] + syas* → (289) *a + bho + i + syas* → (55) *abhavisyas* → (108) *abhaviṣyas* → (93) *abhaviṣyaḥ* <*ajita pa.* 2.1>.

➢ *bhū + syatam* → (306, 316) *a[t] + bhū + i[ṭ] + syatam* → (289) *a + bho + i + syatam* → (55) *abhavisyatam* → (108) *abhaviṣyatam* <*ajita pa.* 2.2>.

➢ *bhū + syata* → (306, 316) *a[t] + bhū + i[ṭ] + syata* → (289) *a + bho + i + syata* → (55) *abhavisyata* → (108) *abhaviṣyata* <*ajita pa.* 2.3>.

➢ *bhū + syam* → (306, 316) *a[t] + bhū + i[ṭ] + syam* → (289) *a + bho + i + syam* → (55) *abhavisyam* → (108) *abhaviṣyam* <*ajita pa.* 3.1>.

➢ *bhū + syāva* → (306, 316) *a[t] + bhū + i[ṭ] + syāva* → (289) *a + bho + i + syāva* → (55) *abhavisyāva* → (108) *abhaviṣyāva* <*ajita pa.* 3.2>.

➢ *bhū + syāma* → (306, 316) *a[t] + bhū + i[ṭ] + syāma* → (289) *a + bho + i + syāma* → (55) *abhavisyāma* → (108) *abhaviṣyāma* <*ajita pa.* 3.3>.

ajita parapada of *bhū sattāyām*		
abhaviṣyat	*abhaviṣyatām*	*abhaviṣyan*
abhaviṣyaḥ	*abhaviṣyatam*	*abhaviṣyata*
abhaviṣyam	*abhaviṣyāva*	*abhaviṣyāma*

In *bhāve prayoga* we get *abhaviṣyata* <*ajita bhāve* 1.1>:

➢ *bhū + syata* → (306) *a[t] + bhū + syata* → (316) *a[t] + bhū + i[ṭ] + syata* → (289) *a + bho + i + syata* → (55) *abhavisyata* → (108) *abhaviṣyata* <*ajita bhāve* 1.1>.

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98 The first of these is for the usage of *ajita* in the past, and the second is for the usage of *ajita* in the future. Using this same pattern, one should infer the translations of the other *ajita* forms. An example of *ajita* used in the past is *yadi kṛṣṇāvatāro na abhaviṣyat tadā daityā muktā na abhaviṣyan* (If Kṛṣṇa had not descended. the asuras would not have been liberated). An example of *ajita* used in the future is *yadi kṛṣṇa-bhaktir abhaviṣyat tadāhaṁ kṛtārtho 'bhaviṣyam* (If there could be devotion to Kṛṣṇa, I would become successful). These examples are from *vṛtti* 635.

In *karmaṇi prayoga,* when the sense is *prāpti,* we get the following forms:

➢ *bhū* + *syata* → (306) *a[t]* + *bhū* + *syata* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syata* → (289) *a* + *bho* + *i* + *syata* → (55) *abhavisyata* → (108) *abhaviṣyata* <*ajita karmaṇi* 1.1 of *bhū prāptau*>.

➢ *bhū* + *syetām* → (306) *a[t]* + *bhū* + *syetām* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syetām* → (289) *a* + *bho* + *i* + *syetām* → (55) *abhavisyetām* → (108) *abhaviṣyetām* <*ajita karmaṇi* 1.2 of *bhū prāptau*>.

➢ *bhū* + *syanta* → (306) *a[t]* + *bhū* + *syanta* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syanta* → (289) *a* + *bho* + *i* + *syanta* → (55) *abhavisyanta* → (108) *abhaviṣyanta* <*ajita karmaṇi* 1.3 of *bhū prāptau*>.

➢ *bhū* + *syathās* → (306) *a[t]* + *bhū* + *syathās* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syathās* → (289) *a* + *bho* + *i* + *syathās* → (51) *abhavisyathās* → (108) *abhaviṣyathās* → (93) *abhaviṣyathāḥ* <*ajita karmaṇi* 2.1 of *bhū prāptau*>.

➢ *bhū* + *syethām* → (306) *a[t]* + *bhū* + *syethām* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syethām* → (289) *a* + *bho* + *i* + *syethām* → (55) *abhavisyethām* → (108) *abhaviṣyethām* <*ajita karmaṇi* 2.2 of *bhū prāptau*>.

➢ *bhū* + *syadhvam* → (306) *a[t]* + *bhū* + *syadhvam* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syadhvam* → (289) *a* + *bho* + *i* + *syadhvam* → (55) *abhavisyadhvam* → (108) *abhaviṣyadhvam* <*ajita karmaṇi* 2.3 of *bhū prāptau*>.

➢ *bhū* + *sye* → (306) *a[t]* + *bhū* + *sye* → (316) *a[t]* + *bhū* + *i[ṭ]* + *sye* → (289) *a* + *bho* + *i* + *sye* → (55) *abhavisye* → (108) *abhaviṣye* <*ajita karmaṇi* 3.1 of *bhū prāptau*>.

➢ *bhū* + *syāvahi* → (306) *a[t]* + *bhū* + *syāvahi* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syāvahi* → (289) *a* + *bho* + *i* + *syāvahi* → (51) *abhavisyāvahi* → (108) *abhaviṣyāvahi* <*ajita karmaṇi* 3.2 of *bhū prāptau*>.

➢ *bhū* + *syāmahi* → (306) *a[t]* + *bhū* + *syāmahi* → (316) *a[t]* + *bhū* + *i[ṭ]* + *syāmahi* → (289) *a* + *bho* + *i* + *syāmahi* → (55) *abhavisyāmahi* → (108) *abhaviṣyāmahi* <*ajita karmaṇi* 3.3 of *bhū prāptau*>.

ajita karmaṇi of *bhū prāptau*		
abhaviṣyata	*abhaviṣyetām*	*abhaviṣyanta*
abhaviṣyathāḥ	*abhaviṣyethām*	*abhaviṣyadhvam*
abhaviṣye	*abhaviṣyāvahi*	*abhaviṣyāmahi*

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* (1P, to be aware / conscious; to understand). *Saṁjñāna* means *caitanya* (being conscious). *Cit[ī] saṁjñāne* is *akarmaka* (intransitive) because its meaning is equivalent to *jāgaraṇa* (being awake). *Cit[ī] saṁjñāne* is also used when there is knowledge of a particular thing, but then it is *sa-karmaka* (transitive). An example of this is *Bhaṭṭi-kāvya* (14.62): *ciceta rāmas taṁ kleśam* (Rāma understood that misery).

३३२ । द्व्यक्षरधातोरन्तः पूर्वश्च सर्वेश्वरः सविष्णुचापः , जागृकथादिवर्जम् ।

332. dvy-akṣara-dhātor antaḥ pūrvaś ca sarveśvaraḥ sa-viṣṇucāpaḥ, jāgṛ-kathādi-varjam

dvi-akṣara-dhātoḥ—of a *dhātu* which has two *syllables; antaḥ*—final; *pūrvaḥ*—initial; *ca*—and; *sarveśvaraḥ—sarveśvara; sa-viṣṇucāpaḥ*—with a *viṣṇucāpa; jāgṛ-katha-ādi-varjam*—except *jāgṛ nidrā-kṣaye* (2P, to be awake) and the *kathādis* (the sub-group of *cur-ādi-dhātus* beginning with *katha vākya-prabandhe* (10P, to narrate, describe)).

If a *dhātu* has two syllables, its initial or final *sarveśvara* is *sa-viṣṇucāpa.* But *jāgṛ* and the *kathādis* are exceptions to this rule.

cakāsṛ-prabhṛtīnām antaḥ, ovai-ośvi-prabhṛtīnāṁ pūrvaḥ. tata ī-rāma it.

Vṛtti—The final *sarveśvara* of *cakās[ṛ] dīptau* and so on is *sa-viṣṇucāpa,* and the initial *sarveśvara* of *[o]vai śoṣane*, *[o]śvi gati-vṛddhyoḥ*, and so on is *sa-viṣṇucāpa.* Thus the *ī* in *cit[ī] saṁjñāne* is an indicatory letter.

Amṛta—By this *sūtra,* the *ī* of *cit[ī]* is a *sa-viṣṇucāpa-sarveśvara,* and thus, by the maxim *siddhopadeśe viriñcau ca sa-viṣṇucāpa-sarveśvara it* (*vṛtti* 91), the *ī* of *cit[ī]* is an indicatory letter. In this connection, the condition of a *dhātu's* having two syllables is taken only in relation to the form of the *dhātu* devoid of its *anubandhas.* Furthermore, this rule doesn't necessarily mean that both the initial *sarveśvara* and final *sarveśvara* are simultaneously *sa-viṣṇucāpa.* Thus only the final *sarveśvara* of *dhātus* like *aṭ[a] gatau* and so on is *sa-viṣṇucāpa.* Both the initial *sarveśvara* and final *sarveśvara* of *dhātus* like *[o]vij[ī] bhaya-calanayoḥ* and so on are *sa-viṣṇucāpa.* The final *sarveśvara* of *dhātus* like *cit[ī] saṁjñāne* and so on is *sa-viṣṇucāpa.* The initial *sarveśvara* of *dhātus* like *[ī]śuc[ir]* and so on is *sa-viṣṇucāpa.* Since the *ṛ* of *jāgṛ* is not *sa-viṣṇucāpa,* it is not an indicatory letter. The *a* of the *kathādis* is likewise not an indicatory letter, but it will be described later how it is deleted by *sūtra* 393.

Because *dhātus* like *cakās[ṛ] dīptau* are not covered by this *sūtra* since they have more than two syllables, Jīva Gosvāmī mentions them separately in the *vṛtti.*

Saṁśodhinī—This *sūtra* is introduced here because we are now beginning the conjugation of *cit[ī] saṁjñāne*, the first *dhātu* in the *Dhātu-pāṭha* to have two syllables. If this *sūtra* were not made, we wouldn't be able to ascertain that the *ī* of *citī* is *sa-viṣṇucāpa* and thus an indicatory letter. Thus it would be concluded that the *uddhava* of *citī* is *t,* and there would be no chance of applying the next rule since it is impossible for a *viṣṇujana* like *t* to take *govinda. Amṛta's* statement that the condition of a *dhātu's* having two syllables is taken only in relation to the form of the *dhātu* devoid of its *anubandhas* must be understood to mean that the condition of a *dhātu's* having two syllables is taken only in relation to the form of the *dhātu* devoid of the *anubandhas ñi, ṭu,* and *ḍu,* in accordance with the maxim *dhātv-ādi-ñi-ṭu-ḍu* (*vṛtti* 91). The proof of this is that, in the *vṛtti,* Jīva Gosvāmī refers to the *dhātu [ṭu][o]śvi gati-vṛddhyoḥ* as *[o]śvi. Amṛta's* statement by itself is too general as the *sa-viṣṇucāpa-sarveśvaras* are themselves *anubandhas,* and if they are not included here then where is the possibility of a *dhātu* having two syllables?

Furthermore, *Amṛta* 440 makes the point that it was necessary to separately ordain, in *vṛtti* 338, that *ir* at the end of a *dhātu* is indicatory since the current *sūtra* doesn't cover this as the *i* is not *kevala* since it is accompanied by *r.* From this we can gather that *dhātus* like *cakṣ[iṅ] vyaktāyāṁ vāci, dṛś[ir] prekṣaṇe,* and so on which have two syllables but which end in a *viṣṇujana* are not covered by the current *sūtra* because their final *sarveśvara* is not *kevala.* Thus a separate effort is made elsewhere to point out their respective indicatory letters.

It seems from the example of *[o]vij[ī]* given in both commentaries that, by extension, this rule also applies to *dhātus* that have three syllables, and that both the initial *sarveśvara* and final *sarveśvara* are *sa-viṣṇucāpa* in that case. Other examples of this are *[o]pyāy[ī] vṛddhau, [o]vraśc[ū] chedane, [ṭu][o] sphūrj[ā] vajra-niṣpeṣe,* and so on.

३३३ । लघूद्धवस्य गोविन्दः ।

333. laghūddhavasya govindaḥ

laghu-uddhavasya—of an *uddhava* which is *laghu; govindaḥ—govinda.*

A *laghu uddhava* takes *govinda* when a *pratyaya* follows.

vāmano laghuḥ. acyute kartari—cetati. bhāve—cityate. vidhau—cetet. bhāve—cityeta. vidhātari—cetatu; cityatām. bhūteśvare—acetat; acityata. bhūteśe dip—siḥ, iṭ, govindaḥ—

VṚTTI—A *vāmana* is called *laghu* (see *sūtra* 31). Now we begin the conjugation of *cit[ī] saṁjñāne* in *acyuta kartari prayoga.*

➢ *cit + ti[p]* → (288) *cit + [ś]a[p] + ti[p]* → (333) *cetati* <*acyuta pa.* 1.1>.

acyuta parapada of *cit[ī] saṁjñāne*		
cetati	*cetataḥ*	*cetanti*
cetasi	*cetathaḥ*	*cetatha*
cetāmi	*cetāvaḥ*	*cetāmaḥ*

In *bhāve prayoga* we get *cityate* <*acyuta bhāve* 1.1>:

➢ *cit + te* → (293) *cit + ya[k] + te* → (330, 294) *cityate* <*acyuta bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *vidhi kartari prayoga.*

➢ *cit + yāt* → (288) *cit + [ś]a[p] + yāt* → (333) *cet + a + yāt* → (296) *cet + a + it* → (43) *cetet* <*vidhi pa.* 1.1>.

vidhi parapada of *cit[ī] saṁjñāne*		
cetet	*cetetām*	*ceteyuḥ*
ceteḥ	*cetetam*	*ceteta*
ceteyam	*ceteva*	*cetema*

In *bhāve prayoga* we get *cityeta* <*vidhi bhāve* 1.1>:

➢ *cit + īta* → (293) *cit + ya[k] + īta* → (330, 294, 44) *cityeta* <*vidhi bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *vidhātā kartari prayoga.*

➢ *cit + tu[p]* → (288) *cit + [ś]a[p] + tu[p]* → (333) *cetatu* <*vidhātā pa.* 1.1>.

vidhātā parapada of *cit[ī] saṁjñāne*		
cetatu / cetatāt	*cetatām*	*cetantu*
ceta / cetatāt	*cetatam*	*cetata*
cetāni	*cetāva*	*cetāma*

In *bhāve prayoga* we get *cityatām* <*vidhātā bhāve* 1.1>:

➢ *cit* + *tām* → (293) *cit* + *ya[k]* + *tām* → (330, 294) *cityatām* <*vidhātā bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *bhūteśvara kartari prayoga.*

➢ *cit* + *d[ip]* → (288, 306) *a[t]* + *cit* + *[ś]a[p]* + *d[ip]* → (333) *acetad* → (185) *acetat* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *cit[ī] saṁjñāne*		
acetat	*acetatām*	*acetan*
acetaḥ	*acetatam*	*acetata*
acetam	*acetāva*	*acetāma*

In *bhāve prayoga* we get *acityata* <*bhūteśvara bhāve* 1.1>:

➢ *cit* + *ta* → (293, 306) *a[t]* + *cit* + *ya[k]* + *ta* → (330, 294) *acityata* <*bhūteśvara bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *bhūteśa kartari prayoga.* When the *bhūteśa pratyaya d[ip]* is applied, *s[i]* and *i[t]* are applied and *govinda* is done. At that time the following rules apply:

Amṛta—The words "when a *pratyaya* follows" have to be added to this *sūtra.*

३३४ । अस्तिसिभ्यामीड् दिप्सिपोः ।

334. asti-sibhyām īḍ dip-sipoḥ

asti-sibhyām—after the *dhātu as[a] bhuvi* (2P, to be, become, exist) and the *pratyaya s[i]; īṭ*—the *āgama ī[ṭ]; dip-sipoḥ*—when the *pratyayas d[ip]* and *s[ip]* follow.

***Ī[ṭ]* is inserted after *as[a]* or *s[i]* when *d[ip]* or *s[ip]* follow.**

Saṁśodhinī—By the mention of *asti,* which is the *[ś]ti[p]* form of *as[a] bhuvi,* the two *dhātus as[a] gatau dīpty-ādānayoś ca* (1U, to go, move; to shine; to take) and *as[u] kṣepaṇe* (4P, to throw) are excluded (ref. *Saṁśodhinī* 308). *Ī[ṭ]* is only inserted after *as[a] bhuvi* when, in *bhūteśvara kartari prayoga,*

d[ip] or *s[ip]* follow, since in *bhūteśa kartari prayoga as[a]* is replaced by *bhū* in accordance with *aster bhūr bruvo vacī rāma-dhātuke* (499).

३३५ । इटः सिलोप ईटि ।

335. iṭaḥ si-lopa īṭi

iṭaḥ—after *i[ṭ]; si-lopaḥ*—deletion of *s[i]; īṭi*—when *ī[ṭ]* follows.

S[i]* is deleted when it comes between *i[ṭ]* and *ī[ṭ].

acetīt acetiṣṭām.

VṚTTI—

➢ *cit* + *d[ip]* → (306, 307, 316) *a[ṭ]* + *cit* + *i[ṭ]* + *s[i]* + *d[ip]* → (333) *acet* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *acet* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *acet* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *acetīd* → (185) *acetīt* <*bhūteśa pa.* 1.1>.

➢ *cit* + *tām* → (306, 307, 316) *a[ṭ]* + *cit* + *i[ṭ]* + *s[i]* + *tām* → (333) *acetistām* → (108) *acetiṣtām* → (205) *acetiṣṭām* <*bhūteśa pa.* 1.2>.

३३६ । सिनारायणवेत्तिभ्योऽन उस् ।

336. si-nārāyaṇa-vettibhyo 'na us

si-nārāyaṇa-vettibhyaḥ—after *s[i], nārāyaṇa,* or the *dhātu vid[a] jñāne* (2P, to know); *anaḥ*—of the *pratyaya an; us*—the replacement *us.*

After *s[i], nārāyaṇa,* or *vid[a], an* is replaced by *us.*

acetiṣuḥ. acetīḥ acetiṣṭam acetiṣṭa. acetiṣam acetiṣva acetiṣma. bhāve—aceti. adhokṣaje—ciceta.

VṚTTI—

➢ *cit* + *an* → (306, 307, 316) *a[ṭ]* + *cit* + *i[ṭ]* + *s[i]* + *an* → (333) *acet* + *i[ṭ]* + *s[i]* + *an* → (336) *acet* + *i[ṭ]* + *s[i]* + *us* → (108) *acetiṣus* → (93) *acetiṣuḥ* <*bhūteśa pa.* 1.3>.
➢ *cit* + *s[ip]* → (306, 307, 316) *a[ṭ]* + *cit* + *i[ṭ]* + *s[i]* + *s[ip]* → (333) *acet* + *i[ṭ]* + *s[i]* + *s[ip]*→ (334) *acet* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *s[ip]* → (335) *acet* + *i[ṭ]* + *ī[ṭ]* + *s[ip]* → (42) *acetīs* → (93) *acetīḥ* <*bhūteśa pa.* 2.1>.
➢ *cit* + *tam* → (306, 307, 316) *a[ṭ]* + *cit* + *i[ṭ]* + *s[i]* + *tam* → (333) *acetistam* → (108) *acetiṣtam* → (205) *acetiṣṭam* <*bhūteśa pa.* 2.2>.

➢ *cit + ta* → (306, 307, 316) *a[t] + cit + i[ṭ] + s[i] + ta* → (333) *acetista* → (108) *acetiṣta* → (205) *acetiṣṭa <bhūteśa pa.* 2.3>.
➢ *cit + [p]am* → (306, 307, 316) *a[t] + cit + i[ṭ] + s[i] + [p]am* → (333) *acetisam* → (108) *acetiṣam <bhūteśa pa.* 3.1>.
➢ *cit + va* → (306, 307, 316) *a[t] + cit + i[ṭ] + s[i] + va* → (333) *acetisva* → (108) *acetiṣva <bhūteśa pa.* 3.2>.
➢ *cit + ma* → (306, 307, 316) *a[t] + cit + i[ṭ] + s[i] + ma* → (333) *acetisma* → (108) *acetiṣma <bhūteśa pa.* 3.3>.

bhūteśa parapada of *cit[ī] saṁjñāne*		
acetīt	*acetiṣṭām*	*acetiṣuḥ*
acetīḥ	*acetiṣṭam*	*acetiṣṭa*
acetiṣam	*acetiṣva*	*acetiṣma*

In *bhāve prayoga* we get *aceti* *<bhūteśa bhāve* 1.1>:

➢ *cit + ta* → (306, 313) *a[t] + cit + i[ṇ] + ta* → (333) *acet + i[ṇ] + ta* → (315) *aceti <bhūteśa bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *adhokṣaja kartari prayoga.*

➢ *cit + [ṇ]a[l]* → (330, 322, 323) *ci + cit + [ṇ]a[l]* → (333) *ciceta <adhokṣaja pa.* 1.1>.

Amṛta—It was described in *sūtra* 327 that, when there is reduplication, the second part is called *nārāyaṇa,* and it will be described later, in *sūtras* 519 and 505 respectively, how the *juhoty-ādis* and *jakṣ-ādis* are also *nārāyaṇa.* Thus all three of them are taken here. In *aceti <bhūteśa bhāve* 1.1>, only *govinda* is applied, as it is impossible to apply *vṛṣṇīndra* by *sūtra* 314 since *cit[ī]* does not have a final *sarveśvara.*

३३७ । असंयोगादलिद्धोक्षजः कपिलः ।

337. asaṁyogād alid-adhokṣajaḥ kapilaḥ

a-saṁyogāt—not after a *saṁyoga* (*sat-saṅga*); *a-l-it-adhokṣajaḥ*—the *adhokṣaja pratyayas* which don't have the indicatory letter *l* (all the *adhokṣaja pratyayas* except *[ṇ]a[l]* and *tha[l]*); *kapilaḥ*—*kapila.*

Adhokṣaja pratyayas* which do not have the indicatory letter *l* are *kapila* if they are applied after a *dhātu* which does not end in a *sat-saṅga.

३३८ । स्वञ्जेर्वा ।

338. svañjer vā

svañjeḥ—after the *dhātu ṣvanj[a] pariṣvaṅge* (1A, to embrace); *vā*—optionally

After *ṣvanj[a], adhokṣaja pratyayas* which do not have the indicatory letter *l* are optionally *kapila.*

cicitatuḥ cicituḥ. cicetitha cicitathuḥ cicita. ciceta cicitiva cicitima. bhāve—cicite. kāmapāle—cityāt. bhāve—cetiṣīṣṭa. bālakalkau—cetitā. bhāve—cetitā. kalkau—cetiṣyati. bhāve—cetiṣyate. ajite—acetiṣyat. bhāve—acetiṣyata. evaṁ karmaṇi jñeyam. sphuṭir viśaraṇe. viśaraṇaṁ vidāraṇam. visaraṇa iti pāṭhe vikāśaḥ. ➲dhātor anta ir it➲. kartari—sphoṭati. karmaṇi—sphuṭyate.

Amṛta—Given that usually the *adhokṣaja pratyayas* which do not have the indicatory letter *l* would not be *kapila* when they are applied after *ṣvanj[a],* since *ṣvanj[a]* ends in a *sat-saṅga,* this rule makes them optionally *kapila.*

Saṁśodhinī—In this *sūtra,* the *dhātu ṣvanj[a] pariṣvaṅge* is indicated by the word *svañji,* a word obtained by applying the *kṛt pratyaya i[k]* after *ṣvanj[a] pariṣvaṅge* by *ik-śtipau dhātu-nirdeśe* (909). When *i[k]* is applied after *ṣvanj[a],* both *dhātv-ādeḥ ṣaḥ saḥ* (346) and *ta-vargasya ca-vargaś ca-varga-yoge* (175) are applied and we get *svañji.* In this way *i[k]* is often used to show a *dhātu's* well-known form, rather than its elementary form as listed in the *Dhātu-pāṭha.*

Vṛtti—

➢ *cit + atus* → (330, 322, 323) *ci + cit + atus* → (337, 294, 93) *cicitatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *cit + us* → (330, 322, 323) *ci + cit + us* → (337, 294, 93) *cicituḥ* <*adhokṣaja pa.* 1.3>.
➢ *cit + tha[l]* → (316) *cit + i[ṭ] + tha[l]* → (322, 323) *ci + cit + i[ṭ] + tha[l]* → (333) *cicetitha* <*adhokṣaja pa.* 2.1>.
➢ *cit + athus* → (330, 322, 323) *ci + cit + athus* → (337, 294, 93) *cicitathuḥ* <*adhokṣaja pa.* 2.2>.
➢ *cit + a* → (330, 322, 323) *ci + cit + a* → (337, 294) *cicita* <*adhokṣaja pa.* 2.3>.
➢ *cit + [ṇ]a[l]* → (330, 322, 323) *ci + cit + [ṇ]a[l]* → (333) *ciceta* <*adhokṣaja pa.* 3.1>.
➢ *cit + va* → (316) *cit + i[ṭ] + va* → (322, 323) *ci + cit + iva* → (337, 294) *cicitiva* <*adhokṣaja pa.* 3.2>.
➢ *cit + ma* → (316) *cit + i[ṭ] + ma* → (322, 323) *ci + cit + ima* → (337, 294) *cicitima* <*adhokṣaja pa.* 3.3>.

adhokṣaja parapada of *cit[ī] saṁjñāne*		
ciceta	*cicitatuḥ*	*cicituḥ*
cicetitha	*cicitathuḥ*	*cicita*
ciceta	*cicitiva*	*cicitima*

In *bhāve prayoga* we get *cicite* <*adhokṣaja bhāve* 1.1>:

➢ *cit* + *e* → (330, 322, 323) *ci* + *cit* + *e* → (337, 294) *cicite* <*adhokṣaja bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *kāmapāla kartari prayoga.*

➢ *cit* + *yāt* → (330, 331, 294) *cityāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *cit[ī] saṁjñāne*		
cityāt	*cityāstām*	*cityāsuḥ*
cityāḥ	*cityāstam*	*cityāsta*
cityāsam	*cityāsva*	*cityāsma*

In *bhāve prayoga* we get *cetiṣīṣṭa* <*kāmapāla bhāve* 1.1>:

➢ *cit* + *sīṣṭa* → (316) *cit* + *i[ṭ]* + *sīṣṭa* → (333) *cetisīṣṭa* → (108) *cetiṣīṣṭa* <*kāmapāla bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *bālakalki kartari prayoga.*

➢ *cit* + *tā* → (316) *cit* + *i[ṭ]* + *tā* → (333) *cetitā* <*bālakalki pa.* 1.1>.

bālakalki parapada of *cit[ī] saṁjñāne*		
cetitā	*cetitārau*	*cetitāraḥ*
cetitāsi	*cetitāsthaḥ*	*cetitāstha*
cetitāsmi	*cetitāsvaḥ*	*cetitāsmaḥ*

In *bhāve prayoga* we get *cetitā* <*bālakalki bhāve* 1.1>:

➢ *cit* + *tā* → (316) *cit* + *i[ṭ]* + *tā* → (333) *cetitā* <*bālakalki bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *kalki kartari prayoga.*

➢ *cit + syati* → (316) *cit + i[ṭ] + syati* → (333) *cetisyati* → (108) *cetiṣyati* <*kalki pa.* 1.1>.

kalki parapada of *cit[ī] saṁjñāne*		
cetiṣyati	*cetiṣyataḥ*	*cetiṣyanti*
cetiṣyasi	*cetiṣyathaḥ*	*cetiṣyatha*
cetiṣyāmi	*cetiṣyāvaḥ*	*cetiṣyāmaḥ*

In *bhāve prayoga* we get *cetiṣyate* <*kalki bhāve* 1.1>:

➢ *cit + syate* → (316) *cit + i[ṭ] + syate* → (333) *cetisyate* → (108) *cetiṣyate* <*kalki bhāve* 1.1>.

Now we begin the conjugation of the *dhātu cit[ī] saṁjñāne* in *ajita kartari prayoga.*

➢ *cit + syat* → (306, 316) *a[ṭ] + cit + i[ṭ] + syat* → (333) *acetisyat* → (108) *acetiṣyat* <*ajita pa.* 1.1>.

ajita parapada of *cit[ī] saṁjñāne*		
acetiṣyat	*acetiṣyatām*	*acetiṣyan*
acetiṣyaḥ	*acetiṣyatam*	*acetiṣyata*
acetiṣyam	*acetiṣyāva*	*acetiṣyāma*

In *bhāve prayoga* we get *acetiṣyata* <*ajita bhāve* 1.1>:

➢ *cit + syata* → (306, 316) *a[ṭ] + cit + i[ṭ] + syata* → (333) *acetisyata* → (108) *acetiṣyata* <*ajita bhāve* 1.1>.

One should know the conjugations to be the same in *karmaṇi prayoga* as in *bhāve prayoga:*

acyuta karmaṇi of *cit[ī] saṁjñāne*		
cityate	*cityete*	*cityante*
cityase	*cityethe*	*cityadhve*
citye	*cityāvahe*	*cityāmahe*

vidhi karmaṇi of *cit[ī] saṁjñāne*		
cityeta	*cityeyātām*	*cityeran*
cityethāḥ	*cityeyāthām*	*cityedhvam*
cityeya	*cityevahi*	*cityemahi*

vidhātā karmaṇi of *cit[ī] saṁjñāne*		
cityatām	*cityetām*	*cityantām*
cityasva	*cityethām*	*cityadhvam*
cityai	*cityāvahai*	*cityāmahai*

bhūteśvara karmaṇi of *cit[ī] saṁjñāne*		
acityata	*acityetām*	*acityanta*
acityathāḥ	*acityethām*	*acityadhvam*
acitye	*acityāvahi*	*acityāmahi*

bhūteśa karmaṇi of *cit[ī] saṁjñāne*		
aceti	*acetiṣātām*	*acetiṣata*
acetiṣṭhāḥ	*acetiṣāthām*	*acetidhvam*
acetiṣi	*acetiṣvahi*	*acetiṣmahi*

adhokṣaja karmaṇi of *cit[ī] saṁjñāne*		
cicite	*cicitāte*	*cicitire*
cicitiṣe	*cicitāthe*	*cicitidhve*
cicite	*cicitivahe*	*cicitimahe*

kāmapāla karmaṇi of *cit[ī] saṁjñāne*		
cetiṣīṣṭa	*cetiṣīyāstām*	*cetiṣīran*
cetiṣīṣṭhāḥ	*cetiṣīyāsthām*	*cetiṣīdhvam*
cetiṣīya	*cetiṣīvahi*	*cetiṣīmahi*

bālakalki karmaṇi of *cit[ī] saṁjñāne*		
cetitā	*cetitārau*	*cetitāraḥ*
cetitāse	*cetitāsāthe*	*cetitādhve*
cetitāhe	*cetitāsvahe*	*cetitāsmahe*

kalki karmaṇi of *cit[ī] saṁjñāne*		
cetiṣyate	*cetiṣyete*	*cetiṣyante*
cetiṣyase	*cetiṣyethe*	*cetiṣyadhve*
cetiṣye	*cetiṣyāvahe*	*cetiṣyāmahe*

ajita karmaṇi of *cit[ī] saṁjñāne*		
acetiṣyata	*acetiṣyetām*	*acetiṣyanta*
acetiṣyathāḥ	*acetiṣyethām*	*acetiṣyadhvam*
acetiṣye	*acetiṣyāvahi*	*acetiṣyāmahi*

Now we begin the conjugation of the *dhātu sphuṭ[ir] viśaraṇe / visaraṇe* (1P, to pierce, break; to bloom, be manifest). *Viśaraṇam* means *vidāraṇam* (piercing, breaking). In the alternate reading *visaraṇa, visaraṇa* means *vikāśa* (blooming, manifestation). ➲*Dhātor anta ir it*➲ (When at the end of a *dhātu, ir* is an indicatory letter). In *kartari prayoga* we get *sphoṭati* <*acyuta pa.* 1.1> and in *karmaṇi prayoga* we get *sphuṭyate* <*acyuta karmaṇi* 1.1>:

➢ *sphuṭ + ti[p]* → (288) *sphuṭ + [ś]a[p] + ti[p]* → (333) *sphoṭati* <*acyuta pa.* 1.1>.

acyuta parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭati	*sphoṭataḥ*	*sphoṭanti*
sphoṭasi	*sphoṭathaḥ*	*sphoṭatha*
sphoṭāmi	*sphoṭāvaḥ*	*sphoṭāmaḥ*

➢ *sphuṭ + te* → (293) *sphuṭ + ya[k] + te* → (330, 294) *sphuṭyate* <*acyuta karmaṇi* 1.1>.

Amṛta—When *sphuṭ[ir]* is used in the sense of *viśaraṇa,* it is *sa-karmaka* (transitive). For example, *sphoṭati śatrūn viśikhena pārthaḥ* (Arjuna pierces the enemies with arrows). But when it is used in the sense of *visaraṇa,* it is *akarmaka.* For example, *sphoṭati sarasi rājīva-rājiḥ* (A row of blue lotuses blooms in the lake).

Saṁśodhinī—There is a need to separately ordain *ir* as *it* because if we were to say that the *i* is an *it* by *siddhopadeśe viriñcau ca sa-viṣṇucāpa-sarveśvara it* (*vṛtti* 91) and that the *r* is an *it* by *antya-viṣṇujanaś ca* (*vṛtti* 91), we would have to insert *n[um]* by *i-rāmed-dhātor num* (344). Thus *ir* is treated as a single *anubandha* here.

३३९ । अरामहरस्य निमित्तमरामः पूर्ववच्च ।

339. a-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca

a-rāma-harasya—of the deletion of *a-rāma; nimittam*—the cause; *a-rāmaḥ*—*a-rāma; pūrva-vat*—like the previous *a-rāma; ca*—and.

A-rāma* causes the deletion of the previous *a-rāma* (see *sūtra* 291), but then it is treated as if it were that previous *a-rāma.

tato na nasya haraḥ—sphuṭyante. vidhy-ādau—sphoṭet, sphuṭyeta. sphoṭatu sphuṭyatām. asphoṭat, asphuṭyata. bhūteśe—

Vṛtti—Therefore *n* is not deleted by *sūtra* 317.

➢ *sphuṭ + ante* → (293) *sphuṭ + ya[k] + ante* → (330, 294, 291) *sphuṭ + y + ante* → (339) *sphuṭyante* <*acyuta karmaṇi* 1.3>.

acyuta karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphuṭyate	*sphuṭyete*	*sphuṭyante*
sphuṭyase	*sphuṭyethe*	*sphuṭyadhve*
sphuṭye	*sphuṭyāvahe*	*sphuṭyāmahe*

In *vidhi* and so on, we get the following forms:

➢ *sphuṭ + yāt* → (288) *sphuṭ + [ś]a[p] + yāt* → (333) *sphoṭ + a + yāt* → (296) *sphoṭ + a + it* → (43) *sphoṭet* <*vidhi pa.* 1.1>.

vidhi parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭet	*sphoṭetām*	*sphoṭeyuḥ*
sphoṭeḥ	*sphoṭetam*	*sphoṭeta*
sphoṭeyam	*sphoṭeva*	*sphoṭema*

➢ *sphuṭ + īta* → (293) *sphuṭ + ya[k] + īta* → (330, 294, 44) *sphuṭyeta* <*vidhi karmaṇi* 1.1>.

vidhi karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphuṭyeta	*sphuṭyeyātām*	*sphuṭyeran*
sphuṭyethāḥ	*sphuṭyeyāthām*	*sphuṭyedhvam*
sphuṭyeya	*sphuṭyevahi*	*sphuṭyemahi*

➢ *sphuṭ + tu[p]* → (288) *sphuṭ + [ś]a[p] + tu[p]* → (333) *sphoṭatu* <*vidhātā pa.* 1.1>.

vidhātā parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭatu / sphoṭatāt	*sphoṭatām*	*sphoṭantu*
sphoṭa / sphoṭatāt	*sphoṭatam*	*sphoṭata*
sphoṭāni	*sphoṭāva*	*sphoṭāma*

➢ *sphuṭ + tām* → (293) *sphuṭ + ya[k] + tām* → (330, 294) *sphuṭyatām* <*vidhātā karmaṇi* 1.1>.

vidhātā karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphuṭyatām	*sphuṭyetām*	*sphuṭyantām*
sphuṭyasva	*sphuṭyethām*	*sphuṭyadhvam*
sphuṭyai	*sphuṭyāvahai*	*sphuṭyāmahai*

➢ *sphuṭ* + *d[ip]* → (288, 306) *a[t]* + *sphuṭ* + *[ś]a[p]* + *d[ip]* → (333) *asphoṭad* → (185) *asphoṭat* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
asphoṭat	*asphoṭatām*	*asphoṭan*
asphoṭaḥ	*asphoṭatam*	*asphoṭata*
asphoṭam	*asphoṭāva*	*asphoṭāma*

➢ *sphuṭ* + *ta* → (293, 306) *a[t]* + *sphuṭ* + *ya[k]* + *ta* → (330, 294) *asphuṭyata* <*bhūteśvara karmaṇi* 1.1>.

bhūteśvara karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
asphuṭyata	*asphuṭyetām*	*asphuṭyanta*
asphuṭyathāḥ	*asphuṭyethām*	*asphuṭyadhvam*
asphuṭye	*asphuṭyāvahi*	*asphuṭyāmahi*

In *bhūteśa* the following rule applies:

Amṛta—*A-rāma* is the *para-nimitta* of the deletion of *a-rāma* and it is treated like the deleted *a-rāma.* In the formation of *sphuṭyante* <*acyuta karmaṇi* 1.3> and so on, when there is deletion of the *a-rāma* of *ya[k]* by *a-rāma-hara e-ayor aviṣṇupadānte* (291), the deletion of the *n* of *ante* and so on would normally be applicable since the deletion of *a-rāma* is a *mahāhara* (see *vṛtti* 94). Therefore, so the deletion of *n* will not take place, it is ordained here that *a-rāma* is treated like the previous *a-rāma.* This rule was not given when making *bhūyante* <*acyuta karmaṇi* 1.3> in *vṛtti* 295, since it was not needed back then since the rule *a-rāmānya-varṇād ante-antām-antānām* (317) had not been made at that time.

Saṁśodhinī—This rule is an *atideśa* because it ordains similarity to another.

३४० । इरनुबन्धान्ङो वा भूतेशपरपदे ।

340. ir-anubandhān ṅo vā bhūteśa-parapade

ir-anubandhāt—after a *dhātu* whose *anubandha* (indicatory letter) is *ir; ṅaḥ*—the *pratyaya [ṅ]a; vā*—optionally; *bhūteśa-parapade*—when a *bhūteśa parapada pratyaya* follows.

When a *bhūteśa parapada pratyaya* follows, *[ṅ]a* is optionally applied after a *dhātu* that has the *anubandha ir.*

asphuṭat asphoṭīt, asphuṭatām asphoṭiṣṭām. iṭo vyavadhānatayā nirdeśān na nimittatvaṁ, tato na ḍhatvam—asphoṭidhvam. evam acetidhvam. adhokṣaje—

Vṛtti—

➢ *sphuṭ[ir] + d[ip]* → (306) *a[t] + sphuṭ[ir] + d[ip]* → (two options by 340):
1) (*[ṅ]a* is applied by 340, 330) *a[t] + sphuṭ + [ṅ]a + d[ip]* → (294, 185) *asphuṭat* <*bhūteśa pa.* 1.1>.
2) (*s[i]* is applied as usual by 307, 316) *a[t] + sphuṭ + i[ṭ] + s[i] + d[ip]* → (333) *asphoṭ + i[ṭ] + s[i] + d[ip]* → (334) *asphoṭ + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *asphoṭ + i[ṭ] + ī[ṭ] + d[ip]* → (42) *asphoṭīd* → (185) *asphoṭīt* <*bhūteśa pa.* 1.1>.

➢ *sphuṭ[ir] + tām* → (306) *a[t] + sphuṭ[ir] + tām* → (two options by 340):
1) (*[ṅ]a* is applied by 340, 330) *a[t] + sphuṭ + [ṅ]a + tām* → (294) *asphuṭatām* <*bhūteśa pa.*1.2>.
2) (*s[i]* is applied as usual by 307, 316) *a[t] + sphuṭ + i[ṭ] + s[i] + tām* → (333) *asphoṭistām* → (108) *asphoṭiṣtām* → (205) *asphoṭiṣṭām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
asphoṭīt / asphuṭat	*asphoṭiṣṭām / asphuṭatām*	*asphoṭiṣuḥ / asphuṭan*
asphoṭīḥ / asphuṭaḥ	*asphoṭiṣṭam / asphuṭatam*	*asphoṭiṣṭa / asphuṭata*
asphoṭiṣam / asphuṭam	*asphoṭiṣva / asphuṭāva*	*asphoṭiṣma / asphuṭāma*

***I[ṭ]* cannot be a *nimitta* since in *sūtra* 321 it was mentioned as intervening. Thus the change to *ḍh* by *sūtra* 320 cannot take place.**

➢ *sphuṭ + dhvam* → (306, 307, 316) *a[t] + sphuṭ + i[ṭ] + s[i] + dhvam* → (333) *asphoṭ + i + s + dhvam* → (319) *asphoṭidhvam* <*bhūteśa karmaṇi* 2.3>.

bhūteśa karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
asphoṭi	*asphoṭiṣātām*	*asphoṭiṣata*
asphoṭiṣṭhāḥ	*asphoṭiṣāthām*	*asphoṭidhvam*
asphoṭiṣi	*asphoṭiṣvahi*	*asphoṭiṣmahi*

Likewise we get *acetidhvam* <*bhūteśa karmaṇi* 2.3 of *cit[ī] saṁjñāne*>. In *adhokṣaja* the following rules apply:

Amṛta—Someone might argue, "Since *i[ṭ]* is an *īśvara,* why doesn't the change to *ḍh* by *sūtra* 320 take place?" In answer to that, Jīva Gosvāmī states the sentence beginning *iṭo vyavadhānatayā.* The implied meaning is that if *i[ṭ]* were considered a *nimitta,* the rule should have been *iṭas tu vā* and not *iḍ-vyavadhāne tu vā.*

Saṁśodhinī—The full list of *dhātus* that have the *anubandha ir* is shown:

cyut[ir] āsecane	1P	to pour on, wet
ścyut[ir] kṣaraṇe	1P	to ooze, flow
sphuṭ[ir] viśaraṇe / visaraṇe	1P	to pierce, break; to bloom, be manifest
ghuṣ[ir] śabde [1]	1P	to sound
bṛh[ir] vṛddhau śabde ca	1P	to increase, sound
skand[ir] gati-śoṣaṇayoḥ	1P	to fall, discharge semen; to dry up, perish
dṛś[ir] prekṣaṇe	1P	to see
chad[ir] ūrjane	1P	to animate, strengthen
budh[ir] bodhane	1U	to understand
rud[ir] aśru-vimocane	2P	to cry
ṇij[ir] śauce	3U	to wash, purify
vij[ir] pṛthag-bhāve	3U	to separate, discriminate
[ī]śuc[ir] pūtī-bhāve	4U	to bathe, become clean
rudh[ir] āvaraṇe	7U	to block, cover
bhid[ir] vidāraṇe	7U	to break, separate, discriminate
chid[ir] dvidhā-karaṇe	7U	to cut, divide
ric[ir] virecane	7U	to purge, empty
vic[ir] pṛthag-bhāve	7U	to separate, discriminate
kṣud[ir] sampeṣaṇe	7U	to pound, crush
yuj[ir] yoge	7U	to join, use

३४१ । नरविष्णुजनानामादिः शिष्यते ।

341. nara-viṣṇujanānām ādiḥ śiṣyate

nara-viṣṇujanānām—of the *viṣṇujanas* of a *nara; ādiḥ*—the first; *śiṣyate*—remains.

Only the first *viṣṇujana* of a *nara* remains.

३४२ । शौरिशिरस्कस्तु सात्वतः ।

342. śauri-śiraskas tu sātvataḥ

śauri-śiraskaḥ—beginning with a *śauri; tu*—but; *sātvataḥ—sātvata.*

But if the first *viṣṇujana* of a *nara* is a *śauri* and the second a *sātvata,* only the *sātvata* remains.

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1 There is also the *dhātu ghuṣ[ir] viśabdane* (10P, to proclaim aloud, to sound), but when the *cur-ādi-dhātus* take *[ṇ]i* by *cur-āder ṇiḥ* (565), they are considered new *dhātus* by *sūtra* 342 and thus *a[ṅ]* is applied instead by *ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari* (434).

anyo viṣṇujano na rakṣyate. pusphoṭa, pusphuṭe. kāmapāle—sphuṭyāt, sphoṭiṣīṣṭa. bālakalkau—sphoṭitā. kalkau—sphoṭiṣyati, sphoṭiṣyate. ajite—asphoṭiṣyat, asphoṭiṣyata. mantha viloḍane—manthati.

Vṛtti—

➢ *sphuṭ + [ṇ]a[l]* → (330, 322, 323) *sphu + sphuṭ + [ṇ]a[l]* → (342) *phu + sphuṭ + [ṇ]a[l]* → (329) *pu + sphuṭ + [ṇ]a[l]* → (333) *pusphoṭa* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
pusphoṭa	*pusphuṭatuḥ*	*pusphuṭuḥ*
pusphoṭitha	*pusphuṭathuḥ*	*pusphuṭa*
pusphoṭa	*pusphuṭiva*	*pusphuṭima*

➢ *sphuṭ + e* → (330, 322, 323) *sphu + sphuṭ + e* → (342) *phu + sphuṭ + e* → (329) *pu + sphuṭ + e* → (337, 294) *pusphuṭe* <*adhokṣaja karmaṇi* 1.1>.

adhokṣaja karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
pusphuṭe	*pusphuṭāte*	*pusphuṭire*
pusphuṭiṣe	*pusphuṭāthe*	*pusphuṭidhve*
pusphuṭe	*pusphuṭivahe*	*pusphuṭimahe*

In *kāmapāla* the forms are:

➢ *sphuṭ + yāt* → (330, 331, 294) *sphuṭyāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphuṭyāt	*sphuṭyāstām*	*sphuṭyāsuḥ*
sphuṭyāḥ	*sphuṭyāstam*	*sphuṭyāsta*
sphuṭyāsam	*sphuṭyāsva*	*sphuṭyāsma*

➢ *sphuṭ + sīṣṭa* → (316) *sphuṭ + i[ṭ] + sīṣṭa* → (333) *sphoṭisīṣṭa* → (108) *sphoṭiṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.

kāmapāla karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭiṣīṣṭa	*sphoṭiṣīyāstām*	*sphoṭiṣīran*
sphoṭiṣīṣṭhāḥ	*sphoṭiṣīyāsthām*	*sphoṭiṣīdhvam*
sphoṭiṣīya	*sphoṭiṣīvahi*	*sphoṭiṣīmahi*

In *bālakalki* the forms are:

➢ *sphuṭ + tā* → (316) *sphuṭ + i[ṭ] + tā* → (333) *sphoṭitā* <*bālakalki pa.* 1.1>.

bālakalki parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭitā	*sphoṭitārau*	*sphoṭitāraḥ*
sphoṭitāsi	*sphoṭitāsthaḥ*	*sphoṭitāstha*
sphoṭitāsmi	*sphoṭitāsvaḥ*	*sphoṭitāsmaḥ*

➢ *sphuṭ* + *tā* → (316) *sphuṭ* + *i[ṭ]* + *tā* → (333) *sphoṭitā* <*bālakalki karmaṇi* 1.1>.

bālakalki karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭitā	*sphoṭitārau*	*sphoṭitāraḥ*
sphoṭitāse	*sphoṭitāsāthe*	*sphoṭitādhve*
sphoṭitāhe	*sphoṭitāsvahe*	*sphoṭitāsmahe*

In *kalki* the forms are:

➢ *sphuṭ* + *syati* → (316) *sphuṭ* + *i[ṭ]* + *syati* → (333) *sphoṭisyati* → (108) *sphoṭiṣyati* <*kalki pa.* 1.1>.

kalki parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭiṣyati	*sphoṭiṣyataḥ*	*sphoṭiṣyanti*
sphoṭiṣyasi	*sphoṭiṣyathaḥ*	*sphoṭiṣyatha*
sphoṭiṣyāmi	*sphoṭiṣyāvaḥ*	*sphoṭiṣyāmaḥ*

➢ *sphuṭ* + *syate* → (316) *sphuṭ* + *i[ṭ]* + *syate* → (333) *sphoṭisyate* → (108) *sphoṭiṣyate* <*kalki karmaṇi* 1.1>.

kalki karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
sphoṭiṣyate	*sphoṭiṣyete*	*sphoṭiṣyante*
sphoṭiṣyase	*sphoṭiṣyethe*	*sphoṭiṣyadhve*
sphoṭiṣye	*sphoṭiṣyāvahe*	*sphoṭiṣyāmahe*

In *ajita* the forms are:

➢ *sphuṭ* + *syat* → (306, 316) *a[ṭ]* + *sphuṭ* + *i[ṭ]* + *syat* → (333) *asphoṭisyat* → (108) *asphoṭiṣyat* <*ajita pa.* 1.1>.

ajita parapada of *sphuṭ[ir] viśaraṇe / visaraṇe*		
asphoṭiṣyat	*asphoṭiṣyatām*	*asphoṭiṣyan*
asphoṭiṣyaḥ	*asphoṭiṣyatam*	*asphoṭiṣyata*
asphoṭiṣyam	*asphoṭiṣyāva*	*asphoṭiṣyāma*

➢ *sphuṭ* + *syata* → (306, 316) *a[ṭ]* + *sphuṭ* + *i[ṭ]* + *syata* → (333) *asphoṭisyata* → (108) *asphoṭiṣyata* <*ajita karmaṇi* 1.1>.

ajita karmaṇi of *sphuṭ[ir] viśaraṇe / visaraṇe*		
asphoṭiṣyata	*asphoṭiṣyetām*	*asphoṭiṣyanta*
asphoṭiṣyathāḥ	*asphoṭiṣyethām*	*asphoṭiṣyadhvam*
asphoṭiṣye	*asphoṭiṣyāvahi*	*asphoṭiṣyāmahi*

Now we begin the conjugation of *manth[a] viloḍane* (1P, to churn, agitate, destroy).

➢ *manth* + *ti[p]* → (288) *manth* + *[ś]a[p]* + *ti[p]* → *manthati* <*acyuta pa.* 1.1>.

Amṛta—The *vigraha* of the word *śauri-śiraskaḥ* is *śauriḥ śirasi yasya saḥ* (one at whose head is a *śauri*).

३४३ । अनिरामेतां विष्णुजनान्तानामुद्धवनरामहरः कंसारौ ।

343. ani-rāmetāṁ viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau

an-i-rāma-itām—which don't have *i-rāma* as *it* (indicatory letter); *viṣṇujana-antānām*—of *dhātus* which end in a *viṣṇujana; uddhava-na-rāma-haraḥ*—deletion of the *uddhava na-rāma; kaṁsārau*—when a *kaṁsāri pratyaya* follows.

***Dhātus* which end in a *viṣṇujana* and do not have the indicatory letter *i* lose their *uddhava n* when a *kaṁsāri pratyaya* follows.**

mathyate. bhūteśe—amanthīt, amanthi. adhokṣaje—mamantha, mamanthe. kāmapāle—mathyāt, manthiṣīṣṭa. kuthi hiṁsā-saṅkleśayoḥ—

Vṛtti—➢ *manth* + *te* → (293) *manth* + *ya[k]* + *te* → (330, 343) *mathyate* <*acyuta karmaṇi* 1.1>.

In *bhūteśa* we get the following forms:

➢ *manth* + *d[ip]* → (306, 307, 316) *a[t]* + *manth* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *amanth* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *amanth* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *amanthīd* → (185) *amanthīt* <*bhūteśa pa.* 1.1>.

➢ *manth* + *ta* → (306, 313) *a[t]* + *manth* + *i[ṇ]* + *ta* → (315) *amanthi* <*bhūteśa karmaṇi* 1.1>.

In *adhokṣaja* we get these forms:

➢ *manth* + *[ṇ]a[l]* → (330, 322, 323) *mamantha* <*adhokṣaja pa.* 1.1>.

➢ *manth* + *e* → (330, 322, 323) *ma* + *manth* + *e* → *mamanthe* <*adhokṣaja karmaṇi* 1.1>.

In *kāmapāla* we get the following forms:

➢ *manth* + *yāt* → (330, 331, 343) *mathyāt* <*kāmapāla pa.* 1.1>.

➢ *manth* + *sīṣṭa* → (316) *manth* + *i[ṭ]* + *sīṣṭa* → (108) *manthiṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.

Now we begin the conjugation of *kuth[i] hiṁsā-saṅkleśayoḥ* (1P, to hurt; to suffer).

३४४ । इरामेद्धातोर्नुम् ।

344. i-rāmed-dhātor num

i-rāma-it-dhātoḥ—of a *dhātu* that has *i-rāma* as *it; num*—the *āgama n[um].*

A *dhātu* that has the indicatory letter *i* takes *n[um].*

upadeśa evāyaṁ num. kunthati. i-rāmettvān na nasya haraḥ—kunthyate.

VṚTTI—This *n[um]* is considered exactly as if it were the original (*upadeśa*).

➢ *kuth[i]* → (344, 160) *ku* + *n[um]* + *th* → (165) *kuṁth* → (73) *kunth* → *kunth* + *ti[p]* → (288) *kunth* + *[ś]a[p]* + *ti[p]* → *kunthati* <*acyuta pa.* 1.1>.

acyuta parapada of *kuth[i] hiṁsā-saṅkleśayoḥ*		
kunthati	*kunthataḥ*	*kunthanti*
kunthasi	*kunthathaḥ*	*kunthatha*
kunthāmi	*kunthāvaḥ*	*kunthāmaḥ*

Because *kuth[i]* has the indicatory letter *i,* it does not lose its *n* by *sūtra* 343:

➢ *kuth[i]* → (344, 160) *ku* + *n[um]* + *th* → (165) *kuṁth* → (73) *kunth* → *kunth* + *te* → (293) *kunth* + *ya[k]* + *te* → (330) *kunthyate* <*acyuta karmaṇi* 1.1>.

acyuta karmaṇi of *kuth[i] hiṁsā-saṅkleśayoḥ*		
kunthyate	*kunthyete*	*kunthyante*
kunthyase	*kunthyethe*	*kunthyadhve*
kunthye	*kunthyāvahe*	*kunthyāmahe*

SAṀŚODHINĪ—Since the insertion of *n[um]* is *anaimittika* (not brought about by a *prāṅ-nimitta* or *para-nimitta*), it is done before the *pratyaya* is applied. This is in accordance with the following statement of *Kāśikā: anaimittikaṁ prāg eva pratyayotpatter bhavati* (A grammatical operation which is without a *nimitta* is done before the application of the *pratyaya*).

३४५ । कवर्गनरस्य चवर्गः ।

345. ka-varga-narasya ca-vargaḥ

ka-varga-narasya— of the *ka-varga* of a *nara; ca-vargaḥ*—the change to *ca-varga.*

The *ka-varga* of a *nara* changes to *ca-varga.*

cukuntha. ṣidhu gatyām—

Vṛtti—➢ *kuth[i]* → (344, 160) *ku* + *n[um]* + *th* → (165) *kuṁth* → (73) *kunth* → *kunth* + *[ṇ]a[l]* → (330, 322, 323) *ku* + *kunth* + *a* → (345) *cukuntha* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *kuth[i] hiṁsā-saṅkleśayoḥ*		
cukuntha	*cukunthatuḥ*	*cukunthuḥ*
cukunthitha	*cukunthathuḥ*	*cukuntha*
cukuntha	*cukunthiva*	*cukunthima*

Now we begin the conjugation of the *dhātu ṣidh[u] gatyām* (1P, to go, move).

३४६ । धात्वादेः षः सः ।

346. dhātv-ādeḥ ṣaḥ saḥ

dhātu-ādeḥ—which is the initial *varṇa* of a *dhātu; ṣaḥ*—of *ṣa-rāma; saḥ*—the replacement *sa-rāma.*

The initial *ṣ* of a *dhātu* changes to *s.*

Saṁśodhinī—Since the change to *s* is *anaimittika* (not brought about by a *prāṅ-nimitta* or *para-nimitta*), it is done before the *pratyaya* is applied. This is in accordance with the following statement of *Kāśikā: anaimittikaṁ prāg eva pratyayotpatter bhavati* (A grammatical operation which is without a *nimitta* is done before the application of the *pratyaya*).

३४७ । सर्वेश्वरदन्त्यपरा धातोरादिसाः षोपदेशाः ।

347. sarveśvara-dantya-parā dhātor ādi-sāḥ ṣopadeśāḥ

sarveśvara-dantya-parāḥ—followed by a *sarveśvara* or dental *varṇa; dhātoḥ*—of a *dhātu; ādi-sāḥ*—any initial *sa-rāma; ṣa-upadeśāḥ—ṣopadeśa* (listed in the *Dhātu-pāṭha* as *ṣa-rāma*).

Any initial *s* which belongs to a *dhātu* and is followed by a *sarveśvara* or dental *varṇa* is *ṣopadeśa.*

Amṛta—Some consider the *dhātus* that begin with a *s* which is followed by a *sarveśvara* or dental *varṇa* to be *ṣopadeśas.* For example, the *Mahā-bhāṣya* says *aj-dantya-parāḥ sādayaḥ ṣopadeśāḥ.* But the result is the same.

Saṁśodhinī—Since people in general are usually familiar only with the form of a *dhātu* that has already undergone the change to *s* by *dhātv-ādeḥ ṣaḥ saḥ* (346), this *sūtra* and the next two *sūtras* are given so that one may recognize which of the *dhātus* that begin with *s* originally begin with *ṣ* in the *Dhātu-pāṭha.* By knowing this, one can then apply *sūtra* 350. An example of an initial *s* followed by a *sarveśvara* is *sev* (1A, to serve, visit, dwell), which is listed in the *Dhātu-pāṭha* as *ṣev[ṛ] sevane,* and an example of an initial *s* followed by a dental *varṇa* is *sthā* (1P, to stand, remain), which is listed in the *Dhātu-pāṭha* as *ṣṭhā gati-nivṛttau.* Here the dental *varṇa t* has become *ṭ* by *ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ* (205).

३४८ । स्वष्कस्विदस्वदस्वञ्जस्वपस्मिङां च ।

348. svaṣka-svida-svada-svañja-svapa-smiṅāṁ ca

svaṣka-svida-svada-svañja-svapa-smiṅām—of the *dhātus* listed below; *ca*—and.

The initial *s* of the following *dhātus* is also *ṣopadeśa:*

svaṣk[a] gatau	1A	to go, move
[ñi]svid[ā] snehane mocane ca	1A	to be anointed, greasy; to be loose, disturbed
[ñi]svid[ā] gātra-prakṣaraṇe	4P	to sweat
svad[a] āsvādane	1A	to taste, please
svad[a] āsvādane	10P	to taste, please
svanj[a] pariṣvaṅge	1A	to embrace
[ñi]svap[a] śaye	2P	to sleep, lie down
smi[ṅ] īṣad-dhasane	1A	to smile, laugh

Saṁśodhinī—Thus, in the *Dhātu-pāṭha* these *dhātus* are listed as *ṣvaṣk[a] gatau, [ñi]ṣvid[ā] snehane mocane ca, [ñi]ṣvid[ā] gātra-prakṣaraṇe, ṣvad[a] āsvādane, ṣvanj[a] pariṣvaṅge, [ñi]ṣvap[a] śaye, and ṣmi[ṅ] īṣad-dhasane* respectively. The reason why these *dhātus* are separately mentioned here, even though all of them except *smi[ṅ]* were already covered by the previous *sūtra* since their initial *s* is followed by a dental *varṇa* (*va-rāma*), will be explained in the next *vṛtti. Smi[ṅ]* is listed here because it was not covered by the previous *sūtra* since its initial *s* is not followed by a dental *varṇa.*

३४९ । सृप्लृसृस्तृसृज्स्तॄस्त्यासूचसूत्रस्तनसङ्ग्रामसारसामसभाजसेकृस्तेनस्तोमवर्जम्।

349. sṛpḷ-sṛ-stṛ-sṛj-stṝ-styā-sūca-sūtra-stana-saṅgrāma-sāra-sāma-sabhāja-sekṛ-stena-stoma-varjam

sṛpḷ-sṛ-stṛ-sṛj-stṝ-styā-sūca-sūtra-stana-saṅgrāma-sāra-sāma-sabhāja-sekṛ-stena-stoma-varjam—with the exception of the *dhātus* listed below.

As an exception to *sūtra* 347, the initial *s* of the following *dhātus* is not *ṣopadeśa:*

sṛp[ḷ] gatau	1P	to crawl, slither
sṛ gatau	1P	to go, move, run, flow
sṛ gatau	3P	to go, move, run, flow
stṛ[ñ] ācchādane	5U	to cover
sṛj[a] visarge	4A	to create, release
sṛj[a] visarge	6P	to create, release
stṝ[ñ] ācchādane	9U	to cover
styai śabda-saṅghātayoḥ	1P	to sound; to accumulate
sūca paiśunye	10P	to betray, reveal, ascertain
sūtra avamocane	10P	to bind, tie together
stana deva-śabde	10P	to thunder
saṅgrāma yuddhe	10A	to fight
sāra daurbalye	10P	to be weak
sāma sāntvane	10P	to console
sabhāja prīti-sevanayoḥ	10P	to please; to serve, worship
sek[ṛ] gatau	1A	to go, move
stena caurye	10P	to steal
stoma ślāghāyām	10P	to praise

satra-sthūla-sukhāś ca dhātu-pradīpe dṛśyante. dantya-paratve 'pi svaṣkādīnāṁ pāṭho niyamārthaḥ. tena svṛ-prabhṛtīnāṁ na syād iti. sedhati.

VṚTTI—*Satra santati-kriyāyām* (10A, to accomplish, extend), *sthūla paribṛṁhane* (10A, to increase, grow fat), and *sukha tat-kriyāyām* (10P, to be happy) are also shown (as exceptions) in *Dhātu-pradīpa.* Even though they have an initial *s* followed by a dental *varṇa,* the *dhātus svaṣk[a]* and so on were listed separately in *sūtra* 348 for the sake of restriction. Thus the initial *s* of the *dhātus svṛ* and so on is not *ṣopadeśa.*

➢ *ṣidh* → (346) *sidh* → *sidh+ ti[p]* → (288) *sidh* + *[ś]a[p]* + *ti[p]* → (333) *sedhati* <*acyuta pa.* 1.1>.

Amṛta—In his commentary on *Mahā-bhāṣya,* Kaiyaṭa says: *dantya-grahaṇena va-kāro gṛhyate ity āśaṅkā syād iti svid-ādayo bhedena nirdiṣṭāḥ,* "There may be uncertainty about whether or not *va-kāra* should be counted as a dental *varṇa.* Thus *svid* and so on are mentioned separately."

Saṁśodhinī—Since the *dhātus svaṣk[a]* and so on were listed separately in *sūtra* 348 as exceptions, any other initial *s* that is followed by *v* cannot be *ṣopadeśa*. Thus the initial *s* of the following *dhātus* is not *ṣopadeśa:*

svṛ śabdopatāpayoḥ	1P	to sound, sing, praise; to feel pain
svan[a] śabde	1P	to sound
svara ākṣepe	10P	to criticize
svād[a] āsvādane	1A	to taste, please
svard[a] āsvādane	1A	to taste, please

३५० । उपेन्द्रादपि षोपदेशस्य षत्वं क्वचित् ।

350. upendrād api ṣopadeśasya ṣatvaṁ kvacit

upendrāt—after an *upendra; api*—even; *ṣa-upadeśasya*—of a *ṣopadeśa; ṣatvam*—the change to *ṣ; kvacit*—sometimes.

Sometimes, even after an *upendra,* a *ṣopadeśa s* changes to *ṣ.*

niṣedhati. ad-vyavadhāne 'pi ṣatvam—nyaṣedhat. ṣidhū śāstre māṅgalye ca. śāstram anuśāsanaṁ, māṅgalyaṁ śivam. sedhati śiṣyaṁ guruḥ. sedhati hari-bhaktiḥ.

Vṛtti—➢ *ni + ṣidh* → (346) *ni + sidh* → *ni + sidh + ti[p]* → (288) *ni + sidh + [ś]a[p] + ti[p]* → (333) *nisedhati* → (347, 350) *niṣedhati <acyuta pa.* 1.1 of *ni + ṣidh[ū] śāstre māṅgalye ca>.*

The change to *ṣ* takes place even if *a[t]* intervenes:

➢ *ni + ṣidh* → (346) *ni + sidh* → *ni + sidh + d[ip]* → (288, 306) *ni+ a[t] + sidh + [ś]a[p] + d[ip]* → (333) *ni + asedhad* → (46, 185) *nyasedhat* → (347, 350) *nyaṣedhat <bhūteśvara pa.* 1.1 of *ni + ṣidh[ū] śāstre māṅgalye ca>.*

Further in regard to the *dhātu ṣidh[ū] śāstre māṅgalye ca* (1P, to instruct; to be auspicious): *Śāstra* means *anuśāsana* (instruction), and *māṅgalya* means *śiva* (auspiciousness). For example, *sedhati śiṣyaṁ guruḥ* (the *guru* instructs the disciple) and *sedhati hari-bhaktiḥ* (devotional service to Lord Hari is auspicious).

Amṛta—Owing to the restriction *pūrvokta-nimittatve saty eva ṣatva-ṇatve* (302), the *upendra* must end with a *nimitta* in the form of an *īśvara* or *harimitra* for this rule to be applicable. [Thus this rule is only applicable to the *upendras anu, nir, dur, abhi, vi, adhi, su, ati, ni, prati, pari,* and *api.*]

Saṁśodhinī—This rule is an extension of *sūtra* 108. Usually, when *s* is at the beginning of a *viṣṇupada* it is prohibited from changing to *ṣ* by the clause *na tu viṣṇupadādy-anta-sātīnām* in *sūtra* 108, but the current rule allows the initial *s* of a *dhātu* to change to *ṣ* when it comes after an *upendra.* Therefore the word *api* is used here so the *s* changes to *ṣ* although it is at the beginning of a *viṣṇupada.* The *s* that replaces the initial *ṣ* of the *dhātu* by *dhātv-ādeḥ ṣaḥ saḥ* (432) is a *viriñci* comprised solely of *sa-rāma,* and thus it is eligible to change to *ṣa-rāma* by the phrase *viriñci-sasya* in *sūtra* 108. Actually, the current *sūtra* is only a general rule, as indicated by the word *kvacit.* The specific cases where *s* is actually allowed to change to *ṣ* are described in a special section of 12 *sūtras* (*Bṛhat* 898 to *Bṛhat* 908) which goes by the heading *upendra-vidhau kaścid viśeṣaḥ.* For example, the *s* of *sidh* actually changes to *ṣ* by the later rule *upendrāt suvateḥ ṣatvaṁ sunoteḥ so-stubha-stuvām sthā-senaya-svanja-sanjāṁ sedhates tv agatau smṛtam* (*Bṛhat* 900).

३५१ । स्वरतिसूतिसूयतिधूञूदित इड्वा ।

351. svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā

svarati-sūti-sūyati-dhūñ-ūt-itaḥ—after the *dhātus svṛ śabdopatāpayoḥ* (1P, to sound, sing, praise; to feel pain), *ṣū[ṅ] prāṇī-garbha-vimocane* (2A or 4A, to give birth, produce), and *dhū[ñ] kampane* (5U, 9U, or 10U, "to shake, agitate), and after *dhātus* that have *ū-rāma* as *it; iṭ*—the *āgama i[ṭ]; vā*—optionally.

After *svṛ, ṣū[ṅ]* (*sūti*), *ṣū[ṅ]* (*sūyati*), *dhū[ñ],* and after *dhātus* that have the indicatory letter *ū, i[ṭ]* is optional.

asedhīt asedhiṣṭām ity-ādi.

Vṛtti—➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *d[ip]* → (306, 307) *a[ṭ]* + *sidh[ū]* + *s[i]* + *d[ip]* → (two options by 351):
1) (*i[ṭ]* is inserted by 316) *asidh* + *i[ṭ]* + *s[i]* + *d[ip]* → (333) *asedh* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *asedh* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *asedh* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *asedhīd* → (185) *asedhīt* <*bhūteśa pa.* 1.1>.
2) See the next *vṛtti.*
➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *tām* → (306, 307) *a[ṭ]* + *sidh[ū]* + *s[i]* + *tām* → (two options by 351):

1) (*i[ṭ]* is inserted by 316) *asidh + i[ṭ] + s[i] + tām* → (333) *asedhistām* → (108) *asedhiṣtām* → (205) *asedhiṣṭām* <*bhūteśa pa.* 1.2>.
2) see *vṛtti* 354.

Saṁśodhinī—By the mention of *sūti* and *sūyati,* which are the *[ś]ti[p]* forms of *ṣū[ṅ] prāṇī-garbha-vimocane* (2A, to give birth, produce) and *ṣū[ṅ] prāṇī-garbha-vimocane* (4A, to give birth, produce) respectively, the *dhātu ṣū preraṇe* (6P, to impel) is excluded. Regarding the insertion of *i[ṭ], dhātus* in general are divided into three categories based on whether or not they take *i[ṭ].* For example, *dhātus* which do not take *i[ṭ]* are called *aniṭ,*[99] *dhātus* which optionally take *i[ṭ]* are called *veṭ* (*vā iṭ*), and *dhātus* which take *iṭ* are called *seṭ* (*sa-iṭ*). Since *ṣidh[ū]* has the indicatory letter *ū,* it is a *veṭ dhātu.* In the case that a *veṭ dhātu* doesn't take *i[ṭ],* it follows the rules applicable to *aniṭ dhātus,* but if a *veṭ dhātu* does take *i[ṭ],* it follows the rules applicable to *seṭ dhātus.* The full list of *dhātus* that have the indicatory letter *ū* is given below.

ṣidh[ū] śāstre māṅgalye ca	1P	to instruct; to be auspicious
gup[ū] rakṣaṇe	1P	to protect, hide
akṣ[ū] vyāptau saṅghāte ca	1P	to pervade, accumulate
takṣ[ū] nirbhartsane	1P	to criticize
tvakṣ[ū] tanū-karaṇe	1P	to make thin, peel, create
gāh[ū] viloḍane	1A	to dive into, penetrate
syand[ū] prasravaṇe	1A	to flow, run
kṛp[ū] sāmarthye	1A	to be able, fit for
kṣam[ūṣ] sahane [1]	1A	to tolerate, forgive
trap[ūṣ] lajjāyām	1A	to be ashamed, shy
guh[ū] saṁvaraṇe	1U	to cover, hide
mṛj[ūṣ] śuddhau	2P	to clean, purify
kṣam[ū] sahane	4P	to tolerate, forgive
klid[ū] ārdrī-bhāve	4P	to become wet
akṣ[ū] vyāptau saṅghāte ca	5P	to pervade, accumulate
takṣ[ū] tanū-karaṇe	5P	to make thin, peel, create
aś[ūṅ] vyāptau	5A	to pervade, obtain
[o]vraśc[ū] chedane	6P	to cut
tṛṇh[ū] hiṁsāyām	6P	to hurt, kill
vṛh[ū] udyame	6P	to endeavor, lift up
añj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu	7P	to manifest, make clear; to anoint; to be beautiful; to go, move
kliś[ū] vibādhane	9P	to torment, distress

1 Rūpa Gosvāmī says this *dhātu* is also used in the sense of *sāmarthya* (to be able): *paryāpnoti tu śaknoti* ***kṣamate*** *prabhavaty api. kalpate pārayati ca* ***sāmarthye*** *'tra padāni ṣaṭ* (*Prayuktākhyāta-mañjarī* 2.3.53-54).

99 The list of *aniṭ dhātus* is given in *vṛtti* 379.

३५२ । विष्णुजनान्तानामनिटां वृष्णीन्द्रः सौ परपदे ।

352. viṣṇujanāntānām aniṭāṁ vṛṣṇīndraḥ sau parapade

viṣṇujana-antānām—which end in a *viṣṇujana; aniṭām*—of *aniṭ dhātus; vṛṣṇīndraḥ*—*vṛṣṇīndra; sau*—when *s[i]* follows; *parapade*—when a *parapada pratyaya* follows.

***Aniṭ dhātus*[100] which end in a *viṣṇujana* take *vṛṣṇīndra* when *s[i]* which is followed by a *parapada pratyaya* follows.**

yādava-mātre harikamalam—asaitsīt.

VṚTTI—*Yādava-mātre harikamalam* (63) is applied, and we get *asaitsīt* <*bhūteśa pa.* 1.1>:

➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *d[ip]* → (306, 307) *a[t]* + *sidh[ū]* + *s[i]* + *d[ip]* → (two options by 351):
1) See the previous *vṛtti.*
2) (*i[ṭ]* is not inserted, 352) *asaidh* + *s[i]* + *d[ip]* → (334) *asaidh* + *s[i]* + *ī[ṭ]* + *d[ip]* → (63) *asaitsīd* → (185) *asaitsīt* <*bhūteśa pa.* 1.1>.

AMṚTA—This *sūtra* is an *apavāda* of *laghūddhavasya govindaḥ* (333).

३५३ । वामनवैष्णवाभ्यां सेर्हरो वैष्णवे, न त्विटः ।

353. vāmana-vaiṣṇavābhyāṁ ser haro vaiṣṇave, na tv iṭaḥ

vāmana-vaiṣṇavābhyām—after a *vāmana* or *vaiṣṇava; seḥ*—of *s[i]; haraḥ*—deletion; *vaiṣṇave*—when a *vaiṣṇava* follows; *na*—not; *tu*—but; *iṭaḥ*—after *i[ṭ].*

S[i]* is deleted when it comes after a *vāmana* or *vaiṣṇava* and a *vaiṣṇava* follows. But *s[i]* is not deleted when it comes after *i[ṭ].

AMṚTA—*S[i]* would normally be deleted when it comes after *i[ṭ]* since *i[ṭ]* is a *vāmana,* but the phrase *na tv iṭaḥ* prohibits that. Thus *s[i]* is not deleted in *asedhiṣṭām* <*bhūteśa pa.* 1.2>. and so on.

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100 *Veṭ dhātus* are also called *aniṭ dhātus* in the case that they don't take *i[ṭ].* Thus, even though *ṣidh[ū] śāstre māṅgalye ca* (1P, to instruct; to be auspicious) is not listed in the *aniḍ-gaṇa* (see *vṛtti* 379), this rule still applies to *ṣidh[ū]* in the case that *ṣidh[ū]* doesn't take *i[ṭ]* by *svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā* (351).

३५४ । हरिघोषात्तथोर्धो धावर्जम् ।

354. harighoṣāt ta-thor dho dhā-varjam

harighoṣāt—after a *harighoṣa; ta-thoḥ*—of *ta-rāma* and *tha-rāma; dhaḥ*—the replacement *dha-rāma; dhā-varjam*—except the *dhātu [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow).

T* and *th* change to *dh* after any *harighoṣa* except the *dh* of *dhā.

asaiddhām asaitsva asaitsma. karmaṇi, asedhi asedhiṣātām.

Vṛtti—

➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *tām* → (306, 307) *a[t]* + *sidh[ū]* + *s[i]* + *tām* → (two options by 351):
1) See *vṛtti* 351.
2) (*i[ṭ]* is not inserted, 352) *asaidh* + *s[i]* + *tām* → (353) *asaidh* + *tām* → (354) *asaidh* + *dhām* → (61) *asaiddhām* <*bhūteśa pa.* 1.2>.
➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *va* → (306, 307) *a[t]* + *sidh[ū]* + *s[i]* + *va* → (two options by 351):
1) (*i[ṭ]* is inserted by 316) *asidh* + *i[ṭ]* + *s[i]* + *va* → (333) *asedhisva* → (108) *asedhiṣva* <*bhūteśa pa.* 3.2>.
2) (*i[ṭ]* is not inserted, 352) *asaidh* + *s[i]* + *va* → (63) *asaitsva* <*bhūteśa pa.* 3.2>.
➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *ma* → (306, 307) *a[t]* + *sidh[ū]* + *s[i]* + *ma* → (two options by 351):
1) (*i[ṭ]* is inserted by 316) *asidh* + *i[ṭ]* + *s[i]* + *ma* → (333) *asedhisma* → (108) *asedhiṣma* <*bhūteśa pa.* 3.3>.
2) (*i[ṭ]* is not inserted, 352) *asaidh* + *s[i]* + *ma* → (63) *asaitsma* <*bhūteśa pa.* 3.3>

bhūteśa parapada of *ṣidh[ū] śāstre māṅgalye ca*		
asedhīt / asaitsīt	*asedhiṣṭām / asaiddhām*	*asedhiṣuḥ / asaitsuḥ*
asedhīḥ / asaitsīḥ	*asedhiṣṭam / asaiddham*	*asedhiṣṭa / asaiddha*
asedhiṣam / asaitsam	*asedhiṣva / asaitsva*	*asedhiṣma / asaitsma*

In *karmaṇi prayoga* the forms are as follows:

➢ *ṣidh* → (346) *sidh* → *sidh* + *ta* → (306, 313) *a[t]* + *sidh* + *i[ṇ]* + *ta* → (333) *asedh* + *i[ṇ]* + *ta* → (315) *asedhi* <*bhūteśa karmaṇi* 1.1>.
➢ *ṣidh[ū]* → (346) *sidh* → *sidh[ū]* + *ātām* → (306, 307) *a[t]* + *sidh[ū]* + *s[i]* + *ātām*→ (two options by 351):
1) (*i[ṭ]* is inserted by 316) *asidh* + *i[ṭ]* + *s[i]* + *ātām* → (333) *asedhisātām* → (108) *asedhiṣātām* <*bhūteśa karmaṇi* 1.2>.
2) See the next *vṛtti.*

Amṛta—After a *harighoṣa, t* and *th* change to *dh,* but *t* and *th* that come after the *dh* of the *dhātu dhā* don't change to *dh.* Thus in *dhattaḥ <acyuta pa.* 1.2 of *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ*>, the *t* of *tas* doesn't become *dh.* This *sūtra* is an *apavāda* of *yādava-mātre harikamalam* (63).

३५५ । ऋद्वयाद्विष्णुजनान्तेशोद्धवाच्च वैष्णवादिसिकामपालौ कपिलावात्मपदे, गमेस्तु वा ।

355. ṛ-dvayād viṣṇujanānteśoddhavāc ca vaiṣṇavādi-si-kāmapālau kapilāv ātmapade, games tu vā

ṛ-dvayāt—after *ṛ-dvaya; viṣṇujana-anta-īśa-uddhavāt*—after a *dhātu* that ends in a *viṣṇujana* and has an *īśa* as its *uddhava; ca*—and; *vaiṣṇava-ādi-si-kāmapālau—s[i]* and *kāmapāla* which begin with a *vaiṣṇava; kapilau—kapila; ātmapade*—when there is an *ātmapada pratyaya; gameḥ*—after the *dhātu gam[ḷ] gatau* (1P, to go, move); *tu*—but; *vā*—optionally.

When an *ātmapada pratyaya* comes after a *dhātu* ending in *ṛ-dvaya* or after a *dhātu* that ends in a *viṣṇujana* and has an *īśa* as its *uddhava, s[i]* and *kāmapāla* which begin with a *vaiṣṇava* are *kapila.* But when an *ātmapada pratyaya* comes after *gam[ḷ], s[i]* and *kāmapāla* which begin with a *vaiṣṇava* are optionally *kapila.*

asitsātām.

Vṛtti—

➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū]* + *ātām* → (306, 307) *a[t]* + *sidh[ū]* + *s[i]* + *ātām*→ (two options by 351):
1) See the previous *vṛtti.*
2) (*i[ṭ]* is not inserted, 355, 294, 63) *asitsātām <bhūteśa karmaṇi* 1.2>.

bhūteśa karmaṇi of *ṣidh[ū] śāstre māṅgalye ca*		
asedhi	*asedhiṣātām / asitsātām*	*asedhiṣata / asitsata*
asedhiṣṭhāḥ / asiddhāḥ	*asedhiṣāthām / asitsāthām*	*asedhidhvam / asiddhvam*
asedhiṣi / asitsi	*asedhiṣvahi / asitsvahi*	*asedhiṣmahi / asitsmahi*

Amṛta—Why do we say "which begin with a *vaiṣṇava*"? Consider *asedhiṣātām <bhūteśa karmaṇi* 1.2> and *sedhiṣīṣṭa <kāmapāla karmaṇi* 1.1>. If we had not said "which begin with a *vaiṣṇava*", then *govinda* would also be prohibited when *s[i]* and *kāmapāla* begin with *i[ṭ],* since *āgamas* that have the indicatory letter *ṭ* are connected to the *pratyaya* (see *vṛtti* 105).[101]

101 In other words, if we had not said "which begin with a *vaiṣṇava*", then *s[i]* and *kāmapāla* would also be *kapila* when they begin with *i[ṭ],* and thus *govinda* would be

३५६ । कृसृभृवृस्तुद्रुस्रुश्रुभ्य एवाधोक्षजमात्रे नेट् , अन्येभ्यस्त्वनिड्भ्योऽपीट् ।

356. kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhya evādhokṣaja-mātre neṭ, anyebhyas tv aniḍbhyo 'pīṭ

kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhyaḥ—after the *dhātus* listed below; *eva*—only; *adhokṣaja-mātre*—when any *adhokṣaja pratyaya* follows; *na*—not; *iṭ—i[ṭ]; anyebhyaḥ*—after other *dhātus; tu*—but; *aniḍbhyaḥ 'pi*—even if they are *aniṭ; iṭ—i[ṭ].*

When an *adhokṣaja pratyaya* follows, only the following *dhātus* do not take *i[ṭ]*. All other *dhātus* take *i[ṭ],* even if they are *aniṭ.*[102]

[ḍu]kṛ[ñ] karaṇe	8U	to do, make
kṛ[ñ] hiṁsāyām	5U	to hurt, kill
sṛ gatau	1P	to go, move, run, flow
sṛ gatau	3P	to go, move, run, flow
bhṛ[ñ] bharaṇe	1U	to hold, bear, support, nourish
[ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ	3U	to hold, bear; to support, nourish
vṛ[ṅ] sambhaktau	9A	to serve, worship
vṛ[ñ] varaṇe	5U	to choose, ask for
ṣṭu[ñ] stutau	2U	to praise
dru gatau	1P	to run, melt
sru gatau	1P	to flow
śru śravaṇe	1P	to hear

iti niyamād adhokṣaje nityam iṭ—siṣedhitha. sitsīṣṭa sedhiṣīṣṭa. gada vyaktāyāṁ vāci—

VṚTTI—Because of this restriction, *i[ṭ]* is always applied when an *adhokṣaja pratyaya* follows.

➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū] + tha[l]* → (356, 316) *sidh + i[ṭ] + tha[l]* → (322, 323) *si + sidh + i[ṭ] + tha[l]* → (333) *sisedhitha* → (108) *siṣedhitha* <*adhokṣaja pa.* 2.1>.
➢ *ṣidh[ū]* → (346) *sidh[ū]* → *sidh[ū] + sīṣṭa* → (two options by 351):
1) (*i[ṭ]* is inserted by 316) *sidh + i[ṭ] + sīṣṭa* → (333) *sedhisīṣṭa* → (108) *sedhiṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.
2) (*i[ṭ]* is not inserted, 355, 294, 63) *sitsīṣṭa* <*kāmapāla karmaṇi* 1.1>.

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forbidden by *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294).

102 A literal translation of this *sūtra* is "when an *adhokṣaja pratyaya* follows, *i[ṭ]* is not applied only after the following *dhātus.* But *i[ṭ]* is applied after all other *dhātus,* even if they are *aniṭ.*"

Now we begin the conjugation of the *dhātu gad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell).

Amṛta—Thus, even in the case that the *veṭ dhātus* do not take *i[ṭ], i[ṭ]* is nonetheless applied when an *adhokṣaja pratyaya* follows. Therefore *i[ṭ]* is always applied when an *adhokṣaja pratyaya* follows. If this rule were not made, then, since *ṣidh[ū]* is *veṭ* because it has the indicatory letter *ū,* it would only optionally take *i[ṭ]* when an *adhokṣaja pratyaya* follows.

३५७ । विष्णुजनादेर्लघोररामस्य वृष्णीन्द्र इडादौ सौ वा परपदे ।

357. viṣṇujanāder laghor a-rāmasya vṛṣṇīndra iḍ-ādau sau vā parapade

viṣṇujana-ādeḥ—of a *dhātu* that begins with a *viṣṇujana; laghoḥ—laghu* (see *sūtra* 79); *a-rāmasya*—of *a-rāma; vṛṣṇīndraḥ—vṛṣṇīndra; iṭ-ādau*—which begins with *i[ṭ]; sau*—when *s[i]* follows; *vā*—optionally; *parapade*—when a *parapada pratyaya* follows.

If a *dhātu* begins with a *viṣṇujana,* its *laghu a-rāma* can optionally take *vṛṣṇīndra* when *s[i]* which begins with *i[ṭ]* follows, provided *s[i]* is itself followed by a *parapada pratyaya.*[103]

agādīt agadīt.

Vṛtti—➢ *gad + d[ip]* → (306, 307, 316) *a[ṭ] + gad + i[ṭ] + s[i] + d[ip]* → (two options by 357):
1) (the *laghu a-rāma* takes *vṛṣṇīndra*) *agād + i[ṭ] + s[i] + d[ip]* → (334) *agād + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *agād + i[ṭ] + ī[ṭ] + d[ip]* → (42) *agādīd* → (185) *agādīt* <*bhūteśa pa.* 1.1>.
2) (the *laghu a-rāma* doesn't take *vṛṣṇīndra*) (334) *agad + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *agad + i[ṭ] + ī[ṭ] + d[ip]* → (42) *agadīd* → (185) *agadīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *gad[a] vyaktāyāṁ vāci*		
agādīt / agadīt	*agādiṣṭām / agadiṣṭām*	*agādiṣuḥ / agadiṣuḥ*
agādīḥ / agadīḥ	*agādiṣṭam / agadiṣṭam*	*agādiṣṭa / agadiṣṭa*
agādiṣam / agadiṣam	*agādiṣva / agadiṣva*	*agādiṣma / agadiṣma*

103 In this regard, one should remember that *i[ṭ]* is *para-sambandhī* because it has the indicatory letter *ṭ* (see *vṛtti* 105). Thus *i[ṭ]* is considered part of *s[i].*

Amṛta—The *laghu a-rāma* takes *vṛṣṇīndra* even if a *viṣṇujana* intervenes between the *laghu a-rāma* and the *s[i]* which begins with *i[ṭ].* This is in accordance with the maxim *yena nāvyavadhānaṁ sambhavati tena vyavadhāne 'pi syāt* (*vṛtti* 306). But the *laghu a-rāma* does not take *vṛṣṇīndra* if another *sarveśvara* is intervening (this is confirmed in *vṛtti* 534). Thus, in *acakāsīt* <*bhūteśa pa* 1.1 of *cakās[ṛ] dīptau* (2P, to shine)>, the *a* of the *cakās[ṛ]* does not take *vṛṣṇīndra.*

३५८ । उद्धवारामस्य वृष्णीन्द्रो नृसिंहे ।

358. uddhavā-rāmasya vṛṣṇīndro nṛsiṁhe

uddhava-a-rāmasya—of an *uddhava a-rāma; vṛṣṇīndraḥ—vṛṣṇīndra; nṛsiṁhe*—when a *nṛsiṁha pratyaya* follows.

***Uddhava a-rāma* takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.**

bhāve—agādi. jagāda.

Vṛtti—In *bhāve prayoga,* we get *agādi* <*bhūteśa bhāve* 1.1.>:

➢ *gad + ta* → (306, 313) *a[ṭ] + gad + i[ṇ] + ta* → (358) *agād + i[ṇ] + ta* → (315) *agādi* <*bhūteśa bhāve* 1.1>.
➢ *gad + [ṇ]a[l]* → (330, 322, 323) *ga + gad + [ṇ]a[l]* → (345) *ja + gad + [ṇ] a[l]* → (358) *jagāda* <*adhokṣaja pa.* 1.1>.

३५९ । उत्तमणल्नृसिंहकार्यकरो वा ।

359. uttama-ṇal nṛsiṁha-kārya-karo vā

uttama-ṇal—the *uttama-puruṣa adhokṣaja pratyaya [ṇ]a[l]; nṛsiṁha-kārya-karaḥ*—causes the *nṛsiṁha-kāryas* (grammatical operations pertaining to the *nṛsiṁha pratyayas*); *vā*—optionally.

The *uttama-puruṣa [ṇ]a[l]* only optionally causes the *nṛsiṁha-kāryas* to take place.

jagāda jagada. aṭa gatau—

Vṛtti—➢ *gad + [ṇ]a[l]* → (330, 322, 323) *ga + gad + [ṇ]a[l]* → (345) *ja + gad + [ṇ]a[l]* → (two options by 359):
1) (it causes the *nṛsiṁha-kāryas*, 358) *jagāda* <*adhokṣaja pa.* 3.1>.
2) (it doesn't cause the *nṛsiṁha-kāryas*) *jagada* <*adhokṣaja pa.* 3.1>.

adhokṣaja parapada of *gad[a] vyaktāyāṁ vāci*		
jagāda	*jagadatuḥ*	*jagaduḥ*
jagaditha	*jagadathuḥ*	*jagada*
jagāda / jagada	*jagadiva*	*jagadima*

Now we begin the conjugation of the *dhātu aṭ[a] gatau* (1P, to go, move).

३६० । सर्वेश्वरादेर्वृष्णीन्द्रोऽत्प्रसङ्गमात्रे ।

360. sarveśvarāder vṛṣṇīndro ’t-prasaṅga-mātre

sarveśvara-ādeḥ—of a *dhātu* that begins with a *sarveśvara; vṛṣṇīndraḥ*—*vṛṣṇīndra; at-prasaṅga-mātre*—in every case that *a[t]* is applicable.

A *dhātu* that begins with a *sarveśvara* takes *vṛṣṇīndra* whenever *a[t]* is applicable.

āṭat āṭīt. viṣṇujanāditvābhāvāt—mā bhavān aṭīt. adhokṣaje dvir-vacane kṛte lopāpavādam āha—

Vṛtti—➢ *aṭ + d[ip]* → (360) *āṭ + d[ip]* → (288, 306) *a[t] + āṭ + [ś]a[p] + d[ip]* → (42) *āṭad* → (185) *āṭat* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *aṭ[a] gatau*		
āṭat	*āṭatām*	*āṭan*
āṭaḥ	*āṭatam*	*āṭata*
āṭam	*āṭāva*	*āṭāma*

➢ *aṭ + d[ip]* → (360) *āṭ + d[ip]* → (306, 307, 316) *a[t] + āṭ + i[ṭ] + s[i] + d[ip]* → (42) *āṭ + i[ṭ] + s[i] + d[ip]* → (334) *āṭ + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *āṭ + i[ṭ] + ī[ṭ] + d[ip]* → (42) *āṭīd* → (185) *āṭīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *aṭ[a] gatau*		
āṭīt	*āṭiṣṭām*	*āṭiṣuḥ*
āṭīḥ	*āṭiṣṭam*	*āṭiṣṭa*
āṭiṣam	*āṭiṣva*	*āṭiṣma*

Since the *dhātu aṭ[a] gatau* does not begin with a *viṣṇujana,* its *laghu a-rāma* cannot take *vṛṣṇīndra* by *sūtra* 357. Thus we get *mā bhavān aṭīt* (you must not go).[104]

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104 Since there is a connection with *mā* here, *a[t]* is prohibited by *at-pratiṣedho mā-*

Now he (Jīva Gosvāmī himself) will state an *apavāda* of the deletion of *a-rāma* that would usually take place by *sūtra* 291 when reduplication is done in *adhokṣaja:*

Amṛta—Thus the *vṛṣṇīndra* is done before *a[t]* is inserted. It is not that *a[t]* is inserted first, because there is no reason to insert it first.

३६१ । नरादेररामस्य त्रिविक्रमः ।

361. narāder a-rāmasya trivikramaḥ

nara-ādeḥ—which is the initial *varṇa* of a *nara; a-rāmasya*—of *a-rāma; trivikramaḥ*—the change to *trivikrama.*

The initial *a-rāma* of a *nara* becomes *trivikrama.*

३६२ । तस्मान्नुड् द्विविष्णुजनधातौ ।

362. tasmān nuḍ dvi-viṣṇujana-dhātau

tasmāt—after that (after the *trivikrama ā-rāma* made by the previous *sūtra*); *nuṭ*—the *āgama n[uṭ]; dvi-viṣṇujana-dhātau*—when a *dhātu* that has two *viṣṇujanas* follows.

And *n[uṭ]* is inserted after this *trivikrama ā* when a *dhātu* that has two *viṣṇujanas* follows.

āṭa āṭatuḥ. rada vilekhane—rarāda.

Vṛtti—
- *aṭ* + *[ṇ]a[l]* → (330, 322, 323) *a* + *aṭ* + *[ṇ]a[l]* → (361) *ā* + *aṭ* + *[ṇ]a[l]* → (358) *ā* + *āṭa* → (42) *āṭa* <*adhokṣaja pa.* 1.1>.
- *aṭ* + *atus* → (330, 322, 323) *a* + *aṭ* + *atus* → (361) *ā* + *aṭ* + *atus* → (42) *āṭatus* → (93) *āṭatuḥ* <*adhokṣaja pa.* 1.2>.

adhokṣaja parapada of *aṭ[a] gatau*		
āṭa	*āṭatuḥ*	*āṭuḥ*
āṭitha	*āṭathuḥ*	*āṭa*
āṭa	*āṭiva*	*āṭima*

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māsma-yoge (312). Thus *sūtra* 360 cannot be applied, and because the *dhātu aṭ[a] gatau* does not begin with a *viṣṇujana,* its *laghu a-rāma* cannot take *vṛṣṇīndra* by *sūtra* 357 either. Further, the honorific pronoun (*bhavān*) is used with a verb in the *prathama-puruṣa.*

Now we begin the conjugation of the *dhātu rad[a] vilekhane* (1P, to scratch, split, dig).

> ➢ *rad* + *[ṇ]a[l]* → (330, 322, 323) *ra* + *rad* + *[ṇ]a[l]* → (358) *rarāda* <*adhokṣaja pa.* 1.1>.

Amṛta—The word *tasmāt* here means *trivikrama-narā-rāmāt* (after this *trivikrama ā* of the *nara*). According to *Bhāṣā-vṛtti,* the word *dvi-viṣṇujana* additionally implies any *dhātu* that has more than one *viṣṇujana.*[105] Thus, after the reduplication and *govinda* has been done, *n[uṭ]* is inserted in *ānarccha* <*adhokṣaja pa.* 1.1 of *ṛcch[a] gatīndriya-pralaya-mūrtī-bhūveṣu* (6P, to go, move; to fail in faculties; to assume a form)>.

३६३ । आदेशहीननराद्यक्षरस्य धातोरसंयुक्तविष्णुजनमध्यस्यारामस्य एत्वं नरादर्शनं च कपिलाधोक्षजे सेट्थलि च ।

363. ādeśa-hīna-narādy-akṣarasya dhātor asaṁyukta-viṣṇujana-madhyasyā-rāmasya etvaṁ narādarśanaṁ ca kapilādhokṣaje seṭ-thali ca

ādeśa-hīna—is free from replacement; *nara-ādi-akṣarasya*—the initial *akṣara* (*varṇa*)[106] of whose *nara*; *dhātoḥ*—of a *dhātu; a-saṁyukta-viṣṇujana-madhyasya*—which comes between two *viṣṇujanas,* each of which is not conjoined with another *viṣṇujana; a-rāmasya*—of an *a-rāma; etvam*—the change to *e; nara-adarśanam*—disappearance of the *nara; ca*—and; *kapila-adhokṣaje*—when a *kapila adhokṣaja pratyaya* follows; *sa-iṭ-thali*—when the *tha[l]* that is with *i[ṭ]* follows; *ca*—and.

If a *dhātu* has the following two characteristics, then its medial *a* changes to *e* and its *nara* disappears when a *kapila adhokṣaja pratyaya* or *tha[l]* with *i[ṭ]* follows: (i) the initial *varṇa* of its *nara* hasn't undergone any replacements, and (ii) it has two *viṣṇujanas* that are not part of a *sat-saṅga.*

Amṛta—Why do we say "of an *a-rāma* that comes between two unconjoined *viṣṇujanas*"? Consider *rarakṣatuḥ* <*adhokṣaja pa.* 1.2 of *rakṣ[a] pālane* (1P, to protect, hide)> and *tatsaratuḥ* <*adhokṣaja pa.* 1.2 of *tsar[a] chadma-gatau* (1P, to approach stealthily, sneak)>. Why do we say "free from replacement"? Consider *cakame* <*adhokṣaja āt.* 1.1 of *kam[u] kāntau* (1A, to desire)>.

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105 This is confirmed by Jīva Gosvāmī in *vṛtti* 546. When the *dhātu ṛcch[a]* takes *govinda* by *sūtra* 424, it becomes *arcch.* At that time it has three *viṣṇujanas: r, c,* and *ch.*

106 One should remember that the word *akṣara* is also a synonym of the word *varṇa* (see *vṛtti* 1).

Why do we say "when a *kapila adhokṣaja pratyaya* follows"? Consider *rarāda* <*adhokṣaja pa.* 1.1 of *rad[a] vilekhane* (1P, to scratch, split, dig)>. Why do we say "when *tha[l]* with *i[ṭ]* follows"? Consider *tataptha* <*adhokṣaja pa.* 2.1 of *tap[a] santāpe* (1P, to heat, burn, perform austerities)>. [The *dhātu tap[a]* (1P) is *aniṭ.*]

Saṁśodhinī—"The initial *varṇa* of its *nara* hasn't undergone any replacements" means the consonant at the beginning of the *nara* hasn't undergone any of the replacements prescribed in the *sūtras harikhaḍgasya harikamalaṁ, harighoṣasya harigadā narasya* (329), *ka-varga-narasya ca-vargaḥ* (345), and *hasya jo narasya* (470).

३६४ । तॄफलभजत्रपां च ।

364. tṝ-phala-bhaja-trapāṁ ca

tṝ-phala-bhaja-trapām—of the *dhātus* listed below; *ca*—also.

The medial *a* of the following *dhātus* also changes to *e* when a *kapila adhokṣaja pratyaya* or *tha[l]* with *i[ṭ]* follows, and after that their *nara* disappears:

tṝ plavana-taraṇayoḥ	1P	to float, swim; to cross over
phal[a] niṣpattau	1P	to bear fruit, accomplish; to rebound, be reflected
[ñi]phal[ā] viśaraṇe	1P	to burst, open
bhaj[a] sevāyām	1U	to serve, worship, divide, experience
trap[ūṣ] lajjāyām	1A	to be ashamed, shy

Amṛta—Even though these *dhātus* would be normally be disqualified for the following reasons, this *sūtra* ordains that they should also undergo the change to *e* and lose their *nara:* (A) When *tṝ* takes *govinda* by *sūtra* 424, *sūtra* 377 prohibits the change to *e* and so on, (B) *phal[a], [ñi]phal[ā],* and *bhaj[a]* undergo replacement in their *nara* by *sūtra* 329, and (C) *trap[ūṣ]* has *viṣṇujanas* that are part of a *sat-saṅga.*

३६५ । जॄभ्रमुत्रसफणादीनां हिंसार्थराधश्च वा ।

365. jṝ-bhramu-trasa-phaṇādīnāṁ hiṁsārtha-rādhaś ca vā

jṝ-bhramu-trasa-phaṇ-ādīnām—of the *dhātus jṝ, bhram[u], tras[ī],* and the *phaṇ-ādis* (the seven *dhātus* beginning with *phaṇ[a]*); *hiṁsā-artha-rādhaḥ*—of the *dhātu rādh[a]* when it has the meaning of *hiṁsā* (violence); *ca*—and; *vā*—optionally.

The medial vowel of the following *dhātus* also optionally changes to *e* when a *kapila adhokṣaja pratyaya* or *tha[l]* with *i[ṭ]* follows, and after that their *nara* disappears:

jṝ vayo-hānau	9P	to grow old
jṝ[ṣ] vayo-hānau	4P	to grow old
bhram[u] calane	1P	to roam about
bhram[u] anavasthāne	4P	to totter
tras[ī] udvege	1P	to fear, be afraid of
tras[ī] udvege	4P	to fear, be afraid of
phaṇ[a] gatau	1P	to go, move
syam[u] śabde	1P	to sound
svan[a] śabde	1P	to sound
rāj[ṛ] dīptau	1U	to shine, rule over
[ṭu]bhrāj[ṛ] dīptau	1A	to shine
[ṭu]bhrāś[ṛ] dīptau	1A	to shine
[ṭu]bhlāś[ṛ] dīptau	1A	to shine
apa + rādh[a] saṁsiddhau	4P	to offend
apa + rādh[a] saṁsiddhau	5P	to offend

redatuḥ reduḥ. reditha. ādeśa-yuktasya tu—jagadatuḥ. saṁyukta-viṣṇujana-madhyasya tu—nananditha. ṇada avyakta-śabde—

VṚTTI—➢ *rad + atus* → (330, 322, 323) *ra + rad + atus* → (337, 363) *ra + red + atus* → *redatus* → (93) *redatuḥ* <*adhokṣaja pa.* 1.2>.

➢ *rad + us* → (330, 322, 323) *ra + rad + us* → (337, 363) *ra + red + us* → *redus* → (93) *reduḥ* <*adhokṣaja pa.* 1.3>.

➢ *rad + tha[l]* → (316) *rad + i[ṭ] + tha[l]* → (322, 323) *ra + rad + i[ṭ] + tha[l]* → (363) *ra + red + i[ṭ] + tha[l]* → *reditha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *rad[a] vilekhane*		
rarāda	*redatuḥ*	*reduḥ*
reditha	*redathuḥ*	*reda*
rarāda / rarada	*rediva*	*redima*

But, when the *nara* has undergone a replacement, we get *jagadatuḥ* <*adhokṣaja pa.* 1.2 of *gad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell)>, and when the *a-rāma* comes between any *viṣṇujanas* that are part of a *sat-saṅga*, we get *nananditha* <*adhokṣaja pa.* 2.1 of *[ṭu]nad[i] samṛddhau* (1P, to be pleased, glad)>. Now we begin the conjugation of the *dhātu ṇad[a] avyakta-śabde* (1P, to sound, roar).

Amṛta—When the *dhātu rādh[a]* has the meaning of *saṁsiddhi* (accomplishment) it doesn't undergo the change to *e* and so on, but when, by accepting that *dhātus* have various innate meanings (which are brought out by different *upasargas*), the *dhātu rādh[a]* has the meaning of *hiṁsā,* we get *apararādhatuḥ* <*adhokṣaja pa.* 1.2 of *apa* + *rādh[a] saṁsiddhau*> or *aparedhatuḥ* <*adhokṣaja pa.* 1.2 of *apa* + *rādh[a] saṁsiddhau*>.

३६६ । धात्वादेर्णो नः ।

366. dhātv-āder ṇo naḥ

dhātu-ādeḥ—which is the initial *varṇa* of a *dhātu; ṇaḥ*—of *ṇa-rāma; naḥ*—the replacement *na-rāma.*

The initial *ṇ* of a *dhātu* changes to *n.*

Saṁśodhinī—Since the change to *n* is *anaimittika* (not brought about by a *prāṅ-nimitta* or *para-nimitta*), it is done before the *pratyaya* is applied. This is in accordance with the following statement of *Kāśikā: anaimittikaṁ prāg eva pratyayotpatter bhavati,* "A grammatical operation which is without a *nimitta* is done before the application of the *pratyaya.*"

३६७ । सर्वे नादयो णोपदेशा नॄनृतिनर्दिनन्दिनक्किनाथिनाधिनटिवर्जम् ।

367. sarve nādayo ṇopadeśā nṝ-nṛti-nardi-nandi-nakki-nāthi-nādhi-naṭi-varjam

sarve—all; *na-ādayaḥ—dhātus* beginning with *na-rāma; ṇa-upadeśāḥ—ṇopadeśas* (originally listed in the *Dhātu-pāṭha* as beginning with *ṇa-rāma*); *nṝ-nṛti-nardi-nandi-nakki-nāthi-nādhi-naṭi-varjam*—except the *dhātus* listed below.

All *dhātus* beginning with *n* are *ṇopadeśas.* However, the following *dhātus* are exceptions to this rule:

nṝ naye	9P	to lead
nṛt[ī] gātra-vikṣepe	4P	to dance
nard[a] śabde	1P	to sound, roar
[ṭu]nad[i] samṛddhau	1P	to be pleased, glad
nakk[a] nāśane	10P	to destroy, kill
nāth[ṛ] yācñopatāpaiśvaryāśīḥṣu	1A	to beg; to cause pain; to be master; to desire, wish for
nādh[ṛ] yācñopatāpaiśvaryāśīḥṣu	1A	to beg; to cause pain; to be master; to desire, wish for
naṭ[a] nṛtau	1P	to dance, mime
naṭ[a] avasyandane	10P	to represent, act

nāthes tu bhāṣye ṇopadeśatvam, pārāyaṇe tu na. nadati. upendrāt ṇopadeśasya ṇatvam—praṇadati. nanāda nedatuḥ. ardati ārdat. narāder iti tasmān nuḍ iti—ānarda. idi paramaiśvarye—i-rāmed-dhātor num—indati aindat.

Vṛtti—➢ *ṇad* → (366) *nad* → *nad* + *ti[p]* → (288) *nad* + *[ś]a[p]* + *ti[p]* → *nadati* <*acyuta pa.* 1.1>.

After an *upendra,* the original *ṇ* of a *ṇopadeśa dhātu* is re-established by *sūtra* 303:

➢ *pra* + *ṇad* → (366) *pra* + *nad* → *pra* + *nad* + *ti[p]* → (288) *pra* + *nad* + *[ś]a[p]* + *ti[p]* → *pranadati* → (367, 303) *praṇadati* <*acyuta pa.* 1.1 of *pra* + *ṇad[a] avyakta-śabde*>.➢ *ṇad* → (366) *nad* → *nad* + *[ṇ]a[l]* → (330, 322, 323) *na* + *nad* + *[ṇ]a[l]* → (358) *nanāda* <*adhokṣaja pa.* 1.1>.
➢ *ṇad* → (366) *nad* → *nad* + *atus* → (330, 322, 323) *na* + *nad* + *atus* → (337, 363) *na* + *ned* + *atus* → *nedatus* → (93) *nedatuḥ* <*adhokṣaja pa.* 1.2>.

Now we begin the conjugation of *ard[a] gatau yācane ca* (1P, to go, move; to beg).

➢ *ard* + *ti[p]* → (288) *ard* + *[ś]a[p]* + *ti[p]* → *ardati* <*acyuta pa.* 1.1>.
➢ *ard* + *d[ip]* → (360) *ārd* + *d[ip]* → (288, 306) *a[t]* + *ārd* + *[ś]a[p]* + *d[ip]* → (42) *ārdad* → (185) *ārdat* <*bhūteśvara pa.* 1.1>.

In *adhokṣaja, narāder a-rāmasya trivikramaḥ* (361) and *tasmāt nuḍ dvi-viṣṇujana-dhātau* (362) are applied.

➢ *ard* + *[ṇ]a[l]* → (330, 322, 323) *a* + *ard* + *a* → (361) *ā* + *ard* + *a* → (362) *ānarda* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *ard[a] gatau yācane ca*		
ānarda	*ānardatuḥ*	*ānarduḥ*
ānarditha	*ānardathuḥ*	*ānarda*
ānarda	*ānardiva*	*ānardima*

Now we begin the conjugation of *id[i] paramaiśvarye* (1P, to be most powerful). *I-rāmed-dhātor num* (344) is applied, and we get the following forms:

➢ *id[i]* → (344, 160) *i* + *n[um]* + *d* → (165) *iṁd* → (73) *ind* → *ind* + *ti[p]* → (288) *ind* + *[ś]a[p]* + *ti[p]* → *indati* <*acyuta pa.* 1.1>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *d[ip]* → (360) *aind* + *d[ip]* → (288, 306) *a[t]* + *aind* + *[ś]a[p]* + *d[ip]* → (48) *aindad* → (185) *aindat* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *id[i] paramaiśvarye*		
aindat	*aindatām*	*aindan*
aindaḥ	*aindatam*	*aindata*
aindam	*aindāva*	*aindāma*

Saṁśodhinī—Since usually people are only familiar with the form of a *dhātu* that has already undergone the change to *n* by *dhātv-āder ṇo naḥ* (366), this *sūtra* is given so that one may recognize which of the *dhātus* that begin with *n* originally begin with *ṇ* in the *Dhātu-pāṭha.* By knowing this, one can then apply *sūtra* 303. *Siddhānta Kaumudī,* commenting on the *dhātu naṭ[a] nṛtau,* explains that *nṛti* can mean *nṛtta* or *nṛtya,* but never *nāṭya. Siddhānta Kaumudī* further explains that the definition of *nṛtta* (dancing) is *gātra-vikṣepa-mātram* (mere rythmic movement of the limbs according to rules), the definition of *nṛtya* (pantomime) is *padārthābhinayaḥ* (the representation of a thing by gesticulation, not by words), and the definition of *nāṭya* (dramatic representation) is *vākyārthābhinayaḥ* (the representation of a scene by words). One who does *nṛtta* or *nṛtya* is called a *nartaka* (dancer), whereas one who does *nāṭya* is called a *naṭa* (actor).

Thus, in this edition, we will translate *naṭ[a] nṛtau* as "to dance, mime," *nṛt[ī] gātra-vikṣepe* as "to dance," and, since Jīva Gosvāmī glosses *avasyandana* as *nāṭya, naṭ[a] avasyandane* as "to represent, act."

३६८ । ऋच्छवर्जितगुर्वीश्वरादेरामधोक्षजे ।

368. ṛccha-varjita-gurv-īśvarāder ām adhokṣaje

ṛccha-varjita—except *ṛcch[a]* (1P, to go, move) and *ṛcch[a] gatīndriya-pralaya-mūrtī-bhūveṣu* (6P, to go, move; to fail in faculties; to assume a form); *guru-īśvara-ādeḥ*—after any *dhātu* which begins with an *īśvara* that is *guru* (see *sūtras* 32 and 33); *ām*—the *pratyaya ām; adhokṣaje*—when an *adhokṣaja pratyaya* follows.

***Ām* is applied after any *dhātu,* except *ṛcch[a],* which begins with an *īśvara* that is *guru* when an *adhokṣaja pratyaya* follows.**

āmo masyettva-niṣedhaḥ.

Vṛtti—The *m* of *ām* is not an indicatory letter.

Amṛta—Since *ām* is a *siddhopadeśa,* its *m* would normally be an indicatory letter by *antya-viṣṇujanaś ca* (*vṛtti* 91). But that is negated here.

Saṁśodhinī—As explained in *vṛtti* 344, when *dhātus* that have the indicatory letter *i* take *n[um]* by *i-rāmed-dhātor num* (344), the *n[um]* is considered original (*upadeśa*). And since when *n[um]* is applied a *sat-saṅga* is formed, the initial *īśvara* of *dhātus* which have the indicatory letter *i* is also *guru.* Thus the following *dhātus* also follow this rule:

ikh[i] gatau	1P	to go, move
ig[i] gatau	1P	to go, move
id[i] paramaiśvarye	1P	to be most powerful
iv[i] vyāptau	1P	to pervade
ukh[i] gatau[1]	1P	to go, move
uch[i] uñche	1P	to gather, glean
uch[i] uñche	6P	to gather, glean
ṛj[i] bharjane	1P	to fry

३६९ । आमः कृभ्वस्तयोऽनुप्रयुज्यन्ते ।

369. āmaḥ kṛ-bhv-astayo ’nuprayujyante

āmaḥ—after *ām; kṛ-bhū-astayaḥ*—the *dhātus [ḍu]kṛ[ñ] karaṇe* (8U, to do, make), *bhū sattāyām* (1P, to be, become, exist), and *as[a] bhuvi* (2P, to be, become, exist); *anuprayujyante*—are added after.

The *dhātus [ḍu]kṛ[ñ], bhū,* or *as[a]* are added after *ām.*

Amṛta—The fact that the word *anu* (after) is used in *anuprayujyante,* even though it was already clear that the *dhātus [ḍu]kṛ[ñ], bhū,* and *as[a]* are applied after *ām* since the word *āmaḥ* ends in a *pañcamī viṣṇubhakti,* indicates that the *dhātus [ḍu]kṛ[ñ], bhū,* and *as[a]* are added even if a *kriyā-viśeṣaṇa* (adverb) or *upendra* is intervening. Thus we see *taṁ pātayāṁ prathamam āsa papāta paścāt* (He first made him fall. Then he fell) in Kālidāsa’s *Raghu-vaṁśa* and *ukṣāṁ pracakrur nagarasya mārgān* (They sprinkled the roads of the city) in *Bhaṭṭi-kāvya.*

Saṁśodhinī—When the *dhātus [ḍu]kṛ[ñ], bhū,* and *as[a]* are applied after *ām,* they are merely auxiliary verbs, and so they do not alter the meaning of the *dhātu* to which *ām* is applied. In the example from *Raghu-vaṁśa,* the

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1 The *dhātus ukh[i] gatau, uch[i] uñche* (6P), and *ṛj[i] bharjane* are not listed in Jīva Gosvāmī’s *Dhātu-pāṭha,* but are listed in the Pāṇinian *Dhātu-pāṭha.*

kriyā-viśeṣaṇa ‘*prathamam*’ (first) is intervening between *ām* and the *dhātu as[a].* In the example from *Bhaṭṭi-kāvya,* the *upendra pra* is intervening between *ām* and the *dhātu [ḍu]kṛ[ñ].*

In the *sūtra,* the *dhātu as[a] bhuvi* is mentioned in its *[ś]ti[p]* form, *asti.* Thus, the *dhātus as[a] gatau dīpty-ādānayoś ca* (1U, to go, move; to shine; to take) and *as[u] kṣepaṇe* (4P, to throw) are excluded.

३७० । कृञ आमन्तधातुवत्परपदादि ।

370. kṛña ām-anta-dhātu-vat parapadādi

kṛñaḥ—after the *dhātu [ḍu]kṛ[ñ]; ām-anta-dhātu-vat*—like the *dhātu* ending in the *pratyaya ām; parapadādi—parapada* endings and so on.

In *kartari prayoga,* the *dhātu [ḍu]kṛ[ñ]* takes the *parapada* endings and so on according to the *dhātu* ending in *ām.*

Amṛta—This rule is given to prevent *[ḍu]kṛ[ñ]* from functioning as an *ubhayapadī dhātu* when it comes after a *dhātu* ending in *ām.* Thus, when the *dhātu* ending in *ām* is *ātmapadī, [ḍu]kṛ[ñ]* takes the *ātmapada* endings, and when the *dhātu* ending in *ām* is *parapadī, [ḍu]kṛ[ñ]* takes the *parapada* endings.[107] Thus we get *īhāñcakre <adhokṣaja āt.* 1.1 of *īh[a] ceṣṭā-vāñchayoḥ* (1A, to endeavor; to desire)> but *indāñcakāra <adhokṣaja pa.* 1.1 of *id[i] paramaiśvarye* (1P, to be most powerful)>. However, in *kartari prayoga,* the *dhātus bhū* and *as[a]* only take the *parapada* endings (even when the *dhātu* ending in *ām* is *ātmapadī*), and never the *ātmapada endings.* Thus *īhāmbabhūva <adhokṣaja āt.* 1.1 of *īh[a] ceṣṭā-vāñchayoḥ* (1A, to endeavor; to desire)> and *īhāmāsa <adhokṣaja āt.* 1.1 of *īh[a] ceṣṭā-vāñchayoḥ* (1A, to endeavor; to desire)>.

३७१ । नरऋ्रामस्यारामः ।

371. nara-ṛ-rāmasyā-rāmaḥ

nara-ṛ-rāmasya—of the *ṛ-rāma* of a *nara; a-rāmaḥ*—the replacement *a-rāma.*

The *ṛ-rāma* of a *nara* changes to *a-rāma.*

indāñcakāra.

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107 And when the *dhātu* ending in *ām* is *ubhayapadī, [ḍu]kṛ[ñ]* can take the *parapada* endings or the *ātmapada* endings.

Vṛtti—➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *[ṇ]a[l]* → (368) *ind* + *ām* + *[ṇ]a[l]* → (330, 369) *indām* + *kṛ* + *[ṇ]a[l]* → (330, 322, 323) *indām* + *kṛ* + *kṛ* + *[ṇ]a[l]* → (345) *indām* + *cṛ* + *kṛ* + *[ṇ]a[l]* → (371) *indām* + *ca* + *kṛ* + *[ṇ]a[l]* → (314) *indām* + *cakāra* → (165) *indāṁ* + *cakāra* → (73) *indāñcakāra* <*adhokṣaja pa.* 1.1>.

३७२ । आमो मस्य हरिवेणुविधिर्वा ।

372. āmo masya hariveṇu-vidhir vā

āmaḥ—of *ām; masya*—of the *ma-rāma; hariveṇu-vidhiḥ*—the rule of *hariveṇu* (*sūtra* 73); *vā*—optionally.

The *m* of *ām* only optionally follows the rule of *hariveṇu.*

indāṁcakāra.

Vṛtti—➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *[ṇ]a[l]* → (368) *ind* + *ām* + *[ṇ]a[l]* → (330, 369) *indām* + *kṛ* + *[ṇ]a[l]* → (330, 322, 323) *indām* + *kṛ* + *kṛ* + *[ṇ]a[l]* → (345) *indām* + *cṛ* + *kṛ* + *[ṇ]a[l]* → (371) *indām* + *ca* + *kṛ* + *[ṇ]a[l]* → (314) *indām* + *cakāra* → (165) *indāṁ* + *cakāra* → (372) *indāṁcakāra* <*adhokṣaja pa.* 1.1>.

Amṛta—The word *masya* here really refers to the *viṣṇucakra* attained by the application of *sūtra* 165. Where the *viṣṇucakra* would normally always become the corresponding *hariveṇu* since it is not at the end of a *viṣṇupada,* this rule makes it optional.

Saṁśodhinī—Modern English books on Sanskrit grammar call this special *adhokṣaja* form made with *ām* and the *dhātus [ḍu]kṛ[ñ], bhū,* and *as[a]* the periphrastic perfect. However their explanation of this form is defective in two ways: First of all, they treat the form as if it were two separate words and thus they insert a space between the *dhātu* ending in *ām* and the *dhātu [ḍu]kṛ[ñ], bhū,* or *as[a].* Thus they list *indāṁcakāra, indāṁbabhūva,* and *indāmāsa* as *indāṁ cakāra, indāṁ babhūva,* and *indām āsa* respectively. This is faulty because, as *Amṛta* points out above, the *dhātu* ending in *ām* is not a separate *viṣṇupada* and thus it should not be separated by a space. Furthermore, when the *dhātu as[a]* is used by itself in *adhokṣaja,* it is replaced by the *dhātu bhū* in accordance with *aster bhūr bruvo vacī rāma-dhātuke* (499). Therefore the forms *āsa* and so on can never stand independently as separate *viṣṇupadas.* The second fault is that they never show the case where the forms undergo the change to *hariveṇu* by *sūtra* 73. For example, they never list *indāṁcakāra*

and *indāṁbabhūva* as *indāñcakāra* and *indāmbabhūva.* Such negligence is faulty because the change to *hariveṇu* is actually the normal thing to do since the *viṣṇucakra* is not at the end of a *viṣṇupada.* The optionality ordained in the current *sūtra* is only secondary to that. This is indicated by the fact that Jīva Gosvāmī first forms *indāñcakāra* in the previous *vṛtti* and only then forms *indāṁcakāra* in the current *vṛtti.* Besides this, it is usually only the form that has undergone the change to *hariveṇu* that is seen in classical Sanskrit works unedited by modern scholars. Thus, in this edition, we shall not bow down to this faulty system of theirs, even though it has now become standard in the roman transliteration of Sanskrit texts.

३७३ । द्विर्वचननिमित्तसर्वेश्वरे परमात्रे सति यः सर्वेश्वरस्यादेशः स स्थानिवद् द्विर्वचने एव कर्तव्ये ।

373. dvir-vacana-nimitta-sarveśvare para-mātre sati yaḥ sarveśvarasyādeśaḥ sa sthāni-vad dvir-vacane eva kartavye

dvir-vacana-nimitta-sarveśvare[108]—a *sarveśvara* that is a *nimitta* (cause) of reduplication; *para-mātre*—merely following; *sati*—when it is; *yaḥ*—which; *sarveśvarasya*—of a *sarveśvara; ādeśaḥ*—the replacement; *saḥ*—that; *sthāni-vat*—like the *sthāni* (original); *dvir-vacane*—when reduplication; *eva*—only; *kartavye*—is being done.

When a *sarveśvara* which causes reduplication follows, the replacement of a *sarveśvara* is treated like the original. But this is only the case when reduplication is being done.

atra lopo 'py ādeśa-vat. tato govinda-vṛṣṇīndrau yādaya ay-ādayaś cādeśā ā-rāmoddhava-ṇi-lopaś ca sthāni-vat. tato ra-rāmādeśasya sthāni-vattve kṛte kṛ-rāmasya dvir-vacanam. indāñcakratuḥ indāñcakruḥ. kṛ-sṛ-bhṛ-vṛ iti neṭ—indāñcakartha indāñcakrathuḥ indāñcakra. indāñcakāra indāñcakara indāñcakṛva indāñcakṛma. indāmbabhūvety-ādi. indāmāsety-ādi. mātra-grahaṇād uvokha iti setsyati, āṭiṭat iti ca. ukha gatau—okhati.

VṚTTI—In this situation, a deletion is also considered like a replacement. Therefore *govinda, vṛṣṇīndra,* the replacements *y* and so on made by *sūtra*

108 All the printed editions of *Hari-nāmāmṛta* have *dvir-vacana-nimitta-sarveśvara-para-mātre sati* instead of *dvir-vacana-nimitta-sarveśvare para-mātre sati,* but this is incorrect because it breaks the *sati-saptamī* construction of "when A is B." The correct reading *dvir-vacana-nimitta-sarveśvare para-mātre sati* can be found in manuscript 554D (Serial No: 3024, Accession No: 554D) in the Vrindavan Research Institute.

383 and *sūtras* 50 to 53, the replacements *ay* and so on made by *sūtras* 54 to 55, and the deletion of *ā-rāma* by *sūtra* 415, the deletion of *uddhava* by *sūtra* 437, and the deletion of *[ṇ]i* by *sūtra* 449 are all *sthāni-vat* (treated like the original). Thus, when the replacement *r* is treated like the original, it is *kṛ* that is reduplicated.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *atus* → (368) *ind* + *ām* + *atus* → (330, 369) *indām* + *kṛ* + *atus* → (330, 337, 294, 52) *indām* + *kr* + *atus* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *indām* + *kṛ* + *kr* + *atus* → (345) *indām* + *cṛ* + *kr* + *atus* → (371) *indām* + *ca* + *kr* + *atus* → (165) *indāṁ* + *cakratus* → (73) *indāñcakratus* → (93) *indāñcakratuḥ* <*adhokṣaja pa.* 1.2>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *us* → (368) *ind* + *ām* + *us* → (330, 369) *indām* + *kṛ* + *us* → (330, 337, 294, 52) *indām* + *kr* + *us* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *indām* + *kṛ* + *kr* + *us* → (345) *indām* + *cṛ* + *kr* + *us* → (371) *indām* + *ca* + *kr* + *us* → (165) *indāṁ* + *cakrus* → (73) *indāñcakrus* → (93) *indāñcakruḥ* <*adhokṣaja pa.* 1.3>.

In accordance with *kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhya evādhokṣaja-mātre neṭ, anyebhyas tv aniḍbhyo 'pīṭ* (356), *i[ṭ]* is not applied:

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *tha[l]* → (368) *ind* + *ām* + *tha[l]* → (330, 369) *indām* + *kṛ* + *tha[l]* → (356, 289) *indām* + *kar* + *tha* → (322, 323) *indām* + *ka* + *kar* + *tha* → (345) *indām* + *ca* + *kar* + *tha* → (165) *indāṁ* + *cakartha* → (73) *indāñcakartha* <*adhokṣaja pa.* 2.1>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *athus* → (368) *ind* + *ām* + *athus* → (330, 369) *indām* + *kṛ* + *athus* → (330, 337, 294, 52) *indām* + *kr* + *athus* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *indām* + *kṛ* + *kr* + *athus* → (345) *indām* + *cṛ* + *kr* + *athus* → (371) *indām* + *ca* + *kr* + *athus* → (165) *indāṁ* + *cakrathus* → (73) *indāñcakrathus* → (93) *indāñcakrathuḥ* <*adhokṣaja pa.* 2.2>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *a* → (368) *ind* + *ām* + *a* → (330, 369) *indām* + *kṛ* + *a* → (330, 337, 294, 52) *indām* + *kr* + *a* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *indām* + *kṛ* + *kr* + *a* → (345) *indām* + *cṛ* + *kr* + *a* → (371) *indām* + *ca* + *kr* + *a* → (165) *indāṁ* + *cakra* → (73) *indāñcakra* <*adhokṣaja pa.* 2.3>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *[ṇ]a[l]* → (368) *ind* + *ām* + *[ṇ]a[l]* → (330, 369) *indām* + *kṛ* + *[ṇ]a[l]* → (330, two options by 359):

1) (it causes the *nṛsiṁha-kāryas,* 314) *indām* + *kār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *indām* + *kṛ* + *kār* + *a* → (345) *indām* + *cṛ* + *kār* + *a* → (371) *indām* + *ca* + *kār* + *a* → (165) *indāṁ* + *cakāra* → (73) *indāñcakāra* <*adhokṣaja pa.* 3.1>.

2) (it doesn't cause the *nṛsiṁha-kāryas,* 289) *indām* + *kar* + *a* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *indām* + *kṛ* + *kar* + *a* → (345) *indām* + *cṛ* + *kar* + *a* → (371) *indām* + *ca* + *kar* + *a* → (165) *indāṁ* + *cakara* → (73) *indāñcakara* <*adhokṣaja pa.* 3.1>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *va* → (368) *ind* + *ām* + *va* → (330, 369) *indām* + *kṛ* + *va* → (356, 337, 294, 322, 323) *indām* + *kṛ* + *kṛ* + *va* → (345) *indām* + *cṛ* + *kṛ* + *va* → (371) *indām* + *ca* + *kṛ* + *va* → (165) *indāṁ* + *cakṛva* → (73) *indāñcakṛva* <*adhokṣaja pa.* 3.2>.

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *ma* → (368) *ind* + *ām* + *ma* → (330, 369) *indām* + *kṛ* + *ma* → (356, 337, 294, 322, 323) *indām* + *kṛ* + *kṛ* + *ma* → (345) *indām* + *cṛ* + *kṛ* + *ma* → (371) *indām* + *ca* + *kṛ* + *ma* → (165) *indāṁ* + *cakṛma* → (73) *indāñcakṛma* <*adhokṣaja pa.* 3.3>.

Alternatively, we get *indāmbabhūva* and so on and *indāmāsa* and so on:

➢ *id[i]* → (344, 160, 165, 73) *ind* → *ind* + *[ṇ]a[l]* → (368) *ind* + *ām* + *[ṇ]a[l]* → (330, 369) *indām* + *bhū* + *[ṇ]a[l]* → (330, 311) *indām* + *bhūv* + *a* → (322, 323) *indām* + *bhū* + *bhūv* + *a* → (328) *indām* + *bha* + *bhūv* + *a* → (329) *indām* + *babhūva* → (165) *indāṁ* + *babhūva* → (73) *indāmbabhūva* <*adhokṣaja pa.* 1.1>.

➢ *id[i]* → (344, 160, 165, 74) *ind* → *ind* + *[ṇ]a[l]* → (368) *ind* + *ām* + *[ṇ]a[l]* → (330, 369) *indām* + *as* + *[ṇ]a[l]* → (330, 358) *indām* + *ās* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *indām* + *a* + *ās* + *a* → (361) *indām* + *ā* + *ās* + *a* → (42) *indāmāsa* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *id[i] paramaiśvarye*		
indāñcakāra *indāmbabhūva* *indāmāsa*	*indāñcakratuḥ* *indāmbabhūvatuḥ* *indāmāsatuḥ*	*indāñcakruḥ* *indāmbabhūvuḥ* *indāmāsuḥ*
indāñcakartha *indāmbabhūvitha* *indāmāsitha*	*indāñcakrathuḥ* *indāmbabhūvathuḥ* *indāmāsathuḥ*	*indāñcakra* *indāmbabhūva* *indāmāsa*
indāñcakāra / indāñcakara *indāmbabhūva* *indāmāsa*	*indāñcakṛva* *indāmbabhūviva* *indāmāsiva*	*indāñcakṛma* *indāmbabhūvima* *indāmāsima*

[Alternatively, by applying *āmo masya hariveṇu-vidhir vā* (372), we may get *indāṁcakāra* instead of *indāñcakāra, indāṁbabhūva* instead of *indāmbabhūva,* and so on.]

Due to the use of the word *mātra* here *uvokha* will be achieved in *vṛtti* 374. Now we begin the conjugation of the *dhātu ukh[a] gatau* (1P, to go, move).

➢ *ukh + ti[p]* → (288) *ukh + [ś]a[p] + ti[p]*→ (333) *okhati* <*acyuta pa.* 1.1>.

Amṛta—Due to the use of the word *mātra* here the replacement is considered like the original even if something intervenes between the replacement and the *sarveśvara* causing the reduplication. Thus, in *uvokha* in *vṛtti* 374, the *govinda o* is treated like the original *u*, even though *kh* intervenes between *o* and the *adhokṣaja pratyaya [ṇ]a[l].* Examples when *govinda* is *sthāni-vat* are *iyeṣa* <*adhokṣaja pa.* 1.1 of *iṣ[a] gatau* or *iṣ[u] icchāyām*> and *uvokha* in *vṛtti* 374. An example when *vṛṣṇīndra* is *sthāni-vat* is *iyāya* <*adhokṣaja pa.* 1.1 of *i[ṇ] gatau*>. Examples when the replacements *y* and so on are *sthāni-vat* are *vivyatuḥ* in *vṛtti* 384, *cakratuḥ* in the current *vṛtti,* and so on. Examples of the replacements *ay* and so on as *sthāni-vat* are *ninaya* <*adhokṣaja pa.* 3.1 of *ṇī[ñ] prāpaṇe*>, *nināya* <*adhokṣaja pa.* 3.1 of *ṇī[ñ] prāpaṇe*>, *lulava* <*adhokṣaja pa.* 3.1 of *lū[ñ] chedane*>, and *lulāva* <*adhokṣaja pa.* 3.1 of *lū[ñ] chedane*>. Examples when the deletion of *ā-rāma* is *sthāni-vat* are *papatuḥ* <*adhokṣaja pa.* 1.2 of *pā pāne* or *pā rakṣaṇe*> and *papuḥ* <*adhokṣaja pa.* 1.3 of *pā pāne* or *pā rakṣaṇe*>. Examples when the deletion of *uddhava* is *sthāni-vat* are *jaghnatuḥ* in *vṛtti* 487 and *jagmatuḥ* in *vṛtti* 437.

Why do we say "when a *sarveśvara* follows"? Consider *dedīyate* in *vṛtti* 591. Here it is not the *ā-rāma* of the *dhātu [ḍu]dā[ñ] dāne* (3U, to give) that is reduplicated by treating the replacement *ī* (which is attained by *sūtra* 417) like the original, but it is the replacement *ī* itself that is reduplicated. This is because *ya[ṅ]* follows. If the replacement *ī* were treated like the original we would get the unwanted form *dadīyate.* In accordance with the phrase *dvir-vacane eva kartavye,* the replacements are not treated like the original after the reduplication has taken place. Regarding *indāmāsa,* on the strength of ordaining the *dhātu as[a]* in *sūtra* 369, the substitution of *bhū* doesn't take place by *aster bhūr bruvo vāci rāma-dhātuke* (499).

Saṁśodhinī—The *sarveśvaras* which cause reduplication are the *pratyayas* mentioned in *sūtra* 322 that begin with a *sarveśvara.* Thus this rule applies when any of the *adhokṣaja pratyayas* that begin with a *sarveśvara* follows, when *a[ṅ]* follows, and when *sa[n]* that takes *i[ṭ]* follows.

In this regard, one should remember that since *i[ṭ]* is *para-sambandhin,* when the *adhokṣaja pratyayas* and *sa[n]* take *i[ṭ]* they are considered to begin with a *sarveśvara.* There is no possibility of *ya[ṅ]* taking *i[ṭ],* for that is forbidden by *neṭ ya-sarveśvarayoḥ* (330). This rule does not apply when *ya[ṅ]* follows, when *sa[n]* that does not take *i[ṭ]* follows or when the *adhokṣaja pratyayas tha[l], va, ma, se, dhve, vahe,* and *mahe* which do not take *i[ṭ]* follow, since all these *pratyayas* do not begin with a *sarveśvara.*

This rule makes it clear that the various replacements like *govinda, vṛṣṇīndra,* and so on actually take place before the reduplication, and that they are treated like the original only when reduplication is being done, not after that. Technically, this *sūtra* should have been given earlier because, without this *sūtra, govinda, vṛṣṇīndra* and so on have to be done after the reduplication to achieve the correct form. For example, if, in the formation of *ciceta* in *vṛtti* 336, we did the *govinda* first and then the reduplication, the *govinda ce* wouldn't be considered *sthāni-vat* because the current *sūtra* had not been given at the time. Thus, when reduplication takes place, we would get the *nara ce.* And because the rule *narasya vāmanaḥ* is only given later as *sūtra* 375, there would be no way to make the *nara ci.* Thus we would be stuck with *ceceta,* an incorrect form. Therefore, now that this *sūtra* has been given, one should reformulate *ciceta, pusphoṭa,* etc. so that the *govinda* is done first and is treated like the original at the time of reduplication. Similarly, one should reformulate *indāñcakāra* <*adhokṣaja pa.* 1.1> in *vṛtti* 371 so that it follows the same pattern as *indāñcakāra* <*adhokṣaja pa.* 3.1> in this *vṛtti.*

३७४ । नरेदुतोरियुवावेकात्मकेतरसर्वेश्वरे ।

374. nared-utor iy-uvāv ekātmaketara-sarveśvare

nara-it-utoḥ—of the *i* and *u* of a *nara; iy-uvau*—the replacements *iy* and *uv; ekātmaka-itara-sarveśvare*—when a *sarveśvara* other than an *ekātmaka* follows.

The *i* and *u* of a *nara* change to *iy* and *uv* respectively when a *sarveśvara* other than their *ekātmaka* follows.

dvir-vacane kṛte parasya na sthāni-vattvam, tata uv. ām tu na syāt, gurv-īśvarāder iti sahajasyaiva grahaṇāt. uvokha ūkhatuḥ. katham ider ām? parānapekṣatvena numaḥ sahajatvāt, govindas tu kaṁsāri-varjam apekṣate. āchi āyāme—āñchati.

VṚTTI—Once reduplication has been done, the *para* (*nārāyaṇa*) is no longer treated like the original. Therefore the change to *uv* takes place. But *ām* should not be applied because only *dhātus* that originally begin with an *īśvara* that is *guru* are taken by the mention of *gurv-īśvarādeḥ* in *sūtra* 368.

➢ *ukh* + *[ṇ]a[l]* → (330, 333) *okh* + *a* → (322, 323, the *govinda o* is treated like the original *u* by 373) *u* + *okh* + *a* → (374) *uvokha* <*adhokṣaja pa.* 1.1>.

➢ *ukh* + *atus* → (330, 337, 294, 322, 323) *u* + *ukh* + *atus* → (42) *ūkhatus* → (93) *ūkhatuḥ* <*adhokṣaja pa.* 1.2>.

adhokṣaja parapada of *ukh[a] gatau*		
uvokha	*ūkhatuḥ*	*ūkhuḥ*
uvokhitha	*ūkhathuḥ*	*ūkha*
uvokha	*ūkhiva*	*ūkhima*

Someone might ask, "Why then did the *dhātu id[i]* take *ām*"? The answer is that *n[um]* is considered original (see *vṛtti* 344) because it does not require a *para-nimitta* for its application. *Govinda,* on the other hand, requires that a *pratyaya* other than a *kaṁsāri* must be following. Now we begin the conjugation of the *dhātu āch[i] āyāme* (1P, to stretch).

➢ *āch[i]* → (344, 160) *ā* + *n[um]* + *ch* → (175) *āñch* → *āñch* + *ti[p]* → (288) *āñch* + *[ś]a[p]* + *ti[p]*→ *āñchati* <*acyuta pa.* 1.1>.

AMṚTA—If the *nārāyaṇa* were still treated like the original once the reduplication had been done, then the *nara* would not be able to change to *uv* because there wouldn't be a *sarveśvara* other than its *ekātmaka* following. Thus the method of achieving *uvokha* is that *govinda* is done first, then the *govinda o* is treated like the original *u* by *sūtra* 373, then *u* is reduplicated, and then the *nara u* changes to *uv* because a *sarveśvara* other than its *ekātmaka* follows.

Since when *govinda* is done *ām* might be applied by *sūtra* 368 because the *okh* begins with an *īśvara* that is *guru,* Jīva Gosvāmī removes that possibility by saying that only *dhātus* that originally begin with an *īśvara* that is *guru* are taken by the mention of *gurv-īśvarādeḥ* in *sūtra* 368. Thus *ām* is not applied here because the *o* of *okh* is *lākṣaṇika* (secondary) since it is produced by *govinda. Govinda* is not considered original because it is clear from the rule *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294) that *govinda* requires that a *pratyaya* other than a *kaṁsāri* follows.

३७५ । नरस्य वामनः ।

375. narasya vāmanaḥ

narasya—of a *nara; vāmanaḥ*—the change to *vāmana.*

The *nara* becomes *vāmana.*

narāder iti kṛte tato nuṭ—ānāñcha. ṣasja gatau.

VṚTTI—When the *nara* becomes *trivikrama* by *sūtra* 361 and *n[uṭ]* is added by *sūtra* 362, we get *ānāñcha:*

➢ *āch[i]* → (344, 160, 175) *āñch* → *āñch* + *[ṇ]a[l]* → (330, 322, 323) *ā* + *āñch* + *a* → (375) *a* + *āñch* + *a* → (361) *ā* + *āñch* + *a* → (362) *ānāñcha <adhokṣaja pa.* 1.1>.

Now we begin the conjugation of *ṣasj[a] gatau* (1P, to go, move).

AMṚTA—When *ā-rāma* changes to the *vāmana a-rāma* by the current *sūtra,* that *a-rāma* again becomes *trivikrama* by *sūtra* 361, and thus *n[uṭ]* is also added.

३७६ । सस्य जो जे, न तु वैष्णवे ।

376. sasya jo je, na tu vaiṣṇave

sasya—of *sa-rāma; jaḥ*—the replacement *ja-rāma; je*—when *ja-rāma* follows; *na*—not; *tu*—but; *vaiṣṇave*—when a *vaiṣṇava* follows.

***S* changes to *j* when *j* follows, but not when a *j* that is followed by a *vaiṣṇava* follows.**

sajjati. vaiṣṇava-grahaṇa-phalam amāṅkṣīt ity-ādau setsyati. vaja gatau—

VṚTTI—➢ *ṣasj* → (346) *sasj* → *sasj* + *ti[p]* → (288) *sasj* + *[ś]a[p]* + *ti[p]* → (376) *sajjati <acyuta pa.* 1.1>.

acyuta parapada of *ṣasj[a] gatau*		
sajjati	*sajjataḥ*	*sajjanti*
sajjasi	*sajjathaḥ*	*sajjatha*
sajjāmi	*sajjāvaḥ*	*sajjāmaḥ*

The result of mentioning a *vaiṣṇava* here will be accomplished in forms like *amāṅkṣīt* in *vṛtti* 547. Now we begin the conjugation of the *dhātu vaj[a] gatau* (1P, to go, move).

Saṁśodhinī—Commenting on the *dhātu ṣasj[a] gatau* (1P, to go, move), *Siddhānta-kaumudī* says *ayam ātmanepady api, sajjate* (This *dhātu* can also take *ātmapada* endings. Thus we get also *sajjate* and so on). Despite its being listed with the simple meaning of *gati* in the *Dhātu-pāṭha,* the *dhātu ṣasj[a] gatau* (1P, to go, move) is usually used in the same meaning as the *dhātu ṣanj[a] saṅge* (1P, to adhere, be attached). Thus *sajjate* means "It adheres" and so on.

३७७ । शसुददवरामादीनां गोविन्दारामस्य च नैत्वादि ।

377. śasu-dada-va-rāmādīnāṁ govindā-rāmasya ca naitvādi

śasu-dada-va-rāma-ādīnām—of *śas[u] hiṁsāyām* (1P, to kill), *dad[a] dāne* (1P, to give), and *dhātus* beginning with *va-rāma; govinda-a-rāmasya*—of *dhātus* whose *a-rāma* is produced by *govinda; ca*—and; *na*—not; *etva-ādi*—the change to *e* and so on.

***Śas[u], dad[a], dhātus* beginning with *v,* and *dhātus* whose medial *a* is a product of *govinda* don't undergo the change to *e* and loss of *nara* prescribed in *sūtra* 363.**

vavajatuḥ. vraja gatau—

Vṛtti—➢ *vaj* + *atus* → (330, 337, 322, 323) *va* + *vaj* + *atus* → (377) *vavajatus* → (93) *vavajatuḥ* <*adhokṣaja pa.* 1.2>.

Now we begin the conjugation of the *dhātu vraj[a] gatau* (1P, to go, move).

३७८ । वदव्रजयोर्वृष्णीन्द्रः सौ परपदे ।

378. vada-vrajayor vṛṣṇīndraḥ sau parapade

vada-vrajayoḥ—of the *dhātus vad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell) and *vraj[a] gatau* (1P, to go, move); *vṛṣṇīndraḥ*—*vṛṣṇīndra; sau*—when *s[i]* follows; *parapade*—when a *parapada pratyaya* follows.

***Vad[a]* and *vraj[a]* take *vṛṣṇīndra* when *s[i]* which is followed by a *parapada pratyaya* follows.**

avrājīt. aja gatau kṣepaṇe ca—ajati.

Vṛtti—➢ *vraj + d[ip]* → (306, 307, 316) *a[ṭ] + vraj + i[ṭ] + s[i] + d[ip]* → (334) *avraj + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (378) *avrāj + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *avrāj + i[ṭ] + ī[ṭ] + d[ip]* → (42) *avrājīd* → (185) *avrājīt <bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu aj[a] gatau kṣepaṇe ca* (1P, to go, move; to drive).

➢ *aj + ti[p]* → (288) *aj + [ś]a[p] + ti[p]*→ *ajati <acyuta pa.* 1.1>.

Amṛta—Where the *vṛṣṇīndra* would usually only optionally take place by *viṣṇujanāder laghor a-rāmasya vṛṣṇīndra iḍ-ādau sau vā parapade* (357), this rule makes it mandatory.

३७९ । अजेर्वी घणं विना रामधातुके ।

379. ajer vī ghaṇaṁ vinā rāma-dhātuke

ajeḥ[109]—of the *dhātu aj[a] gatau kṣepaṇe ca* (1P, to go, move; to drive); *vī*—the replacement *vī; ghaṇam*—the *kṛt pratyaya [gh]a[ṇ]; vinā*—except; *rāma-dhātuke*—when a *rāma-dhātuka* follows.

***Aj[a]* is replaced by *vī* when any *rāma-dhātuka* except the *kṛt pratyaya [gh]a[ṇ]* follows.**

vīyate. vīr ayam aniṭ. athāniṭaḥ—

Vṛtti—➢ *aj + te* → (293) *aj + ya[k] + te* → (330, 379) *vīyate <acyuta karmaṇi* 1.1>.

This *vī* is *aniṭ.* Now a list of the *aniṭ dhātus* will be given.

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109 *Ajeḥ* is the sixth case singular form of *aji,* a word formed by applying the *kṛt pratyaya i[k]* after the *dhātu aj[u] gatau kṣepaṇe ca* by *ik-śtipau dhātu-nirdeśe* (909).

List of the aniṭ-dhātus[110]
(*aniḍ-gaṇa*)

1

ū-ṝ-rāmānta-ru-snu-kṣṇu-
śī-yu-nu-kṣu-śvi-ḍī-śribhiḥ
vṛṅ-vṛñbhyāṁ ca vinaikācaḥ
svarāntā dhātavo 'niṭaḥ

a) Any *dhātu* that ends in a *sarveśvara* (*svara*) and has only one *sarveśvara* (*ac*) is *aniṭ*. But *dhātus* that end in *ū* and *ṝ* are exceptions to this rule.
b) The following *dhātus* are also exceptions to this rule:

ru śabde	2P	to cry, sound
ṣṇu prasravaṇe	2P	to drip, flow
kṣṇu tejane	2P	to sharpen
śī[ṅ] svapne	2A	to sleep, lie down
yu miśranāmiśranayoḥ	2P	to mix; to separate
ṇu stutau	2P	to praise
[ṭu]kṣu śabde	2P	to sneeze, cough
[ṭu][o]śvi gati-vṛddhyoḥ	1P	to go, move; to grow
ḍī[ṅ] vihāyasā gatau	1A	to fly
ḍī[ṅ] vihāyasā gatau	4A	to fly
śri[ñ] sevāyām	1U	to serve, worship, dwell, depend on
vṛ[ṅ] sambhaktau	9A	to serve, worship
vṛ[ñ] varaṇe	5U	to choose, ask for

2

aniḍ ekaḥ śakḷ kānte
cānte paci-vacī viciḥ
sicir muci-ricī caikaś
chānte pracchir udāhṛtaḥ

a) Among the *dhātus* ending in *k*, only one is *aniṭ*:

śak[ḷ] śaktau	5P	to be able

110 The *aniṭ dhātus* are *dhātus* that do not take *i[ṭ]* by *iṭ rāma-dhātuke* (316). This group of *dhātus* are *sahajāniṭ* (originally *aniṭ*) as opposed to other *dhātus* which become *aniṭ* under certain conditions only. In verses 2 to 8 of this list, the *dhātus* are stated by using the forms made with *i[k]* and *[ś]ti[p]* (see *Saṁśodhinī* 338 and 308).

b) Among the *dhātus* ending in *c,* the following *dhātus* are said to be *aniṭ:*

[ḍu]pac[aṣ] pāke	1U	to cook, ripen
vac[a] paribhāṣaṇe	2P	to speak, say, tell
vic[ir] pṛthak-bhāve	7U	to separate, discriminate
ṣic[a] kṣaraṇe [1]	6U	to sprinkle, discharge
muc[ḷ] mokṣaṇe	6U	to release, abandon
ric[ir] virecane	7U	to purge, empty

c) Among the *dhātus* ending in *ch,* only one is said to be *aniṭ:*

pracch[a] jñīpsāyām	6P	to ask, question

3

bhaji-bhañji-yaji-tyaji-rañji-rujo
bhuji-sañji-sṛjo 'py atha majjir api
yuji-bhṛjji-nijir-vijiraś ca tathā
svajir uddhava-no ja-gaṇe 'py aniṭaḥ

a) Among the group of *dhātus* ending in *j,* the following *dhātus* are *aniṭ:*

bhaj[a] sevāyām	1U	to serve, worship, divide, experience
bhanj[o] āmardane	7P	to break, interrupt, disappoint
yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu	1U	to worship, sacrifice; to meet; to give
tyaj[a] hānau	1P	to abandon
ranj[a] rāge	1U	to be colored, delighted, to love, be attached
ranj[a] rāge	4U	to be colored, delighted, to love, be attached
ruj[o] bhaṅge	6P	to break, afflict
bhuj[a] pālanābhyavahārayoḥ [2]	7P	to protect, rule; to eat, enjoy
bhuj[o] kauṭilye	6P	to bend, curve, be crooked
ṣanj[a] saṅge	1P	to adhere, be attached
sṛj[a] visarge	4A	to create, release
sṛj[a] visarge	6P	to create, release

1 Sometimes the *dhātu ṣic[a]* is listed as *ṣic[ir],* but Jīva Gosvāmī explains, in *vṛtti* 546, that many people don't agree that this *dhātu* has the *anubandha ir.* Moreover, in his own *Dhātu-pāṭha,* Jīva Gosvāmī lists the *dhātu* as *ṣic[a] kṣaraṇe,* not as *ṣic[ir] kṣaraṇe.*

2 Jīva Gosvāmī lists this *dhātu* as a *parapadī,* but it also takes *ātmapada* endings in accordance with *anavane bhunakteḥ* (*Bṛhat* 1166) (*bhujo 'navane,* "[The *ātmanepada* is used] after *bhuj* when the sense is not 'protecting'" (*Aṣṭādhyāyī* 1.3.66). Thus it is *parapadī* when it is used in the sense of *pālana* (protecting, ruling).

[ṭu]masj[o] śuddhau	6P	to bathe, dive, sink
yuj[a] samādhau	4A	to meditate
yuj[ir] yoge	7U	to join, use
bhrasj[a] pāke [3]	6U	to roast, fry
ṇij[ir] śauce	3U	to wash, purify
vij[ir] pṛthak-bhāve	3U	to separate, discriminate
ṣvanj[a] pariṣvaṅge	1A	to embrace

4

adiṁ hadiṁ skandi-bhidi-cchidi-kṣudīn
śadiṁ sadiṁ svidyati-padyatī khidim
tudiṁ nudiṁ vidyatikaṁ vinattikaṁ
pratīhi dāntān daśa-pañca cāniṭaḥ

a) Know the following fifteen *dhātus* ending in *d* to be *aniṭ:*

ad[a] bhakṣaṇe	2P	to eat
had[a] purīṣotsarge	1A	to evacuate
skand[ir] gati-śoṣaṇayoḥ	1P	to fall, discharge semen; to dry up, perish
bhid[ir] vidāraṇe	7U	to break, separate, discriminate
chid[ir] dvidhā-karaṇe	7U	to cut, divide
kṣud[ir] sampeṣaṇe	7U	to pound, crush
śad[ḷ] śātane	1P	to fall, perish, decay
śad[ḷ] śātane	6P	to fall, perish, decay
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	1P	to burst, open; to go, move; to sit down, be dejected, perish
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	6P	to burst, open; to go, move; to sit down, be dejected, perish
[ñi]ṣvid[ā] gātra-prakṣaraṇe	4P	to sweat
pad[a] gatau	4A	to go, move
khid[a] dainye	4A	to be depressed, suffer pain
khid[a] parighāte	6P	to strike, afflict
khid[a] dainye	7A	to be depressed, suffer pain
tud[a] vyathane	6U	to strike, wound
ṇud[a] preraṇe	6U	to push, impel
vid[a] sattāyām	4A	to be, exist
vid[a] vicāraṇe	7A	to consider as

3 The *dhātu bhrasj[a]* appears here as *bhṛjji* because when the *kṛt pratyaya i[k]* is applied after *bhrasj[a]* by *ik-śtipau dhātu-nirdeśe* (909), the *ra* of *bhrasj[a]* undergoes *saṅkarṣaṇa* by *grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnāṁ saṅkarṣaṇaḥ kaṁsārau* (473) and the *s* becomes *j* by *sasya jo je, na tu vaiṣṇave* (376).

5

krudhi-rādhi-rudhi-kṣudhi-budhyatayo
vyadhi-śudhyati-sidhyati-bandhi-yudhaḥ
saha-sādhaya ity aniṭo dha-gaṇe
hani-manyati cety api nānta-gaṇe

a) Among the group of *dhātus* ending in *dh,* the following *dhātus* are *aniṭ:*

krudh[a] kope	4P	to be angry
rādh[a] saṁsiddhau	4P	to succeed, accomplish
rādh[a] saṁsiddhau	5P	to succeed, accomplish
rudh[ir] āvaraṇe	7U	to block, cover
anurudh[a] kāme	4A	to love, adhere to
kṣudh[a] bubhukṣāyām	4P	to be hungry
budh[a] avagamane	4A	to understand
vyadh[a] tāḍane	4P	to pierce, wound
śudh[a] śauce	4P	to be purified, free from doubts
ṣidh[u] saṁrāddhau	4P	to succeed, accomplish
bandh[a] bandhane	9P	to bind
yudh[a] samprahāre	4A	to fight
sādh[a] saṁsiddhau	4P	to succeed, accomplish
sādh[a] saṁsiddhau	5P	to succeed, accomplish

b) Among the group of *dhātus* ending in *n,* the following *dhātus* are *aniṭ:*

han[a] hiṁsā-gatyoḥ	2P	to strike, kill; to go, move
man[a] jñāne	4A	to think, consider as

6

svapi-vapi-tipi-tapi-tṛpy-āpi-śapo 'pi
kṣipi-sṛpi-lipi-lumpa-cchupi-dṛpayaḥ
pānta-gaṇeṣv atha bhānte labhi-rabhi-yabhayo
ma-gaṇe yami-rami-ṇami-gamayaś ca

a) Among the group of *dhātus* ending in *p,* the following *dhātus* are *aniṭ:*

[ñi]ṣvap[a] śaye	2P	to sleep, lie down
[ḍu]vap[a] bīja-tantu-santāne	1U	to sow
tip[ṛ] kṣaraṇe	1A	to sprinkle
tap[a] santāpe	1P	to heat, burn, perform austerities
tap[a] tāpe aiśvarye vā	4A	to heat, burn, perform austerities; to rule

tṛp[a] prīṇane	4P	to satisfy, be satisfied
āp[ḷ] vyāptau	5P	to pervade, obtain
śap[a] ākrośe	1U	to chastise, curse
śap[a] ākrośe	4U	to chastise, curse
kṣip[a] preraṇe	4P	to throw
kṣip[a] preraṇe	6U	to throw
sṛp[ḷ] gatau	1P	to crawl, slither
lip[a] upadehe	6U	to anoint, cover, stain, pollute
lup[ḷ] chedane	6U	to cut, break, take away, delete
chup[a] saṁsparśe	6P	to touch
dṛp[a] garve	4P	to be proud

b) Among the *dhātus* ending in *bh,* the following *dhātus* are *aniṭ:*

[ḍu]labh[aṣ] prāptau	1A	to obtain, possess
rabh[a] rābhasye	1A	to act rashly
yabh[a] maithune	1P	to have sexual intercourse

c) Among the group of *dhātus* ending in *m,* the following *dhātus* are *aniṭ:*

yam[u] uparame	1P	to restrain
ram[u] krīḍāyām	1A	to play, delight in
ṇam[a] prahatve śabde ca	1P	to offer obeisances, be submissive; to sound
gam[ḷ] gatau	1P	to go, move

7

śiṣi-śliṣī duṣya-viṣi-tviṣi-dviṣīn
piṣiṁ kṛṣiṁ puṣyati-śuṣya-tuṣyatīn
diśiṁ dṛśiṁ daṁśi-mṛśī riśiṁ ruśiṁ
liśi-spṛśi-krośa-viśo 'niṭo jaguḥ

a) (Learned persons) say that (among the *dhātus* ending in *ṣ*) the following *dhātus* are *aniṭ:*

śiṣ[a] hiṁsāyām (listed in the Pāṇinian *Dhātu-pāṭha*)	1P	to hurt, kill
śiṣ[ḷ] viśeṣaṇe	7P	to remain
śliṣ[a] āliṅgane	4P	to adhere, embrace
duṣ[a] vaikṛtye	4P	to be impure, bad, wrong
viṣ[u] secane (listed in the Pāṇinian *Dhātu-pāṭha*)	1P	to sprinkle
viṣ[ḷ] vyāptau	3U	to pervade

tviṣ[a] dīptau	1U	to shine, glitter
dviṣ[a] aprītau	2U	to hate
piṣ[ḷ] sañcūrṇane	7P	to grind, crush
kṛṣ[a] vilekhane ākarṣaṇe ca	1P	to plough; to pull, attract
kṛṣ[a] vilekhane	6U	to plough
puṣ[a] puṣṭau	4P	to nourish
śuṣ[a] śoṣaṇe	4P	to become dry, withered
tuṣ[a] tuṣṭau	4P	to satisfy, be satisfied

b) (Learned persons) say that (among the *dhātus* ending in *ś*) the following *dhātus* are *aniṭ:*

diś[a] atisarjane	6U	to give; to order; to tell
dṛś[ir] prekṣaṇe	1P	to see
danś[a] daṁśane	1P	to bite
mṛś[a] āmarśane	6P	to touch; to discuss, reason; to consider
riś[a] hiṁsāyām	6P	to hurt, kill
ruś[a] hiṁsāyām	6P	to hurt, kill
liś[a] alpī-bhāve	4A	to become small
liś[a] gatau (listed in the Pāṇinian *Dhātu-pāṭha*)	6P	to go, move
spṛś[a] saṁsparśe	6P	to touch
kruś[a] āhvāne	1P	to cry out, wail, shout
viś[a] praveśane	6P	to enter

8

ghasiś ca vasatiḥ sānte
hānte dahati-mehatī
dihir duhi-lihī rohir
vahir nahir ime 'niṭaḥ

a) Among the *dhātus* ending in *s,* the following *dhātus* are *aniṭ:*

ghas[ḷ] adane	1P	to eat
vas[a] nivāse	1P	to dwell, live, stay

b) Among the *dhātus* ending in *h,* the following *dhātus* are *aniṭ:*

dah[a] bhasmī-karaṇe	1P	to burn
mih[a] secane	1P	to pass urine or semen
dih[a] pralepe	2U	to smear
duh[a] prapūraṇe	2U	to milk, extract
lih[a] āsvādane	2U	to lick, taste
ruh[a] janmani prādurbhāve ca	1P	to grow, rise; to appear
vah[a] prāpaṇe	1U	to bear, lead, carry
ṇah[a] bandhane	4U	to bind, tie

yu iti yu miśraṇe, nu-sāhacaryāt. "yul miśraṇāmiśraṇayoḥ" iti vopadevaḥ. śakḷ iti kṛṣṇa-paṇḍitasya prakriyā-ṭīkāyām atra ḷd-id eva śakḷ gṛhyate. kavi-kalpadrume tu sv-ādi-śakḷr vikalpiteṭ, divādi-śakḷs tu seṭ. bhujīti bhujo-bhujau gṛhyete. yujīti yuja-yujirau. svajir uddhava-na iti svañjir ity arthaḥ. kālāpā vindatim api gṛhṇanti. lumpādayo lumpaty-ādīnām ekadeśa-nirdeśāḥ. ata eka-sarveśvaraḥ sarveśvarāntaś ceti vīr aniṭ.

Because it is listed alongside *nu* (an *ad-ādi-dhātu*), the *yu* mentioned in verse 1 refers only to *yu miśraṇe.*[111] Vopadeva accepts the same by saying *yu[l] miśraṇāmiśraṇayoḥ.* In Kṛṣṇa-paṇḍita's commentary on *Prakriyā-kaumudī* only *śak* that has the indicatory letter *ḷ* is accepted by the mention of *śakḷ* in verse 2. According to *Kavi-kalpadruma,* however, the *sv-ādi-dhātu śak[ḷ] śaktau* is *veṭ,* while the *div-ādi-dhātu śak[a] kṣamāyām* is *seṭ. Bhuji* in verse 3 includes both *bhuj[o] kauṭilye* and *bhuj[a] pālanābhyavahārayoḥ,* and *yuji* in verse 3 includes both *yuj[a] samādhau* and *yuj[ir] yoge.* The phrase *svajir uddhava-naḥ* (*svaj* which has *n* as *uddhava*) in verse 3 refers to the *dhātu svañj.* The *Kalāpa* grammarians also list *vindati* (*vid[ḷ] lābhe*) in their list of *aniṭ-dhātus. Lumpa* and so on are abbreviations of *lumpati* and so on[112]. Thus, since *vī* ends in a *sarveśvara* and has only one *sarveśvara*, it is *aniṭ* by verse 1.

Amṛta—In verse 2, the words *paci-vacī* and *muci-ricī* have the first case dual endings. The word *pratīhi* in verse 4 means *jānīhi* (you should know). By the mention of *svidyati, padyati, vidyati,* and *vinatti,* which are the *[ś]ti[p]* forms of *[ñi]ṣvid[ā] gātra-prakṣaraṇe, pad[a] gatau, vid[a] sattāyām,* and *vid[a] vicāraṇe* with the *vikaraṇa [ś]ya* added (*[ś]na[m]* in the case of *vinatti*), *[ñi]ṣvid[ā] snehane mocane ca* (1A, to be anointed, greasy; to be loose,

111 This *dhātu* is listed in the *Dhātu-pāṭha* as *yu miśraṇāmiśraṇayoḥ.*
112 Thus *lumpa* in verse 6 stands for *lumpati,* and *duṣya* and *śuṣya* in verse 7 stand for *duṣyati* and *śuṣyati.*

disturbed), *pad[a] sthairye*[113] (1P, to stand fast), *vid[a] jñāne* (2P, to know), and *vid[ḷ] lābhe* (6U, to find, obtain) are excluded. Similarly, by the mention of *budhyati, sidhyati,* and *manyati,* which are the *[ś]ti[p]* forms of *budh[a] avagamane, ṣidh[u] saṁrāddhau,* and *man[a] jñāne* with the *vikaraṇa [ś]ya* added, *budh[a] avagamane* (1P, to understand), *budh[ir] bodhane* (1U, to understand), *ṣidhu gatyām* (1P, to go, move), *ṣidhū śāstre māṅgalye ca* (1P, to instruct; to be auspicious), and *man[u] bodhane* (8A, to understand) are excluded.

Although from the viewpoint of the verses of the earlier grammarians *tṛp[a] prīṇane* and *dṛp[a] garve* are listed here as *aniṭ,* they are actually *veṭ* because they are listed among the *radh-ādis* (a sub-group of *div-ādi-dhātus* which are *veṭ* by *radh-āder iḍ vā* (539)). According to Padmanābha Datta, author of the *Supadma-vyākaraṇa,* the reversal of the normal order of *tālavya ś* then *mūrdhanya ṣ* in verse 7 is to fit the meter. Vopadeva, the author of *Mugdha-bodha-vyākaraṇa,* says that only *śliṣ[a] āliṅgane* (4P, to adhere, embrace) is accepted here, and not *śliṣ[u] dahe*[114] (1P, to burn). The mention of *duṣya, śuṣya,* and *tuṣyati* with the *vikaraṇa [ś]ya* is to fulfill the requirements of the meter and not to exclude other *dhātus* (since there are none to exclude anyway). The mention of *puṣyati,* however, is to exclude *puṣ[a] puṣṭau* (1P, to nourish) and *puṣ[a] puṣṭau* (9P, to nourish). The word *paṇḍitāḥ* (learned persons) has to be inserted in verse 7. By the mention of *vasati,* which is the *[ś]ti[p]* form of *vas[a] nivāse, vas[a] ācchādane* (2A, to cover, dress) is excluded. In the *vṛtti,* Jīva Gosvāmī makes it clear that the *yu* mentioned in verse 1 refers only to the *ad-ādi-dhātu yu miśranāmiśranayoḥ* and not to *yu[ñ] bandhane* (9U, to bind). Like the *Kalāpa* grammarians, *Mahā-bhāṣya* and other works also list *vindati* (*vid[ḷ] lābhe*) as an *aniṭ-dhātu.*

३८० । ईशान्तस्य वृष्णीन्द्रः सौ परपदे ।

380. īśāntasya vṛṣṇīndraḥ sau parapade

īśa-antasya—of a *dhātu* that ends in an *īśa; vṛṣṇīndraḥ*—*vṛṣṇīndra; sau*—when *s[i]* follows; *parapade*—when a *parapada pratyaya* follows.

***Dhātus* which end in an *īśa* take *vṛṣṇīndra* when *s[i]* which is followed by a *parapada pratyaya* follows.**

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113 This *dhātu* is only found in the *Dhātu-pāṭha* composed by Vopadeva, the author of *Mugdha-bodha-vyākaraṇa.*

114 This *dhātu* is not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but is listed in the Pāṇinian *Dhātu-pāṭha.*

viṣṇutaḥ sarva-viriñcir ity ataś ceṭaḥ pūrvam eva pakṣe vī-bhāvaḥ—avaiṣīt. narasya vāmanaḥ—vivāya.

VṚTTI—When the *dhātu aj[a]* is replaced by *vī,* the replacement takes place before the application of *i[ṭ]* in accordance with the maxim *viṣṇutaḥ sarva-viriñciḥ* (*vṛtti* 188).

➢ *aj + d[ip]* → (307) *aj + s[i] + d[ip]* → (379) *vī + s[i] + d[ip]* → (306, *vī* is *aniṭ* by verse 1) *a[ṭ] + vī + s[i] + d[ip]* → (380) *avai + s[i] + d[ip]* → (334) *avai + s[i] + ī[ṭ] + d[ip]* → (108) *avaiṣīd* → (185) *avaiṣīt* <*bhūteśa pa.* 1.1>.

In *adhokṣaja, narasya vāmanaḥ* (375) is applied:

➢ *aj + [ṇ]a[l]* → (379) *vī + [ṇ]a[l]* → (330, 314) *vai + a* → (54) *vāy + a* → (322, 323, the *vṛṣṇīndra ai* and the replacement *āy* are *sthāni-vat* by 373) *vī + vāy + a* → (375) *vivāya* <*adhokṣaja pa.* 1.1>.

SAṀŚODHINĪ—Here *vī* is a *sarva-viriñci* because it replaces the whole *dhātu aj[a].* Thus by the maxim *viṣṇutaḥ sarva-viriñciḥ* (*vṛtti* 188) it is stronger than *i[ṭ],* which is a mere *viṣṇu.*

३८१ । धातोश्चतुःसनस्येयुवौ सर्वेश्वरे ।

381. dhātoś catuḥsanasyey-uvau sarveśvare

dhātoḥ—of a *dhātu; catuḥsanasya*—of the *catuḥsana; iy-uvau*—the replacements *iy* and *uv* (*i* and *ī* are replaced by *iy,* and *u* and *ū* are replaced by *uv*); *sarveśvare*—when a *sarveśvara* follows.

The final *catuḥsana* of a *dhātu* changes to *iy* or *uv* when a *sarveśvara* follows.

AMṚTA—Even though the *adhikāra-sūtra dhātoḥ* (261) is in effect, the word *dhātoḥ* is included again here for clarity's sake.

३८२ । संयुक्तश्नोश्च ।

382. saṁyukta-śnoś ca

saṁyukta—conjoined (in *sat-saṅga* with the final *viṣṇujana* of a *dhātu*); *śnoḥ*—of *[ś]nu* (the *vikaraṇa* used in the conjugation of the *sv-ādi-dhātus*); *ca*—and.

The *u* of *[ś]nu* also changes to *uv* when a *sarveśvara* follows, provided the *n* of *[ś]nu* is in *sat-saṅga.*

३८३ । असंयोगपूर्वस्यानेकसर्वेश्वरस्येद्वयस्य तु यः ।

383. asaṁyoga-pūrvasyāneka-sarveśvarasye-dvayasya tu yaḥ

asaṁyoga-pūrvasya—which doesn't have a *saṁyoga* (*sat-saṅga*) previous to it; *aneka-sarveśvarasya*—of a *dhātu* that has more than one *sarveśvara; i-dvayasya*—of the *i-dvaya; tu*—but; *yaḥ*—the replacement *ya-rāma.*

But the final *i* or *ī* of a *dhātu* that has more than one *sarveśvara* changes to *y* when a *sarveśvara* follows, provided the *i* or *ī* does not come after a *sat-saṅga.*

Amṛta—In this regard, a *dhātu* is considered as having more than one *sarveśvara* by taking into account its future reduplication (see *bhāvini bhūta-vad upacāraḥ* in *vṛtti* 394). This is in accordance with the following statement of Padmanābha Datta, the author of *Supadma-vyākaraṇa: bhaviṣyad-dvir-uktyā naikatvam* (due to the future reduplication, it is not considered monosyllabic). If this were not the case, then we could not achieve *vivyatuḥ* in the next *vṛtti* because *vī* only has one *sarveśvara.*

३८४ । एतिहुवोर्यवौ कृष्णधातुक एव ।

384. eti-huvor ya-vau kṛṣṇa-dhātuka eva

eti-huvoḥ—of the *dhātus i[ṇ] gatau* (2P, to go, move) and *hu vahnau dāne* (3P, to offer into the sacrificial fire, to sacrifice); *ya-vau*—the replacements *ya-rāma* and *va-rāma; kṛṣṇa-dhātuke*—when it is *kṛṣṇa-dhātuka; eva*—only.

The *i* of *i[ṇ]* changes to *y* and the *u* of *hu* changes to *v* when a *sarveśvara* follows, but only if that *sarveśvara* is part of a *kṛṣṇa-dhātuka.*

govinda-vṛṣṇīndrābhyām anyatraite. vivyatuḥ. vī gati-vyāpti-prajana-kānty-asana-khādaneṣv iti vī-dhātur apy asti. tatra ca sati ➲dhātu-pratirūpādeśas tad-dhātu-vat-prayogo vaktavyaḥ☾ iti nyāyena vī-vad evāsya prayogaḥ. tataś ca—

Vṛtti—The changes to *iy, uv, y,* and *v* prescribed in *sūtras* 381 to 384 only take place where *govinda* and *vṛṣṇīndra* are not applicable.

➢ *aj* + *atus* → (379) *vī* + *atus* → (330, 337, 294, 383) *vy* + *atus* → (322, 323, the replacement *y* is treated like the original *ī* by 373) *vī* + *vy* + *atus* → (375) *vi* + *vy* + *atus* → (93) *vivyatuḥ* <*adhokṣaja pa.* 1.2>.

There is also the *dhātu vī gati-vyāpti-prajana-kānty-asana-khādaneṣu*[115] (2P, to go, move; to pervade, obtain; to become pregnant; to shine, be beautiful, desire; to throw; to eat). And, that being the case, this *vī* (the replacement of *aj*) is treated like the *dhātu vī* in accordance with the maxim ➲*dhātu-pratirūpādeśas tad-dhātu-vat-prayogo vaktavyaḥ*➲ (a replacement that is similar in form to a particular *dhātu* is treated like that *dhātu*). Therefore the following rule also applies to *vī.*[116]

AMṚTA—Since the word *eva* here excludes a *sarveśvara* that is part of a *rāma-dhātuka,* it is implied that when a *sarveśvara* that is part of a *rāma-dhātuka* follows the *i* of *i[ṇ]* and *u* of *hu* change to *iy* and *uv* respectively by *sūtra* 381.

३८५ । सर्वेश्वरान्तात्सहजानिट इड्वा थलि ।

385. sarveśvarāntāt sahajāniṭa iḍ vā thali

sarveśvara-antāt—that ends in a *sarveśvara; sahaja-aniṭaḥ*—after a *dhātu* that is originally *aniṭ; iṭ*—*i[ṭ]; vā*—optionally; *thali*—when the *adhokṣaja pratyaya tha[l]* follows.

When *tha[l]* follows, *i[ṭ]* is optionally inserted after a *sahajāniṭ dhātu* that ends in a *sarveśvara.*

SAṀŚODHINĪ—Usually when an *adhokṣaja pratyaya* follows, all *sahajāniṭ dhātus* that end in a *sarveśvara,* except those mentioned in the phrase *kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhyaḥ* (356), take *i[ṭ]* by *anyebhyas tv aniḍbhyo 'pīṭ* (356), but this rule says that they only optionally take *i[ṭ]* when *tha[l]* follows. In the same way, the next four *sūtras* are also *apavādas* of *sūtra* 356.

३८६ । सहजारामवतश्च तादृशात् ।

386. sahajā-rāmavataś ca tādṛśāt

sahaja-a-rāmavataḥ—that has an original *a-rāma; ca*—and; *tādṛśāt*—after that (after a *dhātu* that is originally *aniṭ*).

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115 This *dhātu* is listed in the *Dhātu-pāṭha* as *vī gatau prajana-kānty-asana-khādaneṣu ca* (2P, to go; to become pregnant; to shine, be beautiful, desire; to throw; to eat).

116 Usually *vī* by itself would not be considered *sahajāniṭ* since it just the replacement of the *dhātu aj[a],* but because it is treated like the *dhātu vī,* which is *sahajāniṭ,* it also follows *sūtra* 385.

When *tha[l]* follows, *i[ṭ]* is also optionally inserted after a *sahajāniṭ dhātu* that has an original *a-rāma.*

Amṛta—The word *tādṛśāt* here means *sahajāniṭaḥ.* Since *dhātus* that end in a *sarveśvara* are already covered by the previous *sūtra,* one should understand that the word *a-rāmavataḥ* here doesn't refer to *dhātus* that have *a-rāma* as their final *varṇa.* Indeed, the *kathādis* are the only *dhātus* that have *a-rāma* as their final *varṇa,* and since they take *ām* by *sūtra* 395 because they have more than one *sarveśvara,* there is no possibility of this *sūtra* applying to them. Why do we say "that has an original *a-rāma*"? Because *sahajāniṭ dhātus* that have an *a-rāma* which is produced by *govinda* do not follow this rule. Thus the *dhātu kṛṣ[a],* for example, does not follow this rule, but rather always takes *i[ṭ]* by *sūtra* 356. Thus we only get *cakarṣitha.*

३८७ । सृजिदृशिभ्यां च ।

387. sṛji-dṛśibhyāṁ ca

sṛji-dṛśibhyām—after the *dhātus sṛj[a] visarge* (4A or 6P, to create, release) and *dṛś[ir] prekṣaṇe* (1P, to see); *ca*—and.

When *tha[l]* follows, *i[ṭ]* is also optionally inserted after the *dhātus sṛj[a]* and *dṛś[ir].*

३८८ । अत्त्यर्तिवृव्येञ्भ्यो नित्यम् ।

388. atty-arti-vṛ-vyeñbhyo nityam

atti-arti-vṛ-vyeñbhyaḥ—after the *dhātus* listed below; *nityam*—always.

***I[ṭ]* is always inserted after the following *dhātus* when *tha[l]* follows:**

ad[a] bhakṣaṇe	2P	to eat
ṛ gatau prāpaṇe ca	1P	to go, move; to obtain
ṛ gatau	3P	to go, move
vṛ[ñ] varaṇe	5U	to choose, ask for
vye[ñ] saṁvaraṇe	1U	to cover, close

Amṛta—*Ad[a]* has an original *a-rāma* and *vye[ñ]* ends in a *sarveśvara.* Thus they would usually optionally take *i[ṭ]* in accordance with *sūtras* 386 and 385 respectively. Similarly, *ṛ* and *vṛ[ñ]* would normally be prohibited from taking *i[ṭ]* in accordance with *ṛ-rāmāt tu nityaṁ neṭ* (389) and *kṛ-sṛ-bhṛ-vṛ* (356). The current *sūtra,* however, is an *apavāda* of all these *sūtras.*

३८९ । ऋरामात्तु नित्यं नेट् ।

389. ṛ-rāmāt tu nityaṁ neṭ

ṛ-rāmāt—after *ṛ-rāma; tu*—but; *nityam*—always; *na*—not; *iṭ*—*i[ṭ].*

But *i[ṭ]* is never applied after a *sahajāniṭ dhātu* ending in *ṛ-rāma* when *tha[l]* follows.

sahajāniṭaḥ śakādi-paṭhitāḥ. sahaja-grahaṇaṁ san-ādāv aniṭtve 'pi babhūvithety-ādau nityam iḍ-bhāvārtham. vivetha vivayitha. kṣi kṣaye—kṣayati kṣayanti.

VṚTTI—The *sahajāniṭ dhātus* are the *dhātus* listed among the *śak-ādis* (in other words, the *dhātus* listed in the 8 verses of the *aniḍ-gaṇa* in *vṛtti* 379). The inclusion of the word *sahaja* in *sūtra* 385 is so that *i[ṭ]* will always be applied in *babhūvitha* and so on, even though the *dhātus bhū* and so on are *aniṭ* when *sa[n]* and so on follow, in accordance with *sūtras* 579 and so on.

➢ *aj + tha[l]* → (379) *vī + tha[l]* → (two options by 385):
1) (*i[ṭ]* is applied) *vī + i[ṭ] + tha[l]* → (289) *ve + i[ṭ] + tha[l]* → (54) *vay + i[ṭ] + tha[l]* → (322, 323, the *govinda e* and the replacement *ay* are *sthāni-vat* by 373) *vī + vay + i[ṭ] + tha[l]* → (375) *vivayitha* <*adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not applied) *vī + tha[l]* → (289) *ve + tha[l]* → (322, 323) *ve + ve + tha[l]* → (375, 173) *vivetha* <*adhokṣaja pa.* 2.1>.

Now we begin the conjugation of the *dhātu kṣi kṣaye* (1P, to perish, be diminished).

➢ *kṣi + ti[p]* → (288) *kṣi + [ś]a[p] + ti[p]* → (289) *kṣe + a + ti* → (54) *kṣayati* <*acyuta pa.* 1.1>.
➢ *kṣi + anti* → (288) *kṣi + [ś]a[p] + anti* → (289) *kṣe + a + anti* → (54) *kṣaya + anti* → (291) *kṣayanti* <*acyuta pa.* 1.3>.

AMṚTA—This *sūtra* is an *apavāda* of *sūtra* 385. Why do we say "after a *sahajāniṭ dhātu* ending in *ṛ-rāma*"? Consider *jajāgaritha*[117] <*adhokṣaja pa.* 2.1 of *jāgṛ nidrā-kṣaye* (2P, to be awake)>. Even though the *dhātu bhū* is *aniṭ* when *sa[n]* and so on follow, it is not *sahajāniṭ* because it is not listed in the *aniḍ-gaṇa.* Thus it always takes *i[ṭ]* when *tha[l]* follows.

117 The *dhātu jāgṛ* is not *sahajāniṭ* because, since it has two *sarveśvaras,* it is not *ekāc* (having only one *sarveśvara*) and thus it is not counted as an *aniṭ-dhātu* by verse 1 of the *aniḍ-gaṇa.* Thus *jāgṛ* does not follow *sūtra* 389; rather it always takes *i[ṭ]* by *sūtra* 356.

३९० । वामनस्य त्रिविक्रमः कृत्कृष्णधातुकेतरयप्रत्यये ।

390. vāmanasya trivikramaḥ kṛt-kṛṣṇa-dhātuketara-ya-pratyaye

vāmanasya—of *vāmana; trivikramaḥ*—the change to *trivikrama; kṛt-kṛṣṇa-dhātuka*—a *kṛt pratyaya* or *kṛṣṇa-dhātuka pratyaya; itara*—other than; *ya-pratyaye*—when a *pratyaya* beginning with *ya-rāma* follows.

The final *vāmana* of a *dhātu* changes to *trivikrama* when any *pratyaya* beginning with *y,* except a *kṛt* or *kṛṣṇa-dhātuka,* follows.

kṣīyate. akṣaiṣīt. cikṣāya cikṣiyatuḥ cikṣiyuḥ, cikṣayitha cikṣetha. kṛti tu—kṣeyam. kṛṣṇa-dhātuke—iyāt. lage saṅge—

Vṛtti—➢ *kṣi + te* → (293) *kṣi + ya[k] + te* → (*kṣi* is *aniṭ* by verse 1, 294, 390) *kṣīyate <acyuta bhāve* 1.1>.

➢ *kṣi + d[ip]* → (306, 307, *kṣi* is *aniṭ* by verse 1) *a[t] + kṣi + s[i] + d[ip]* → (380) *akṣai + s[i] + d[ip]* → (334) *akṣai + s[i] + ī[ṭ] + d[ip]* → (108) *akṣaiṣīd* → (185) *akṣaiṣīt <bhūteśa pa.* 1.1>.

bhūteśa parapada of *kṣi kṣaye*		
akṣaiṣīt	*akṣaiṣṭām*	*akṣaiṣuḥ*
akṣaiṣīḥ	*akṣaiṣṭam*	*akṣaiṣṭa*
akṣaiṣam	*akṣaiṣva*	*akṣaiṣma*

➢ *kṣi + [ṇ]a[l]* → (330, 314) *kṣai + a* → (54) *kṣāy + a* → (322, 323, the *vṛṣṇīndra ai* and the replacement *āy* are *sthāni-vat* by 373) *kṣi + kṣāy + a* → (341) *ki + kṣāy + a* → (345) *cikṣāya <adhokṣaja pa.* 1.1>.

➢ *kṣi + atus* → (330, 337, 294, 381) *kṣiy + atus* → (322, 323, the replacement *iy* is treated like the original *i* by 373) *kṣi + kṣiy + atus* → (341) *ki + kṣiy + atus* → (345) *ci + kṣiy + atus* → (93) *cikṣiyatuḥ <adhokṣaja pa.* 1.2>.

➢ *kṣi + us* → (330, 337, 294, 381) *kṣiy + us* → (322, 323, the replacement *iy* is treated like the original *i* by 373) *kṣi + kṣiy + us* → (341) *ki + kṣiy + us* → (345) *ci + kṣiy + us* → (93) *cikṣiyuḥ <adhokṣaja pa.* 1.3>.

➢ *kṣi + tha[l]* → (two options by 385):

1) (*i[ṭ]* is applied) *kṣi + i[ṭ] + tha[l]* → (289) *kṣe + itha* → (54) *kṣay + itha* → (322, 323, the *govinda e* and the replacement *ay* are *sthāni-vat* by 373) *kṣi + kṣay + itha* → (341) *ki + kṣay + itha* → (345) *cikṣayitha <adhokṣaja pa.* 2.1>.

2) (*i[ṭ]* is not applied) *kṣi + tha[l]* → (289) *kṣe + tha* → (322, 323) *kṣe + kṣe + tha* → (341) *ke + kṣe + tha* → (345) *ce + kṣe + tha* → (375, 173) *cikṣetha <adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *kṣi kṣaye*		
cikṣāya	*cikṣiyatuḥ*	*cikṣiyuḥ*
cikṣayitha / cikṣetha	*cikṣiyathuḥ*	*cikṣiya*
cikṣāya / cikṣaya	*cikṣiyiva*	*cikṣiyima*

But when a *kṛt pratyaya* follows, we get *kṣeyam.*[118] Similarly, when a *kṛṣṇa-dhātuka* follows, we get *iyāt <vidhi pa.* 1.1 of *i[ṇ] gatau* (2P, to go, move)>. Now we begin the conjugation of the *dhātu lag[e] saṅge* (1P, to adhere, contact).

३९१ । हमयान्तक्षणश्वसश्वीनामेरामेतश्च न वृष्णीन्द्रः सेटि सौ परपदे ।

391. ha-ma-yānta-kṣaṇa-śvasa-śvīnām e-rāmetaś ca na vṛṣṇīndraḥ seṭi sau parapade

ha-ma-yānta—of *dhātus* that end in *ha-rāma, ma-rāma,* or *ya-rāma; kṣaṇa-śvasa-śvīnām*—of the *dhātus kṣaṇ[u]* (8U, to hurt, kill), *śvas[a]* (2P, to breathe), and *[ṭu][o]śvi gati-vṛddhyoḥ* (1P, to go, move; to grow); *e-rāma-itaḥ*—of *dhātus* that have *e-rāma* as *it; ca*—and; *na*—not; *vṛṣṇīndraḥ-vṛṣṇīndra; sa-iṭi*—with *i[ṭ]; sau*—when *s[i]* follows; *parapade*—when a *parapada pratyaya* follows.

***Kṣaṇ[u]*, *śvas[a]*, *[ṭu][o]śvi, dhātus* that end in *h, m,* or *y,* and *dhātus* that have the indicatory letter *e* — All of these do not take *vṛṣṇīndra* when *s[i]* with *i[ṭ]* follows, provided there is a *parapada pratyaya* after *s[i]*.**

alagīt. gupū rakṣaṇe—

Vṛtti—➢ *lag* + *d[ip]* → (306, 307, 316) *a[t]* + *lag* + *i[ṭ]* + *s[i]* + *d[ip]* → (391) *alag* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *alag* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *alag* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *alagīd* → (185) *alagīt* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu gup[ū] rakṣaṇe* (1P, to protect, hide).

Amṛta—This *sūtra* is an *apavāda* of *viṣṇujanāder laghor a-rāmasya vṛṣṇīndra iḍ-ādau sau vā parapade* (357), and in the case of *[ṭu][o]śvi* it is an *apavāda* of *īśāntasya vṛṣṇīndraḥ sau parapade* (380).

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118 *Kṣeyam* is the neuter first case singular form of the word *kṣeya,* a *kṛdanta* formed by applying the *kṛt pratyaya ya[t]* after the *dhātu kṣi* by *sarveśvarānta-dhātor yat* (801). Due to the phrase *kṛt-kṛṣṇa-dhātuketara,* there is no *trivikrama* here, rather *govinda* takes place by *dhātor antasya govindaḥ pratyaye* (289).

SAṀŚODHINĪ—This is the full list of *dhātus* that have the indicatory letter *e* :

kaṭ[e] varṣāvaraṇayoḥ	1P	to rain; cover
has[e] hasane	1P	to laugh
lag[e] saṅge	1P	to adhere, contact
ṣṭag[e] saṁvarane	1P	to cover, hide
path[e] gatau	1P	to go, move
kvath[e] niṣpāke	1P	to boil, decoct
math[e] viloḍane	1P	to churn, agitate, destroy

३९२ । गुपूधूपविच्छिपणिपनिभ्य आयः ।

392. gupū-dhūpa-vicchi-paṇi-panibhya āyaḥ

gupū-dhūpa-vicchi-paṇi-panibhyaḥ—after the *dhātus gup[ū] rakṣaṇe* (1P, to protect, hide), *dhūp[a] santāpe* (1P, to heat, burn, fumigate), *vicch[a] gatau* (6P, to go, move); *paṇ[a] vyavahāre stutau ca* (1A, to barter, bet; to praise), and *pan[a] vyavahāre stutau ca* (1A, to barter, bet; to praise); *āyaḥ*—the *pratyaya āya.*

The *pratyaya āya* is applied after the *dhātus gup[ū], dhūp[a], vicch[a], paṇ[a],* and *pan[a].*

gopāya. san-ādy-antāś ca dhātavaḥ—➲san-kyan-kyaṅaś ca kāmyaś ca / kyaṅ-artha-kvip ca ṇis tathā // kaṇḍv-ādi-yak tathaivāya / īyaṅ yaṅ syuḥ san-ādayaḥ➲. tip śap—gopāyati.

VṚTTI—Thus we get *gopāya.* Those that end in the *pratyayas sa[n]* and so on are called *dhātus.*

"The *san-ādis* are the *pratyayas sa[n], [k]ya[n], [k]ya[ṅ], kāmya, [k]vi[p]* which has the sense of *[k]ya[ṅ], [ṇ]i, ya[k]* that is applied after the words *kaṇḍū* and so on, *āya, īya[ṅ],* and *ya[ṅ].*"

Thus, since *gopāya* is a *dhātu, ti[p]* and *[ś]a[p]* are applied after it:

➢ *gup* → (392) *gup + āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya + ti[p]* → (288) *gopāya + [ś]a[p] + ti[p]* → (291) *gopāyati <acyuta pa. 1.1>*.

acyuta parapada of *gup[ū] rakṣaṇe*		
gopāyati	*gopāyataḥ*	*gopāyanti*
gopāyasi	*gopāyathaḥ*	*gopāyatha*
gopāyāmi	*gopāyāvaḥ*	*gopāyāmaḥ*

Saṁśodhinī—When the *san-ādis* are applied after a *dhātu,* the product is treated as a new *dhātu* by *bhū-sanantādyā dhātavaḥ* (260) Thus, since *āya* is one of the *san-ādis, gopāya,* the product of *gup* + *āya,* is treated as a new *dhātu.* Unlike most of the other *san-ādis, āya* is a *svārtha-pratyaya* (a *pratyaya* that merely conveys the *dhātu's* own meaning). Thus *gopāyati* means "he protects / hides."

३९३ । अरामहरो रामधातुके ।

393. a-rāma-haro rāma-dhātuke

a-rāma-haraḥ—deletion of *a-rāma; rāma-dhātuke*—when a *rāma-dhātuka* follows.

***A-rāma* is deleted when a *rāma-dhātuka* follows.**

atra likhanād vāmanasya trivikramam api bādhate—gopāyyate.

Vṛtti—Due to the special effort taken to write this rule here, the deletion of *a-rāma* supersedes the change of *vāmana* to *trivikrama* by *sūtra* 390.

➢ *gup* → (392) *gup* + *āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya* + *te* → (293) *gopāya* + *ya[k]* + *te* → (393) *gopāyyate* <*acyuta karmaṇi* 1.1>.

३९४ । आय ईयङ्कमेर्णिङ् च रामधातुके तु वा ।

394. āya īyaṅ kamer ṇiṅ ca rāma-dhātuke tu vā

āya—the *pratyaya āya; īyaṅ*—the *pratyaya īya[ṅ]; kameḥ ṇiṅ*—the *pratyaya [ṇ]i[ṅ]* which is applied after the *dhātu kam[u] kāntau* (1A, to desire) by *sūtra* 448; *ca*—and; *rāma-dhātuke*—when a *rāma-dhātuka* follows; *tu*—but; *vā*—optionally.

But *āya, īya[ṅ],* and the *[ṇ]i[ṅ]* that is applied after *kam[u]* are optional when a *rāma-dhātuka* follows.

➲bhāvini bhūta-vad upacāraḥ☾—gupyate. agopāyīt. ūd-ittvād iḍ vā. agopīt, agaupsīt. agauptām. agopāyi, agopi.

Vṛtti—Thus, in accordance with the maxim ➲*bhāvini bhūta-vad upacāraḥ*☾ (something that is just about to happen is treated as if it has already happened), we also get *gupyate:*

➢ (*āya* is not applied by 394) *gup + te* → (293) *gup + ya[k] + te* → (330, 294) *gupyate <acyuta karmaṇi* 1.1>.

acyuta karmaṇi of *gup[ū] rakṣaṇe*		
gopāyyate / gupyate	*gopāyyete / gupyete*	*gopāyyante / gupyante*
gopāyyase / gupyase	*gopāyyethe / gupyethe*	*gopāyyadhve / gupyadhve*
gopāyye / gupye	*gopāyyāvahe / gupyāvahe*	*gopāyyāmahe / gupyāmahe*

Because the *dhātu gup[ū]* has the indicatory letter *ū, i[ṭ]* is only optionally applied:

➢ *gup[ū]* → (two options by 394):
1) (*āya* is applied) *gup[ū] + āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya + d[ip]* → (306, 307, 316) *a[ṭ] + gopāya + i[ṭ] + s[i] + d[ip]* → (393) *agopāy + i[ṭ] + s[i] + d[ip]* → (334) *agopāy + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *agopāy + i[ṭ] + ī[ṭ] + d[ip]* → (42) *agopāyīd* → (185) *agopāyīt <bhūteśa pa.* 1.1>.
2) (*āya* is not applied) *gup[ū] + d[ip]* → (306, 307) *a[ṭ] + gup[ū] + s[i] + d[ip]* → (two options by 351):
i) (*i[ṭ]* is applied) *agup + i[ṭ] + s[i] + d[ip]* → (333) *agop + i[ṭ] + s[i] + d[ip]* → (334) *agop + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *agop + i[ṭ] + ī[ṭ] + d[ip]* → (42) *agopīd* → (185) *agopīt <bhūteśa pa.* 1.1>.
ii) (*i[ṭ]* is not applied) *agup + s[i] + d[ip]* → (352) *agaup + s[i] + d[ip]* → (334) *agaup + s[i] + ī[ṭ] + d[ip]* → (185) *agaupsīt <bhūteśa pa.* 1.1>.

➢ *gup[ū]* → (two options by 394):
1) (*āya* is applied) *gup[ū] + āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya + tām* → (306, 307, 316) *a[ṭ] + gopāya + i[ṭ] + s[i] + tām* → (393) *agopāyistām* → (108) *agopāyiṣtām* → (205) *agopāyiṣṭām <bhūteśa pa.* 1.2>.
2) (*āya* is not applied) *gup[ū] + tām* → (306, 307) *a[ṭ] + gup[ū] + s[i] + tām* → (two options by 351):
i) (*i[ṭ]* is applied) *agup + i[ṭ] + s[i] + tām* → (333) *agopistām* → (108) *agopiṣtām* → (205) *agopiṣṭām <bhūteśa pa.* 1.2>.
ii) (*i[ṭ]* is not applied) *agup + s[i] + tām* → (352) *agaup + s[i] + tām* → (353) *agauptām <bhūteśa pa.* 1.2>.

bhūteśa parapada of *gup[ū] rakṣaṇe*		
agopāyīt / agopīt / agaupsīt	*agopāyiṣṭām / agopiṣṭām / agauptām*	*agopāyiṣuḥ / agopiṣuḥ / agaupsuḥ*
agopāyīḥ / agopīḥ / agaupsīḥ	*agopāyiṣṭam / agopiṣṭam / agauptam*	*agopāyiṣṭa / agopiṣṭa / agaupta*
agopāyiṣam / agopiṣam / agaupsam	*agopāyiṣva / agopiṣva / agaupsva*	*agopāyiṣma / agopiṣma / agaupsma*

➢ *gup* → (two options by 394):
1) (*āya* is applied) *gup* + *āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya* + *ta* → (306, 313) *a[t]* + *gopāya* + *i[ṇ]* + *ta* → (393) *agopāy* + *i[ṇ]* + *ta* → (315) *agopāyi* <*bhūteśa karmaṇi* 1.1>.
2) (*āya* is not applied) *gup* + *ta* → (306, 313) *a[t]* + *gup* + *i[ṇ]* + *ta* → (333) *agop* + *i[ṇ]* + *ta* → (315) *agopi* <*bhūteśa karmaṇi* 1.1>.

Amṛta—Someone might argue, "*Āya* is applied first since there is no *para-nimitta* in the *sūtra gupū-dhūpa-vicchi-paṇi-panibhya āyaḥ* (392). Therefore to say that *āya* is optional when a *rāma-dhātuka* later follows is against all reason because *āya* has already been applied by *sūtra* 392" In answer to this, Jīva Gosvāmī speaks the maxim beginning *bhāvini.* The *rāma-dhātuka* which is just about to be applied is treated as if it had already been applied, and thus even at the time of applying *āya* there is a *rāma-dhātuka* following. Alternatively, if we take the word *rāma-dhātuke* here as a *viṣaya-saptamī,* there is no room for such a doubt.

Saṁśodhinī—If the word *rāma-dhātuke* were taken as a *viṣaya-saptamī,* there would be no fear of contradiction because the *pratyaya* would not actually have been applied but would only have been mentally conceived. This is because the *viṣaya* here refers to the *vivakṣā.* In other words, when there is a desire to use a *rāma-dhātuka, āya* and so on can only optionally be applied. This is the advantage of the *viṣaya-saptamī* over the *para-nimitta.* With a *para-nimitta* the thing mentioned in the seventh case has to have already been applied, otherwise there is no question of it following. But with a *viṣaya-saptamī* the thing mentioned in the seventh case doesn't have to have already been applied because the *viṣaya* only refers to the domain of something that could actually be applied later on. When there is a *viṣaya-saptamī* the *kārya* is done in anticipation of the application of the *pratyaya.*

३९५ । अनेकसर्वेश्वरकासिभ्यामामधोक्षजे ।

395. aneka-sarveśvara-kāsibhyām ām adhokṣaje

aneka-sarveśvara-kāsibhyām—after a *dhātu* that has more than one *sarveśvara* and after the *dhātus kās[ṛ] dīptau* (see *vṛtti* 455) and *kās[ṛ] kāsa-roga-śabde* (1A, to cough); *ām*—the *pratayaya ām; adhokṣaje*—when an *adhokṣaja pratyaya* follows.

When an *adhokṣaja pratyaya* follows, *ām* is applied after *kās[ṛ]* and after a *dhātu* that has more than one *sarveśvara.*

kṛñ-āder anuprayogaḥ. gopāyāñcakāra, jugopa. a-rāma-harasya nityatvād antaraṅgāc ca gopāyyād ity-ādau nāto yā īḥ. dhūpa santāpe—dhūpāyati. adhūpāyīt. adhūpīt. tapa santāpe—tapati atāpsīt atāptām tatāpa. sahajā-rāmavataś ca tādṛśād iti veṭ—tepitha tataptha. camu adane—

VṚTTI—The *dhātus [ḍu]kṛ[ñ]* and so on are then added after *ām* by *sūtra* 369.

➢ *gup* → (two options by 394):
1) (*āya* is applied) *gup* + *āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya* + *[ṇ]a[l]* → (395) *gopāya* + *ām* + *[ṇ]a[l]* → (393) *gopāy* + *ām* + *[ṇ]a[l]* → (330, 369) *gopāyām* + *kṛ* + *[ṇ]a[l]* → (330, 314) *gopāyām* + *kār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *gopāyām* + *kṛ* + *kār* + *a* → (345) *gopāyām* + *cṛ* + *kār* + *a* → (371) *gopāyām* + *ca* + *kār* + *a* → (165) *gopāyāṁ* + *cakāra* → (73) *gopāyāñcakāra* <*adhokṣaja pa.* 1.1>.
2) (*āya* is not applied) *gup* + *[ṇ]a[l]* → (330, 333) *gop* + *a* → (322, 323, the *govinda o* is treated like the original *u* by 373) *gu* + *gop* + *a* → (345) *jugopa* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *gup[ū] rakṣaṇe*		
gopāyāñcakāra / gopāyāmbabhūva / gopāyāmāsa / jugopa	*gopāyāñcakratuḥ / gopāyāmbabhūvatuḥ / gopāyāmāsatuḥ / jugupatuḥ*	*gopāyāñcakruḥ / gopāyāmbabhūvuḥ / gopāyāmāsuḥ / jugupuḥ*
gopāyāñcakartha / gopāyāmbabhūvitha / gopāyāmāsitha / jugopitha	*gopāyāñcakrathuḥ / gopāyāmbabhūvathuḥ / gopāyāmāsathuḥ / jugupathuḥ*	*gopāyāñcakra / gopāyāmbabhūva / gopāyāmāsa / jugupa*
gopāyāñcakāra / gopāyāñcakara / gopāyāmbabhūva / gopāyāmāsa / jugopa	*gopāyāñcakṛva / gopāyāmbabhūviva / gopāyāmāsiva / jugupiva*	*gopāyāñcakṛma / gopāyāmbabhūvima / gopāyāmāsima / jugupima*

The *sūtra ato yā īḥ* (296) is not applied in *gopāyyāt* <*kāmapāla pa.* 1.1> and so on because the deletion of *a-rāma* by *sūtra* 393 is *nitya* and *antaraṅga*.

➢ *gup* → (392) *gup* + *āya* → (333) *gopāya* → (*gopāya* is a new *dhātu* by 260) *gopāya* + *yāt* → (330, 393) *gopāyyāt* <*kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu dhūp[a] santāpe* (1P, to heat, burn, fumigate).

➢ *dhūp* → (392) *dhūp* + *āya* → *dhūpāya* → (*dhūpāya* is a new *dhātu* by 260) *dhūpāya* + *ti[p]* → (288) *dhūpāya* + *[ś]a[p]* + *ti[p]* → (291) *dhūpāyati* <*acyuta pa.* 1.1>.
➢ *dhūp* → (two options by 394):
1) (*āya* is applied) *dhūp* + *āya* → *dhūpāya* → (*dhūpāya* is a new *dhātu* by 260) *dhūpāya* + *d[ip]* → (306, 307, 316) *a[t]* + *dhūpāya* + *i[ṭ]* + *s[i]* + *d[ip]* → (393) *adhūpāy* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *adhūpāy* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *adhūpāy* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *adhūpāyīd* → (185) *adhūpāyīt* <*bhūteśa pa.* 1.1>.
2) (*āya* is not applied) *dhūp* + *d[ip]* → (306, 307, 316) *a[t]* + *dhūp* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *adhūp* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *adhūp* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *adhūpīd* → (185) *adhūpīt* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu tap[a] santāpe* (1P, to heat, burn, perform austerities).

➢ *tap* + *ti[p]* → (288) *tap* + *[ś]a[p]* + *ti[p]* → *tapati* <*acyuta pa.* 1.1>.
➢ *tap* + *d[ip]* → (306, 307, *tap* is *aniṭ* by verse 6) *a[t]* + *tap* + *s[i]* + *d[ip]* → (352) *atāp* + *s[i]* + *d[ip]* → (334) *atāp* + *s[i]* + *ī[ṭ]* + *d[ip]* → (185) *atāpsīt* <*bhūteśa pa.* 1.1>.
➢ *tap* + *tām* → (306, 307, *tap* is *aniṭ* by verse 6) *a[t]* + *tap* + *s[i]* + *tām* → (352) *atāp* + *s[i]* + *tām* → (353) *atāptām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *tap[a] santāpe*		
atāpsīt	*atāptām*	*atāpsuḥ*
atāpsīḥ	*atāptam*	*atāpta*
atāpsam	*atāpsva*	*atāpsma*

➢ *tap* + *[ṇ]a[l]* → (330, 358) *tāp* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *ta* + *tāp* + *a* → *tatāpa* <*adhokṣaja pa.* 1.1>.
When *tha[l]* follows, *i[ṭ]* is optionally applied by *sahajā-rāmavataś ca tādṛśāt* (386):
➢ *tap* + *tha[l]* → (two options by 386):
1) (*i[ṭ]* is applied) *tap* + *i[ṭ]* + *tha[l]* → (322, 323) *ta* + *tap* + *itha* → (363) *ta* + *tep* + *itha* → *tepitha* <*adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not applied) *tap* + *tha[l]* → (322, 323) *ta* + *tap* + *tha* → *tataptha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *tap[a] santāpe*		
tatāpa	*tepatuḥ*	*tepuḥ*
tepitha / tataptha	*tepathuḥ*	*tepa*
tatāpa / tatapa	*tepiva*	*tepima*

Now we begin the conjugation of the *dhātu cam[u] adane* (1P, to eat).

Amṛta—The deletion of *a-rāma* by *sūtra* 393 is *nitya* because it takes place regardless of whether or not *ato yā iḥ* (296) is applied, and it is *antaraṅga* because it is *prakṛty-āśrita.* Furthermore, when the deletion of *a-rāma* takes place, there is no chance to apply *ato yā iḥ* (296) because the deletion of *a-rāma* is a *mahā-hara.*

३९६ । ष्ठिव्वाचमुक्लमां त्रिविक्रमः शिवे ।

396. ṣṭhivv-ācamu-klamāṁ trivikramaḥ śive

ṣṭhivu-ācamu-klamām—of the *dhātus ṣṭhiv[u]* (1P or 4P, to spit), *ā[ṅ]* + *cam[u] adane* (1P, to sip, drink), and *klam[u] glānau* (1P or 4P, to be fatigued, tired); *trivikramaḥ*—the change to *trivikrama; śive*—when a *śiva pratyaya* follows.

The *vāmana* of the *dhātus ṣṭhiv[u]*, *ā[ṅ] + cam[u]*, and *klam[u]* becomes *trivikrama* when a *śiva pratyaya* follows.

ācāmati. sv-ādāv api pāṇinīyāḥ paṭhanti—ācāmnoti. ācamyate. iṇi—ācāmi. klamu glānau—klāmati.

Vṛtti—➢ *ā + cam + ti[p]* → (288) *ā + cam + [ś]a[p] + ti[p]* → (396) *ācāmati* <*acyuta pa.* 1.1>.

The Pāṇinians also list *cam[u]* among the *sv-ādi-dhātus,* and thus they also make *ācāmnoti.*

➢ *ā + cam + te* → (293) *ā + cam + ya[k] + te* → (330) *ācamyate* <*acyuta karmaṇi* 1.1>.

When *i[ṇ]* is applied by *sūtra* 313, we get the following form:

➢ *ā + cam + ta* → (306, 313) *ā + a[t] + cam + i[ṇ] + ta* → (358) *ā + acām + i[ṇ] + ta* → (315) *ā + acāmi* → (42) *ācāmi* <*bhūteśa karmaṇi* 1.1>.

Now we begin the conjugation of the *dhātu klam[u] glānau* (1P, to be fatigued, tired).

➢ *klam + ti[p]* → (288) *klam + [ś]a[p] + ti[p]* → (396) *klāmati* <*acyuta pa.* 1.1>.

३९७ । जनिवध्योर्मान्तानां चानाचम्यमिकमिवमियमिरमिनमिगमां न वृष्णीन्द्र इणि कृति च ।

397. jani-vadhyor māntānāṁ cānācamy-ami-kami-vami-yami-rami-nami-gamāṁ na vṛṣṇīndra iṇi kṛti ca

jani-vadhyoḥ—of the *dhātus jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen) and *vadh[a] hiṁsāyām* (1P, to kill); *ma-antānām*—of *dhātus* which end in *ma-rāma; ca*—and; *an-ācami-ami-kami-vami-yami-rami-nami-gamām*—with the exception of the *dhātus* listed below; *na*—not; *vṛṣṇīndraḥ*—*vṛṣṇīndra; iṇi*—when *i[ṇ]* follows; *kṛti*—when a *kṛt pratyaya* follows; *ca*—and.

***Jan[ī], vadh[a],* and *dhātus* ending in *m* don't take *vṛṣṇīndra* when *i[ṇ]* or a *kṛt pratyaya* follows. But the following *dhātus* are exceptions to this:**

ā[ṅ] + cam[u] adane	1P	to sip, drink
am[a] roge	10P	to be sick
kam[u] kāntau	1A	to desire
[ṭu]vam[a] udgiraṇe	1P	to vomit
yam[u] uparame	1P	to restrain
ram[u] krīḍāyām	1A	to play, delight in
ṇam[a] prahvatve śabde ca	1P	to offer obeisances, be submissive; to sound
gam[ḷ] gatau	1P	to go, move

aklami. kramu pāda-vikṣepe—

Vṛtti—➢ *klam + ta* → (306, 313) *a[t] + klam + i[ṇ] + ta* → (397) *aklam + i[ṇ] + ta* → (315) *aklami* <*bhūteśa bhāve* 1.1>.

Now we begin the conjugation of the *dhātu kram[u] pāda-vikṣepe* (1P, to step, walk).

Amṛta—This *sūtra* is an *apavāda* of *uddhavā-rāmasya vṛṣṇīndro nṛsiṁhe* (358). The word *kṛti* here should be considered to mean *nṛsiṁha-kṛti* (when a *kṛt pratyaya* which is *nṛsiṁha* follows) because there is no possibility of applying *vṛṣṇīndra* elsewhere.

Saṁśodhinī—It is the separate and distinct *dhātu vadh[a] hiṁsāyām* (1P, to kill) that is referred to in the phrase *jani-vadhyoḥ* here and not the *vadha* that replaces the *dhātu han[a]* by *sūtra* 484. The proof of this is that *Kāśikā,* commenting on *Aṣṭādhyāyī* 7.3.35, says *vadhiḥ prakṛty-antaraṁ vyañjanānto*

'sti, tasyāyam pratiṣedho vidhīyate, bhakṣakaś cen na vidyeta vadhako 'pi na vidyate iti hi prayogo dṛśyate. vadhādeśasyād-antatvād eva vṛddhir abhāvaḥ, "There is another *prakṛti, vadh,* which ends in a *vyañjana* (*viṣṇujana*). This prohibition is ordained in relation to that *vadh* because we see the example *bhakṣakaś cen na vidyeta vadhako 'pi na vidyate.* Since the replacement *vadha* ends in *at* (*a-rāma*) it cannot take *vṛddhi* (*vṛṣṇīndra*) anyway."

In the above example, *vadhakaḥ* is formed by applying the *kṛt pratyaya [ṇ]aka* after the *dhātu vadh[a] hiṁsāyām* and *vṛṣṇīndra* is prohibited by the current *sūtra.* However, when we apply the *kṛt pratyaya [ṇ]aka* after the *dhātu han[a] hiṁsā-gatyoḥ* we get *ghātakaḥ.* Moreover, even when *han[a]* is replaced by *vadha* by *sūtra* 484 there is no need to prohibit *vṛṣṇīndra* when *i[ṇ]* follows because *vṛṣṇīndra* is already prohibited by *anta-hare na govinda-vṛṣṇīndrau* (420) since the *a* of *vadha* is deleted by *a-rāma-haro rāma-dhātuke* (393). Thus it is definitely not the replacement *vadha* that is being referred to in this *sūtra.* The *dhātu vadh[a] hiṁsāyām* is a defective verb and it is not always found in the existing *Dhātu-pāṭhas,* but *Pada-mañjarī*, commenting on the above passage of *Kāśikā,* confirms its existence by saying *vadhiḥ prakṛty-antaram iti vadha hiṁsāyām iti bhūvādau pāṭhāt,* "The *vadh* mentioned here is a separate *prakṛti* (*dhātu*) because *vadh[a] hiṁsāyām* is listed among the *bhv-ādi-dhātus.*"

३९८ । क्रमस्त्रिविक्रमः परपदे शिवे ।

398. kramas trivikramaḥ parapade śive

kramaḥ—of *kram[u] pāda-vikṣepe* (1P or 4P, to step, walk); *trivikramaḥ*—the change to *trivikrama; parapade*—when a *parapada pratyaya* follows; *śive*—when a *śiva pratyaya* follows.

The *a* of *kram[u]* becomes *trivikrama* when a *śiva pratyaya* which is followed by a *parapada pratyaya* follows.

krāmati akramīt akrami. yamu uparame—

Vṛtti—

➢ *kram + ti[p]* → (288) *kram + [ś]a[p] + ti[p]* → (398) *krāmati <acyuta pa.* 1.1>.

➢ *kram + d[ip]* → (306, 307, 316) *a[t] + kram + i[ṭ] + s[i] + d[ip]* → (391) *akram + i[ṭ] + s[i] + d[ip]* → (334) *akram + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *akram + i[ṭ] + ī[ṭ] + d[ip]* → (42) *akramīd* → (185) *akramīt <bhūteśa pa.* 1.1>.

➢ *kram + ta* → (306, 313) *a[t] + kram + i[ṇ] + ta* → (397) *akram + i[ṇ] + ta* → (315) *akrami* <*bhūteśa karmaṇi* 1.1>.

Now we begin the conjugation of *yam[u] uparame* (1P, to restrain).

Amṛta—Why do we say "when a *parapada pratyaya* follows"? Consider *ākramate sūryaḥ* (the sun rises). In *bhāve prayoga* we get *kramyate* <*acyuta bhāve* 1.1>. If *akrami* is the correct form, then why, in Śrī-harṣa's poem *Naiṣadha,* do we see *harer yad akrāmi padaikakena kham*? The answer is that the *trivikrama ā* in *akrāmi* is needed there to fulfill the requirements of the meter, but actually, according to the knowers of *alaṅkāra-śāstra* it is the fault called *cyuta-saṁskāra* (grammatical mistake).

३९९ । इषुगमियमां छः शिवे ।

399. iṣu-gami-yamāṁ chaḥ śive

iṣu-gami-yamām—of the *dhātus iṣ[u] icchāyām* (6P, to desire, want), *gam[l̥] gatau* (1P, to go, move), and *yam[u] uparame* (1P, to restrain); *chaḥ*—the change to *cha-rāma; śive*—when a *śiva pratyaya* follows.

The final *varṇa* of *iṣ[u], gam[l̥],* and *yam[u]* changes to *ch* when a *śiva pratyaya* follows.

yacchati.

Vṛtti—➢ *yam + ti[p]* → (288) *yam + [ś]a[p] + ti[p]* → (399) *yachati* → (74) *yachchati* → (63) *yacchati* <*acyuta pa.* 1.1>.

acyuta parapada of *yam[u] uparame*		
yacchati	*yacchataḥ*	*yacchanti*
yacchasi	*yacchathaḥ*	*yacchatha*
yacchāmi	*yacchāvah*	*yacchāmaḥ*

४०० । यमरमनमारामान्तेभ्यः सुगिटौ सौ परपदे ।

400. yama-rama-namā-rāmāntebhyaḥ sug-iṭau sau parapade

yama-rama-nama-ā-rāma-antebhyaḥ—after the *dhātus yam[u] uparame* (1P, to restrain), *ram[u] krīḍāyām* (1A, to play, delight in), and *ṇam[a] prahvatve śabde ca* (1P, to bend, bow down; to sound), and after *dhātus* that end in *ā-rāma; suk-iṭau*—the *āgamas s[uk]* and *i[t]; sau*—when *s[i]* follows; *parapade*—when a *parapada pratyaya* follows.

***S[uk]* and *i[ṭ]* are inserted after *yam[u], ram[u], ṇam[a]* and *dhātus* ending in *ā-rāma* when *s[i]* which is followed by a *parapada pratyaya* follows.**

ayaṁsīt ayaṁsiṣṭām ayāmi. ṣṭhivu nirasane—nirasanaṁ thūt-kāraḥ

Vṛtti—

➢ *yam + d[ip]* → (306, 307, *yam* is *aniṭ* by verse 6) *a[t] + yam + s[i] + d[ip]* → (400) *ayam + s[uk] + i[ṭ] + s[i] + d[ip]* → (334) *ayams + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *ayams + i[ṭ] + ī[ṭ] + d[ip]* → (42) *ayamsīd* → (165) *ayaṁsīd* → (185) *ayaṁsīt <bhūteśa pa.* 1.1>.

➢ *yam + tām* → (306, 307, *yam* is *aniṭ* by verse 6) *a[t] + yam + s[i] + tām* → (400) *ayam + s[uk] + i[ṭ] + s[i] + tām* → (165) *ayaṁsistām* → (108) *ayaṁsiṣtām* → (205) *ayaṁsiṣṭām <bhūteśa pa.* 1.2>.

bhūteśa parapada of *yam[u] uparame*		
ayaṁsīt	*ayaṁsiṣṭām*	*ayaṁsiṣuḥ*
ayaṁsīḥ	*ayaṁsiṣṭam*	*ayaṁsiṣṭa*
ayaṁsiṣam	*ayaṁsiṣva*	*ayaṁsiṣma*

➢ *yam + ta* → (306, 313) *a[t] + yam + i[ṇ] + ta* → (358) *ayām + i[ṇ] + ta* → (315) *ayāmi <bhūteśa bhāve* 1.1>.

Now we begin the conjugation of *ṣṭhiv[u] nirasane* (1P, to spit). *Nirasana* means *thūt-kāra* (spitting).

Saṁśodhinī—Usually *yam[u], ram[u], and ṇam[a]* are *aniṭ* by verse 6 of the *aniḍ-gaṇa,* and *dhātus* ending in *ā-rāma* are *aniṭ* by verse 1 of the *aniḍ-gaṇa.* But this *sūtra* allows them to take *i[ṭ]* when *s[i]* which is followed by a *parapada pratyaya* follows. When *i[ṭ]* is thus applied, the *vṛṣṇīndra* that would usually take place by *viṣṇujanāntānām aniṭāṁ vṛṣṇīndraḥ sau parapade* (352) is blocked. The *vṛṣṇīndra* that takes place by *uddhavā-rāmasya vṛṣṇīndro nṛsiṁhe* (358) is not blocked in *ayāmi* because *yam[u]* is excluded in *sūtra* 397. In accordance with the maxim *ṭid-āgamaḥ para-sambandhī, kid-āgamaḥ pūrva-sambandhī* (*vṛtti* 105), *s[uk]* is connected to the *prakṛti,* while *i[ṭ]* is connected to the *pratyaya.*

४०१ । नामधातुष्ट्यैष्वष्कष्ठिवां सत्वनत्वनिषेधः ।

401. nāmadhātu-ṣṭyai-ṣvaṣka-ṣṭhivāṁ satva-natva-niṣedhaḥ

nāma-dhātu-ṣṭyai-ṣvaṣka-ṣṭhivām—of a *nāma-dhātu* and of the *dhātus ṣṭyai śabda-saṅghātayoḥ* (1P, to sound; to accumulate), *ṣvaṣk[a]* (1A, to go, move),

and *ṣṭhiv[u]* (1P, to spit); *satva-natva-niṣedhaḥ*—prohibition of the change to *s* by *sūtra* 346 and the change to *n* by *sūtra* 366.

***Nāma-dhātus* and the *dhātus ṣṭyai, ṣvaṣk[a],* and *ṣṭhiv[u]* do not follow *dhātv-ādeḥ ṣaḥ saḥ* (346) and *dhātv-āder ṇo naḥ* (366).**

ṣṭhīvati. dhāto ra-va-prāg id-utor iti—ṣṭhīvyate. ji jaye—jayati. bhāve—jīyate. vidhātari—

Vṛtti—➢ *ṣṭhiv* + *ti[p]* → (401) *ṣṭhiv* + *ti[p]* → (288) *ṣṭhiv* + *[ś]a[p]* + *ti[p]* → (396) *ṣṭhīvati* <*acyuta pa.* 1.1>.

Dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane* (192) is applied and we get *ṣṭhīvyate:

➢ *ṣṭhiv* + *te* → (401) *ṣṭhiv* + *te* → (293) *ṣṭhiv* + *ya[k]* + *te* → (330, 294, 192) *ṣṭhīvyate* <*acyuta bhāve* 1.1>.

Now we begin the conjugation of the *dhātu ji jaye* (1P, to conquer, be glorious).

➢ *ji* + *ti[p]* → (288) *ji* + *[ś]a[p]* + *ti[p]* → (289) *je* + *a* + *ti* → (54) *jayati* <*acyuta pa.* 1.1>.

In *bhāve prayoga* we get the following form:

➢ *ji* + *te* → (293) *ji* + *ya[k]* + *te* → (330, 294, 390) *jīyate* <*acyuta bhāve* 1.1>.

In *vidhātā* the following rule applies:

४०२ । जेस्त्वन्त्वोस्त्यन्ती ।

402. jes tv-antvos ty-antī

jeḥ—after the *dhātu ji jaye* (1P, to conquer, be glorious); *tu-antvoḥ*—of the *vidhātā pratyayas tu[p]* and *antu; ti-antī*—the replacements *ti[p]* and *anti.*

After *ji, tu[p]* and *antu* are replaced by *ti[p]* and *anti.*

jayati jayanti. sarvatra-grahaṇāt tātaṅ-pakṣe—jayatāt.

Vṛtti—➢ *ji + tu[p]* → (402) *ji + ti* → (288) *ji + [ś]a[p] + ti* → (289) *je + a + ti* → (54) *jayati* <*vidhātā pa.* 1.1>.

➢ *ji + antu* → (402) *ji + anti* → (288) *ji + [ś]a[p] + anti* → (289) *je + a + anti* → (54) *jaya + anti* → (291) *jayanti* <*vidhātā pa.* 1.3>.

In the case that *tāt[aṅ]* replaces *tu[p]* on the strength of the word *sarvatra* (in every instance) in *sūtra* 299, we get *jayatāt:*

➢ *ji + tu[p]* → (299) *ji + tāt[aṅ]* → (288) *ji + [ś]a[p] + tāt[aṅ]* → (289) *je + a + tāt* → (54) *jayatāt* <*vidhātā pa.* 1.1>.

vidhātā parapada of *ji jaye*		
jayati / jayatāt	*jayatām*	*jayanti*
jaya / jayatāt	*jayatam*	*jayata*
jayāni	*jayāva*	*jayāma*

Saṁśodhinī—People might wonder about the source and validity of this rule given that the *Aṣṭādhyāyī, Mahā-bhāṣya,* and *Kāśikā* do not recognize it and that the *Bṛhad-dhātu-kusumākara* lists the forms as *jayatu* and *jayantu* rather than *jayati* and *jayanti.* One source of this rule is Durgā-dāsa's commentary on *jer giḥ san-ṭhyoḥ* (*Mugdha-bodha-vyākaraṇa* 562) where he says *jes tub-antvos tib-antī iti vaktavyam* (It should be stated that after *ji, tu[p]* and *antu* are replaced by *ti[p]* and *anti*). Durgā-dāsa also gives the examples *jayati raghu-vaṁśa-tilakaḥ* (All glories to Lord Rāma, the *tilaka* of the Raghu dynasty) and *jayanti yamunā-kūle rahaḥ-kelayaḥ* (All glories to the confidential pastimes on the bank of the Yamunā). Indeed one should take careful note of the fact that *jayatu* and *jayantu* are nowhere to be found in the *Bhāgavatam,* whereas *jayati* occurs on a number of different occasions where the sense is undoubtedly that of *āśiṣ.* For example, *jayati jana-nivāso devakī-janma-vādo* (*Bhāgavatam* 10.90.48). Other examples are also found in the works of the Gosvāmīs. For example, *jayati* is repeatedly used in verses 1 and 3-9 of Sanatāna Gosvāmī's *Bṛhad-bhāgavatāmṛta,* and *jayanti* is used in verse 2. Similarly, *jayati* is used eight times in the verse beginning *jayati jayati devo devakī-nandano 'sau* (*Caitanya-caritāmṛta* 13.78). However, *jayatu* and *jayantu* are also seen in various places. For example, *āsthātā te jayatu jetvāni* (*Ṛg-veda* 6.47.26, quoted in *Sat-kriyā-sāra-dīpikā*), *jayatu jayadeva-kavi-bhāratī-bhūṣitaṁ* (*Gīta-govinda* 10.9); *jayatu jayatu mahā-rājaḥ* (*Caitanya-candrodaya* 8.103), and *asmākaṁ yā iṣavas tā jayantu* (*Ṛg-veda* 10.103.11). Therefore the current rule may be understood as a preferred option, since it is not all-pervading. At any rate, the forms *jayati* and *jayanti* are both *acyuta* and *vidhātā.*

४०३ । जेर्गिः सन्नधोक्षजयोः, चेः किर्वा ।

403. jer giḥ sann-adhokṣajayoḥ, ceḥ kir vā

jeḥ—of the *dhātu ji jaye* (1P, to conquer, be glorious); *giḥ*—the replacement *gi; san-adhokṣajayoḥ*—when the *pratyaya sa[n]* or an *adhokṣaja pratyaya* follows; *ceḥ*—of the *dhātu ci[ñ] cayane* (5U, to collect); *kiḥ*—the replacement *ki; vā*—optionally.

When *sa[n]* or an *adhokṣaja pratyaya* follows, *ji* is replaced by *gi,* and *ci[ñ]* is optionally replaced by *ki.*

jigāya. kṛṣa vilekhane ākarṣaṇe ca—karṣati.

Vṛtti—➢ *ji + [ṇ]a[l]* → (403) *gi + [ṇ]a[l]* → (330, 314) *gai + a* → (54) *gāy + a* → (322, 323, the *vṛṣṇīndra ai* and the replacement *āy* are *sthāni-vat* by 373) *gi + gāy + a* → (345) *jigāya* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *ji jaye*		
jigāya	*jigyatuḥ*	*jigyuḥ*
jigayitha / jigetha	*jigyathuḥ*	*jigya*
jigāya / jigaya	*jigyiva*	*jigyima*

Now we begin the conjugation of the *dhātu kṛṣ[a] vilekhane ākarṣaṇe ca* (1P, to plough; to pull, attract).

➢ *kṛṣ + ti[p]* → (288) *kṛṣ + [ś]a[p] + ti[p]* → (333) *karṣati* <*acyuta pa.* 1.1>.

४०४ । कृष्स्पृश्मृश्तृप्दृप्सृपः सिर्वा ।

404. kṛṣ-spṛś-mṛś-tṛp-dṛp-sṛpaḥ sir vā

kṛṣ-spṛś-mṛś-tṛp-dṛp-sṛpaḥ—after the *dhātus* listed below; *siḥ—s[i]; vā*—optionally.

S[i]* is optionally applied after the following *dhātus:

kṛṣ[a] vilekhane ākarṣaṇe ca	1P	to plough; to pull, attract
kṛṣ[a] vilekhane	6U	to plough
spṛś[a] saṁsparśe	6P	to touch
mṛś[a] āmarśane	6P	to touch; to discuss, reason; to consider
tṛp[a] prīṇane	4P	to satisfy, be satisfied
dṛp[a] garve	4P	to be proud
sṛp[l] gatau	1P	to crawl, slither

Bāla—Where *kṛṣ[a], spṛś[a],* and *mṛś[a]* would usually always take *sa[k]* instead of *s[i]* by *īśoddhavād aniṭo harigotrāntāt sak bhūteśe dṛśiṁ vinā* (407), and where *tṛp[a], dṛp[a],* and *sṛp[ḷ]* would usually always take *[ṅ]a* instead of *s[i]* when a *parapada pratyaya* follows by *puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade* (435), this rule is given so that they may optionally take *s[i].*

४०५ । षढोः कः से ।

405. ṣa-ḍhoḥ kaḥ se

ṣa-ḍhoḥ—of *ṣa-rāma* and *ḍha-rāma; kaḥ*—the replacement *ka-rāma; se*—when *sa-rāma* follows.

***Ṣ* and *ḍh* change to *k* when *s* follows.**

ṣatvam—akārkṣīt akārṣṭām. akarṣi. ṛ-dvayād ity-ādinā kapilatvam—akṛkṣātām akṛkṣata, akṛṣṭhāḥ. ka-vidhau sa-mātrasya nimittatvenāpratyaya-rūpa-nimittatvān mahāharatvam—akṛḍḍhvam.

Vṛtti—The change to *ṣ* then takes place by *sūtra* 108, and we get the following forms:

➢ *kṛṣ + d[ip]* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t] + kṛṣ + s[i] + d[ip]* → (352) *akārṣ + s[i] + d[ip]* → (334) *akārṣ + s[i] + ī[t] + d[ip]* → (405) *akārksīd* → (108) *akārkṣīd* → (185) *akārkṣīt* <*bhūteśa pa.* 1.1>.
➢ *kṛṣ + tām* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t] + kṛṣ + s[i] + tām* → (352) *akārṣ + s[i] + tām* → (353) *akārṣtām* → (205) *akārṣṭām* <*bhūteśa pa.* 1.2>.
➢ *kṛṣ + ta* → (306, 313) *a[t] + kṛṣ + i[ṇ] + ta* → (333) *akarṣ + i[ṇ] + ta* → (315) *akarṣi* <*bhūteśa karmaṇi* 1.1>.

When *s[i]* is *kapila* by *ṛ-dvayād viṣṇujanānteśoddhavāc ca vaiṣṇavādi-si-kāmapālau kapilāv ātmapade, games tu vā* (355), we get the following forms:

➢ *kṛṣ + ātām* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t] + kṛṣ + s[i] + ātām* → (355, 294, 405) *akṛksātām* → (108) *akṛkṣātām* <*bhūteśa karmaṇi* 1.2>.
➢ *kṛṣ + anta* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t] + kṛṣ + s[i] + anta* → (355, 294, 317) *akṛṣ + s[i] + ata* → (405) *akṛksata* → (108) *akṛkṣata* <*bhūteśa karmaṇi* 1.3>.
➢ *kṛṣ + thās* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t] + kṛṣ + s[i] + thās* → (355, 294, 353) *akṛṣthās* → (205) *akṛṣṭhās* → (93) *akṛṣṭhāḥ* <*bhūteśa karmaṇi* 2.1>.

The deletion of *s* by *sasya haro dhe* (319) is a *mahāhara* because it is the deletion of something other than a *nimitta* in the form of a *pratyaya* since in the rule of *k* (the current *sūtra*) the *nimitta* is merely *s.*

➢ *kṛṣ* + *dhvam* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t]* + *kṛṣ* + *s[i]* + *dhvam* → (355, 294, 319) *akṛṣdhvam* → (184) *akṛḍdhvam* → (205) *akṛḍḍhvam* <*bhūteśa karmaṇi* 2.3>.

Amṛta—Someone might argue, "When *s* is deleted by *sasya haro dhe* (319), the deleted *s* should be considered *sthāni-vat* and thus *ṣa-ḍhoḥ kaḥ se* (405) should be applied." But the truth of the matter is that, due to the general mention of a *para-nimitta-rūpa-sa-rāma* in *ṣa-ḍhoḥ kaḥ se* (405), the *sa-rāma* there is not a *pratyaya-sa-rāma.* Thus, since the deletion of *s* by *sasya haro dhe* (319) is a *mahāhara,* the deleted *s* is not considered *sthāni-vat,* and so there is no chance to apply *ṣa-ḍhoḥ kaḥ se* (405).

४०६ । ऋरामोद्धवसहजानिटोंऽवा वैष्णवादावकपिले ।

406. ṛ-rāmoddhava-sahajāniṭo 'ṁ vā vaiṣṇavādāv akapile

ṛ-rāma-uddhava-sahaja-aniṭaḥ—of a *sahajāniṭ dhātu* whose *uddhava* is *ṛ-rāma; am*—the *āgama a[m]; vā*—optionally; *vaiṣṇava-ādau*—which begins with a *vaiṣṇava; akapile*—when a *pratyaya* which is not *kapila* follows.

***Sahajāniṭ dhātus* that have *ṛ-rāma* as their *uddhava* optionally take *a[m]* when a non-*kapila pratyaya* beginning with a *vaiṣṇava* follows.**

ma it, ṛ-dvayaṁ raḥ, vṛṣṇīndraḥ—akrākṣīt akrāṣṭām. sahajeti kim? vṛhū udyame tud-ādiḥ; "varḍhā" iti kāśikā-bhāṣā-vṛttyoḥ. "tato 'mrākṣīt" iti tu prakriyā cintyā. "am-āgamo 'py asya na dṛśyate" iti hy aniḍ-gaṇe kāśikā. ser abhāva-pakṣe—

Vṛtti—The *m* is an indicatory letter. After applying this *sūtra, ṛ-dvayaṁ raḥ* (52) and *viṣṇujanāntānām aniṭāṁ vṛṣṇīndraḥ sau parapade* (352) are applied and we get the following forms:

➢ *kṛṣ* + *d[ip]* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t]* + *kṛṣ* + *s[i]* + *d[ip]* → (406, 160) *a[t]* + *kṛ* + *a[m]* + *ṣ* + *s[i]* + *d[ip]* → (52) *a[t]* + *kraṣ* + *s[i]* + *d[ip]* → (352) *akrāṣ* + *s[i]* + *d[ip]* → (334) *akrāṣ* + *s[i]* + *ī[ṭ]* + *d[ip]* → (405) *akrāksīd* → (108) *akrākṣīd* → (185) *akrākṣīt* <*bhūteśa pa.* 1.1>.

➢ *kṛṣ* + *tām* → (306, 404, *kṛṣ* is *aniṭ* by verse 7) *a[t]* + *kṛṣ* + *s[i]* + *tām* → (406, 160) *a[t]* + *kṛ* + *a[m]* + *ṣ* + *s[i]* + *tām* → (52) *a[t]* + *kraṣ* + *s[i]* + *tām*→ (352) *akrāṣ* + *s[i]* + *tām* → (353) *akrāṣtām* → (205) *akrāṣṭām* <*bhūteśa pa.* 1.2>.

Why do we say *sahaja?* Consider the *tud-ādi-dhātu vṛh[ū] udyame*[119] (6P, to endeavor, lift up), from which we get *varḍhā* <1.1 of *varḍhṛ* (*vṛh[ū]* + the *kṛt pratyaya tṛ[l]*)> according to *Kāśikā* and *Bhāṣa-vṛtti. Prakriyā-kaumudī* says *tato 'mrākṣīt* (therefore we get *amrākṣīt*), but this is questionable because *Kāśikā,* commenting on the *aniḍ-gaṇa* says *am-āgamo 'py asya na dṛśyate* (it is observed that the *dhātu mṛj[ūṣ]* also does not take the *āgama a[m]*). In the case that *s[i]* is not applied by *sūtra* 404, the following rule applies:

Amṛta—This *sūtra* is an *apavāda* of *laghūddhavasya govindaḥ* (333). The *dhātu vṛh[ū] udyame* is *veṭ* by *sūtra* 351 because it has the indicatory letter *ū.* It is not *sahajāniṭ* because it is not listed in the *aniḍ-gaṇa* and thus it does not take *a[m]* even in the case when it is *aniṭ. Prakriyā-kaumudī* says that the *dhātu mṛj[ūṣ] śuddhau* (2P, to clean, purify) should take *a[m],* but this is incorrect because *mṛj[ūṣ]* is not *sahajāniṭ.* The statement of *Kāśikā* quoted by Jīva Gosvāmī is sufficient proof of this. Even though *mṛj[ūṣ]* is listed in the Pāṇinian *aniḍ-gaṇa* in the phrase *sṛji-mṛjī viddhy aniṭ svarān, Kāśikā* does not agree that *mṛj[ūṣ]* is *sahajāniṭ.* For example, *Kāśikā* says *mṛjir ayam ūd-it paṭhyate. tato 'sya vikalpeneṭā bhavitavyaṁ mārṣṭā mārjitā iti. am-āgamo 'py asya na dṛśyate. yad asya pāṭhasya prayojanaṁ cintyam. kecid asya sthāne vijiṁ paṭhanti* (*mṛj[ūṣ]* is listed with the indicatory letter *ū.* It, therefore, should take *i[ṭ]* optionally. For example, *mārṣṭā* or *mārjitā.* It is observed that *mṛj[ūṣ]* also doesn't take the *āgama a[m].* The inclusion of this *dhātu* in the *aniḍ-gaṇa* is therefore questionable. Some list *viji* instead of *mṛji* in the phrase *sṛji-mṛjī*).

Saṁśodhinī—The following is a list of the *dhātus* that follow this rule:

tṛp[a] prīṇane	4P	to satisfy, be satisfied
sṛp[l] gatau	1P	to crawl, slither
dṛp[a] garve	4P	to be proud
kṛṣ[a] vilekhane ākarṣaṇe ca	1P	to plough; to pull, attract
kṛṣ[a] vilekhane	6U	to plough
mṛś[a] āmarśane	6P	to touch; to discuss, reason; to consider
spṛś[a] saṁsparśe	6P	to touch

119 Commenting on this *dhātu, Siddhānta-kaumudī* says *dantyoṣṭhyādiḥ, pa-vargīyādir ity anye* (the *dhātu* begins with the dento-labial *varṇa v.* Others say it begins with the labial *varṇa b*).

The *dhātus sṛj[a] visarge* (4A or 6P, to create, release) and *dṛś[ir] prekṣaṇe* (1P, to see) are also *sahajāniṭ dhātus* which have *ṛ-rāma* as *uddhava,* but they are not listed here because they always take *a[m]* by *sṛji-dṛśor am akapila-vaiṣṇave* (441).

४०७ । ईशोद्धवादनिटो हरिगोत्रान्तात्सक्भूतेशे दृशिं विना ।

407. īśoddhavād aniṭo harigotrāntāt sak bhūteśe dṛśiṁ vinā

īśa-uddhavāt—whose *uddhava* is an *īśa; aniṭaḥ*—after an *aniṭ dhātu; harigotra-antāt*—which ends in a *harigotra; sak*—the *pratyaya sa[k]; bhūteśe*—when a *bhūteśa pratyaya* follows; *dṛśim*—the *dhātu dṛś[ir] prekṣaṇe* (1P, to see); *vinā*—except.

***Sa[k]* is applied after any *aniṭ dhātu,* except *dṛś[ir],* which ends in a *harigotra* and has an *īśa* as its *uddhava* when a *bhūteśa pratyaya* follows.**

katva-ṣatvādi, kapilatvān nām—akṛkṣat, akarṣi.

VṚTTI—The change to *k* by *sūtra* 405, the change to *ṣ* by *sūtra* 108, and so on are then done, and because *sa[k]* is *kapila, a[m]* is not applied. Thus we get the following form:

➢ *kṛṣ + d[ip]* → (306, 407, *kṛṣ* is *aniṭ* by verse 7) *a[t] + kṛṣ + sa[k] + d[ip]* → (294, 405) *akṛksad* → (108) *akṛkṣad* → (185) *akṛkṣat* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *kṛṣ[a] vilekhane ākarṣaṇe ca*		
akārkṣīt / akrākṣīt / akṛkṣat	*akārṣṭām / akrāṣṭām / akṛkṣatām*	*akārkṣuḥ / akrākṣuḥ / akṛkṣan*
akārkṣīḥ / akrākṣīḥ / akṛkṣaḥ	*akārṣṭam / akrāṣṭam / akṛkṣatam*	*akārṣṭa / akrāṣṭa / akṛkṣata*
akārkṣam / akrākṣam / akṛkṣam	*akārkṣva / akrākṣva / akṛkṣāva*	*akārkṣma / akrākṣma / akṛkṣāma*

SAṀŚODHINĪ—This *sūtra* is an *apavāda* of *sir bhūteśe* (307). The previous *sūtra* applied only to *sahajāniṭ dhātus,* but because the word *aniṭaḥ* is used here instead of the word *sahajāniṭaḥ,* the current *sūtra* applies to all kinds of *aniṭ dhātus.* Thus *dhātus* which are *veṭ* also follow this rule in the case that they do not take *i[ṭ].* The proof of this is *aghukṣat* in *vṛtti* 468.

The following is a list of the *dhātus* that follow this rule:

śiṣ[a] hiṁsāyām	1P	to hurt, kill
śiṣ[ḷ] viśeṣaṇe	7P	to remain
śliṣ[a] āliṅgane [1]	4P	to adhere, embrace
viṣ[u] secane	1P	to sprinkle
viṣ[ḷ] vyāptau	3U	to pervade
tviṣ[a] dīptau	1U	to shine, glitter
dviṣ[a] aprītau	2U	to hate
piṣ[ḷ] sañcūrṇane	7P	to grind, crush
kṛṣ[a] vilekhane ākarṣaṇe ca	1P	to plough; to pull, attract
kṛṣ[a] vilekhane	6U	to plough
diś[a] atisarjane	6U	to give; to order; to tell
mṛś[a] āmarśane	6P	to touch; to discuss, reason; to consider
ruś[a] hiṁsāyām	6P	to hurt, kill
riś[a] hiṁsāyām	6P	to hurt, kill
liś[a] alpī-bhāve	4A	to become small
liś[a] gatau	6P	to go, move
spṛś[a] saṁsparśe	6P	to touch
kruś[a] āhvāne	1P	to cry out, wail, shout
viś[a] praveśane	6P	to enter
mih[a] secane	1P	to pass urine or semen
dih[a] pralepe	2U	to smear
duh[a] prapūraṇe	2U	to milk, extract
lih[a] āsvādane	2U	to lick, taste
ruh[a] janmani prādurbhāve ca	1P	to grow, rise; to appear

Although the *aniṭ dhātus puṣ[a], śuṣ[a], duṣ[a]* and *tuṣ[a]* also end in a *harigotra* and have an *īśa* as their *uddhava,* they are unable to follow this rule in the *parapada* because, since they are *puṣ-ādis,* they take *[ṅ]a* instead by *puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade* (435). Similarly, even in the case when the *dhātus muh[a], druh[a], ṣṇuh[a],* and *ṣṇih[a]* don't take *i[ṭ]* by *radh-āder iḍ vā* (539), they are still unable to follow this rule in the *parapada* because, since they are *puṣ-ādis,* they take *[ṅ]a* instead by *puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade* (435). Even though all these *dhātus* do not take *sa[k]* when a *parapada pratyaya* follows, they can still take *sa[k]* when an *ātmapada pratyaya* follows in *karmaṇi prayoga* or when an *ātmapada pratyaya* follows in *kartari prayoga* as a result of the addition of certain *upasargas,* but such application is rare.

1 Although the *dhātu śliṣ[a]* is a *puṣ-ādi,* it still takes *sa[k]* in the *parapada* by *śliṣa āliṅganārthāt sak bhūteśe* (*Bṛhat* 713).

The following *dhātus* also follow this rule in the case when they don't take *i[ṭ]* by *svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā* (351):

duh[a] prapūraṇe	2U	to milk, extract
lih[a] āsvādane	2U	to lick, taste
ruh[a] janmani prādur-bhāve ca	1P	to grow, rise; to appear

४०८ । सकोऽन्तहरः सर्वेश्वरे ।

408. sako 'nta-haraḥ sarveśvare

sakaḥ—of *sa[k]; anta-haraḥ*—deletion of the final *varṇa; sarveśvare*—when a *sarveśvara* follows.

The *a* of *sa[k]* is deleted when a *sarveśvara* follows.

akṛkṣātām akṛkṣata. akṛkṣathāḥ. akṛkṣi. cakarṣa. cakṛṣe. kṛṣyāt kṛkṣīṣṭa. ruṣa riṣa hiṁsāyām[120]—

Vṛtti—➢ *kṛṣ* + *ātām* → (306, 407, *kṛṣ* is *aniṭ* by verse 7) *a[ṭ]* + *kṛṣ* + *sa[k]* + *ātām* → (294, 405) *akṛk* + *sa* + *ātām* → (108) *akṛk* + *ṣa* + *ātām* → (408) *akṛkṣātām* <*bhūteśa karmaṇi* 1.2>.

➢ *kṛṣ* + *anta* → (306, 407, *kṛṣ* is *aniṭ* by verse 7) *a[ṭ]* + *kṛṣ* + *sa[k]* + *anta* → (294, 405) *akṛk* + *sa* + *anta* → (108) *akṛk* + *ṣa* + *anta* → (408) *akṛk* + *ṣ* + *anta* → (317) *akṛkṣata* <*bhūteśa karmaṇi* 1.3>.

➢ *kṛṣ* + *thās* → (306, 407, *kṛṣ* is *aniṭ* by verse 7) *a[ṭ]* + *kṛṣ* + *sa[k]* + *thās* → (294, 405) *akṛksathās* → (108) *akṛkṣathās* → (93) *akṛkṣathāḥ* <*bhūteśa karmaṇi* 2.1>.

➢ *kṛṣ* + *i* → (306, 407, *kṛṣ* is *aniṭ* by verse 7) *a[ṭ]* + *kṛṣ* + *sa[k]* + *i* → (294, 405) *akṛk* + *sa* + *i* → (108) *akṛk* + *ṣa* + *i* → (408) *akṛkṣi* <*bhūteśa karmaṇi* 3.1>.

bhūteśa karmaṇi of *kṛṣ[a] vilekhane ākarṣaṇe ca*		
akarṣi	*akṛkṣātām*	*akṛkṣata*
akṛṣṭhāḥ / *akṛkṣathāḥ*	*akṛkṣāthām*	*akṛḍḍhvam* / *akṛkṣadhvam*
akṛkṣi	*akṛkṣvahi* / *akṛkṣāvahi*	*akṛkṣmahi* / *akṛkṣāmahi*

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120 The *dhātu riṣ[a] hiṁsāyām* is also mentioned here because if two *dhātus* that come one after another in the *Dhātu-pāṭha* have the same meaning, the meaning is only mentioned after the second *dhātu.* Thus to determine the meaning of the first *dhātu* you have to see what is written after the second *dhātu.* In this case the meaning of *ruṣ[a]* is determined by seeing the meaning written after *riṣ[a].*

➢ *kṛṣ* + *[ṇ]a[l]* → (330, 333) *karṣ* + *a* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *kṛ* + *karṣ* + *a* → (345) *cṛ* + *karṣ* + *a* → (371) *cakarṣa* <*adhokṣaja pa.* 1.1>.
➢ *kṛṣ* + *e* → (330, 337, 294, 322, 323) *kṛ* + *kṛṣ* + *e* → (345) *cṛ* + *kṛṣ* + *e* → (371) *cakṛṣe* <*adhokṣaja karmaṇi* 1.1>.
➢ *kṛṣ* + *yāt* → (*kṛṣ* is *aniṭ* by verse 7, 331, 294) *kṛṣyāt* <*kāmapāla pa.* 1.1>.
➢ *kṛṣ* + *sīṣṭa* → (*kṛṣ* is *aniṭ* by verse 7, 355, 294, 405) *kṛksīṣṭa* → (108) *kṛkṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.

Now we begin the conjugation of the *dhātu ruṣ[a] hiṁsāyām* (1P, to hurt, kill).

Amṛta—Someone might argue, "Regarding *akṛkṣata* <*bhūteśa karmaṇi* 1.3>, how can the *n* of *anta* be deleted by *a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ* (317) since when the *a* of *sa[k]* is deleted by *sūtra* 408, the *a* of *anta* is considered like the deleted *a* by *a-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca* (339)?" The answer is that an *a-rāma* is accepted as *sthāni-vat* or *pūrva-vat* only when *a-rāma* is deleted by *a-rāma-haro rāma-dhātuke* (393) or *a-rāma-hara e-ayor aviṣṇupadānte* (291), and not when *a-rāma* is deleted by any other rule. Thus, when the final *a* of the *dhātu katha* is deleted by *a-rāma-haro rāma-dhātuke* (393), *vṛṣṇīndra* cannot be applied by *uddhavā-rāmasya vṛṣṇīndro nṛsiṁhe* (358) because the deleted *a* is *sthāni-vat.* Similarly, when *ya[k]* is applied after the *dhātu cit[ī]* and the *a* of *ya[k]* is deleted by *a-rāma-hara e-ayor aviṣṇupadānte* (291), the *a* of *ante* is *pūrva-vat* and thus in *cityante* <*acyuta karmaṇi* 1.3> the *n* of *ante* is not deleted by *a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ* (317). In the current situation, however, the *a-rāma* is deleted not by *a-rāma-haro rāma-dhātuke* (393) or *a-rāma-hara e-ayor aviṣṇupadānte* (291) but by *sako 'nta-haraḥ sarveśvare* (408). Therefore the *a* of *anta* is not *pūrva-vat,* and thus the *n* of *anta* is deleted by *a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ* (317).

४०९ । इषुसहलुभरुषरिष इड्वा ते ।

409. iṣu-saha-lubha-ruṣa-riṣa iḍ vā te

iṣu-saha-lubha-ruṣa-riṣaḥ—after the *dhātus* listed below; *iṭ*—*i[ṭ]; vā*—optionally; *te*—when a *rāma-dhātuka* beginning with *ta-rāma* follows.

***I[ṭ]* is only optionally inserted after the following *dhātus* when a *rāma-dhātuka* beginning with *ta-rāma* follows:**

iṣ[u] icchāyām	6P	to desire, want
ṣah[a] marṣaṇe	1A	to tolerate, conquer
lubh[a] gārddhye	4P	to covet, be greedy for
lubh[a] vimohane	6P	to bewilder
ruṣ[a] hiṁsāyām	1P	to hurt, kill
ruṣ[a] hiṁsāyām[1]	4P	to hurt, kill
riṣ[a] hiṁsāyām	1P	to hurt, kill
riṣ[a] hiṁsāyām	4P	to hurt, kill

roṣitā roṣṭā. uṣa dāhe—

Vṛtti—➢ *ruṣ* + *tā* → (two options by 409):
1) (*i[ṭ]* is inserted) *ruṣ* + *i[ṭ]* + *tā* → (333) *roṣitā* <*bālakalki pa.* 1.1>.
2) (*i[ṭ]* is not inserted, 333) *roṣtā* → (205) *roṣṭā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu uṣ[a] dāhe* (1P, to burn).

Amṛta—Usually these *dhātus* would always take *i[ṭ]* by *iṭ rāma-dhātuke* (316), but this rule says that they should optionally take *i[ṭ]* when a *rāma-dhātuka* beginning with *ta-rāma* follows. Due to the mention of *iṣu* here, only *iṣ[u] icchāyām* is to be taken, and not *iṣ[a] gatau* (4P, to go, move) or *iṣ[a] ābhīkṣṇye*[121] (9P, to repeat). Thus *i[ṭ]* is always applied in *preṣitā* <1.1 of *preṣitṛ* (*pra* + *iṣ[a] gatau* + the *kṛt pratyaya tṛ[l]*)>, *preṣitavyam* <1.1 of *preṣitavya* (*pra* + *iṣ[a] gatau* + the *kṛt pratyaya tavya*)> and so on.

४१० । उषवेत्तिजागृभ्य आमधोक्षजे वा ।

410. uṣa-vetti-jāgṛbhya ām adhokṣaje vā

uṣa-vetti-jāgṛbhyaḥ—after the *dhātus uṣ[a] dāhe* (1P, to burn), *vid[a] jñāne* (2P, to know), and *jāgṛ nidrā-kṣaye* (2P, to be awake); *ām*—the *pratyaya ām; adhokṣaje*—when an *adhokṣaja pratyaya* follows; *vā*—optionally.

When an *adhokṣaja pratyaya* follows, *ām* is optionally applied after *uṣ[a], vid[a],* and *jāgṛ.*

oṣāmbabhūva uvoṣa. miha secane—sak, hasya ḍhaḥ, katva-ṣatve—amikṣat. bālakalkau—govindaḥ, hasya ḍhaḥ, harighoṣād iti dhatvaṁ, ṣāt-parasyeti ḍhatvam—

1 The *dhātus ruṣ[a] hiṁsāyām* (4P) and *riṣ[a] hiṁsāyām* (4P) are not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but are listed in the Pāṇinian *Dhātu-pāṭha.* Among them *riṣ[a] hiṁsāyām* (4P) is frequently used in the *Bhāgavatam.* In this regard, the commentators often gloss *riṣyati* <*acyuta* 1.1 of *riṣ[a] hiṁsāyām* (4P)> as *naśyati.*

121 This *dhātu* is not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but is listed in the Pāṇinian *Dhātu-pāṭha.*

Vṛtti—

➢ *uṣ + [ṇ]a[l]* → (two options by 410):
1) (*ām* is applied) *uṣ + ām + [ṇ]a[l]* → (333) *oṣām + [ṇ]a[l]* → (330, 369) *oṣām + bhū + [ṇ]a[l]* → (330, 311) *oṣām + bhūv + a* → (322, 323) *oṣām + bhū + bhūv + a* → (328) *oṣām + bha + bhūv + a* → (329) *oṣām + babhūva* → (165) *oṣāṁ + babhūva* → (73) *oṣāmbabhūva* <*adhokṣaja pa.* 1.1>.
2) (*ām* is not applied) (330, 333) *oṣ + a* → (322, 323, the *govinda o* is treated like the original *u* by 373) *u + oṣ + a* → (374) *uvoṣa* <*adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu mih[a] secane* (1P, to pass urine or semen). In *bhūteśa, sa[k]* is applied by *sūtra* 407, *hasya ḍhaḥ* (211) is applied, *ḍh* changes to *k* by *sūtra* 405, *s* changes to *ṣ* by *sūtra* 108, and thus we get the following form:

➢ *mih + d[ip]* → (306, 407, *mih* is *aniṭ* by verse 8) *a[t] + mih + sa[k] + d[ip]* → (294, 211) *amiḍhsad* → (405) *amiksad* → (108) *amikṣad* → (185) *amikṣat* <*bhūteśa pa.* 1.1>.

In *bālakalki, govinda* is applied by *sūtra* 333, *hasya ḍhaḥ* (211) is applied, the *t* changes to *dh* by *harighoṣāt ta-thor dho dhā-varjam* (354), and the *dh* changes to *ḍh* by *ṣāṭ parasya* (205). At that time the following rule applies:

Saṁśodhinī—Usually *jāgṛ* would always take *ām* by *aneka-sarveśvara-kāsibhyām ām adhokṣaje* (395), but this rule makes it optional.

४११ । ढस्य हरो ढे, पूर्वस्य त्रिविक्रमश्च ।

411. ḍhasya haro ḍhe, pūrvasya trivikramaś ca

ḍhasya—of *ḍha-rāma; haraḥ*—deletion; *ḍhe*—when *ḍha-rāma* follows; *pūrvasya*—of the previous *varṇa; trivikramaḥ*—the change to *trivikrama; ca*—and.

Ḍh* is deleted when another *ḍh* follows, and the previous *varṇa* becomes *trivikrama.

meḍhā. atra tu govindena trivikramaḥ siddha eva. kathaṁ kaṁsa-jiḍ ḍhaukate? tatrākaraṇāt. daha bhasmī-karaṇe—dāder iti ghatvaṁ, ja-varja-harigadāder ity-ādinā harighoṣatvam—adhākṣīt. harighoṣa-vidhau sa-mātrasya nimittatvāt pūrva-van mahāharatvam—adāgdhām. dhvaṁ-śabde tu—adhagdhvam. raha tyāge—arahīt. rahi gatau—paratvāṇ ṇatvaṁ bādhitvā viṣṇucakraṁ—raṁhati. viṣṇucakrasya sarveśvara-dharmatvāt tad-

vyavadhāne 'pi ṇatvam—raṁhāṇi. bṛhi vṛddhau—bṛṁhati. "bṛṁheḥ svare 'niṭi vā na-lopaḥ" iti kālāpāḥ. barhati. kṛti ca, bṛṁhakaḥ barhakaḥ. "yeṣāṁ prakṛty-antaram asti teṣāṁ mate viṣṇujanādāv api rūpa-dvaye siddhe doṣaḥ syāt" iti cāhuḥ. kṛvi hiṁsāyām; harimitrānto 'yam—kṛṇvati. "aṭ-ku-pv-āṅ-num-vyāvāye 'pi" iti sūtre "numānusvāra-mātra-vyavadhānaṁ ṇatva-vidhau gṛhyate" iti pāṇinīyāś ca. teneha na ṇatvam—kṛṇvāni. tṛṇhū hiṁsāyām ity asya kṛti tṛṁhaṇam ity-ādau tu syāt. glai harṣa-kṣaye—glāyati.

Vṛtti—

➢ *mih + tā* → (*mih* is *aniṭ* by verse 8, 333) *meh + tā* → (211) *meḍh + tā* → (354) *meḍh + dhā* → (205) *meḍh + ḍhā* → (411) *meḍhā* <*bālakalki pa.* 1.1>.

Here the *trivikrama* is already achieved by the *govinda.* Someone might argue, "Well, why is there *kaṁsa-jiḍ ḍhaukate* in *vṛtti* 67?" The answer is "due to the very fact that this rule (*sūtra* 411) was not made back then." Now we begin the conjugation of the *dhātu dah[a] bhasmī-karaṇe* (1P, to burn). In *bhūteśa,* the *h* of *dah[a]* changes to *gh* by *dādes tu dhātor ghaḥ* (211), the *d* of *dah[a]* changes to the *harighoṣa dh* by *ja-varja-harigadāder* (189), and we get the following form:

➢ *dah + d[ip]* → (306, 307, *dah* is *aniṭ* by verse 8) *a[t] + dah + s[i] + d[ip]* → (352) *adāh + s[i] + d[ip]* → (334) *adāh + s[i] + ī[ṭ] + d[ip]* → (211) *adāgh + s[i] + ī[ṭ] + d[ip]* → (189) *adhāgh + s[i] + ī[ṭ] + d[ip]* → (63) *adhāksīd* → (108) *adhākṣīd* → (185) *adhākṣīt* <*bhūteśa pa.* 1.1>.

Since, in the rule of *harighoṣa* (*sūtra* 189), a plain *s* is the *nimitta,* the deletion of *s[i]* by *sūtra* 353 is a *mahāhara* just like before in *vṛtti* 405.

➢ *dah + tām* → (306, 307, *dah* is *aniṭ* by verse 8) *a[t] + dah + s[i] + tām* → (352) *adāh + s[i] + tām* → (353) *adāh + tām* → (211) *adāgh + tām* → (354) *adāgh + dhām* → (61) *adāgdhām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *dah[a] bhasmī-karaṇe*		
adhākṣīt	*adāgdhām*	*adhākṣuḥ*
adhākṣīḥ	*adāgdham*	*adāgdha*
adhākṣam	*adhākṣva*	*adhākṣma*

But when the sound *dhv* follows, we get the following form:

➢ *dah + dhvam* → (306, 307, *dah* is *aniṭ* by verse 8) *a[t] + dah + s[i] + dhvam* → (353) *adah + dhvam* → (211) *adagh + dhvam* → (189) *adhagh + dhvam* → (61) *adhagdhvam* <*bhūteśa karmaṇi* 2.3>.

bhūteśa karmaṇi of *dah[a] bhasmī-karaṇe*		
adāhi	*adhakṣātām*	*adhakṣata*
adagdhāḥ	*adhakṣāthām*	*adhagdhvam*
adhakṣi	*adhakṣvahi*	*adhakṣmahi*

Now we begin the conjugation of the *dhātu rah[a] tyāge* (1P, to abandon).

➢ *rah* + *d[ip]* → (306, 307, 316) *a[t]* + *rah* + *i[ṭ]* + *s[i]* + *d[ip]* → (391, 334) *arah* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *arah* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *arahīd* → (185) *arahīt* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu rah[i] gatau* (1P, to hasten, go). The change to *viṣṇucakra* by *sūtra* 165 should be done instead of the change to *ṇ* by *sūtra* 111, because *sūtra* 165 is a later rule.[122]

➢ *rah[i]* → (344, 160) *ra* + *n[um]* + *h* → (165) *raṁh* → *raṁh* + *ti[p]* → (288) *raṁh* + *[ś]a[p]* + *ti[p]* → *raṁhati* <*acyuta pa.* 1.1>.

Since *viṣṇucakra* has the quality of a *sarveśvara* (see *vṛtti* 267), the change to *ṇ* by *sūtra* 111 takes place even when a *viṣṇucakra* intervenes:

➢ *rah[i]* → (344, 160, 165) *raṁh* → *raṁh* + *āni[p]* → (288) *raṁh* + *[ś]a[p]* + *āni[p]* → (42) *raṁhāni* → (111) *raṁhāṇi* <*vidhātā pa.* 3.1>.

Now we begin the conjugation of the *dhātu bṛh[i] vṛddhau*[123] (1P, to increase).

➢ *bṛh[i]* → (344, 160) *bṛ* + *n[um]* + *h* → (165) *bṛṁh* → *bṛṁh* + *ti[p]* → (288) *bṛṁh* + *[ś]a[p]* + *ti[p]* → *bṛṁhati* <*acyuta pa.* 1.1>.

The Kalāpa grammarians say *bṛṁheḥ svare 'niṭi vā na-lopaḥ* (there is optionally deletion of the *n* of *bṛh[i]* when any *svara* (*sarveśvara*) other than *i[ṭ]* follows). Thus we also get *barhati* <*acyuta pa.* 1.1>. By the same rule we get *bṛṁhakaḥ* <1.1> or *barhakaḥ* <1.1> when the *kṛt pratyaya [ṇ]aka* follows. The *Kalāpa* grammarians also say that there is fault when those who list another *dhātu* (*bṛh[a] vṛddhau*) achieve two forms even when a *pratyaya* beginning with a *viṣṇujana* follows. Now we begin the conjugation of the *dhātu kṛv[i] hiṁsāyām* (1P, to hurt, kill). This *dhātu* ends in a *harimitra.*

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122 In this regard, one should remember the maxim *pūrva-parayoḥ para-vidhir balavān* (*vṛtti* 50).
123 Sometimes this *dhātu* is listed as beginning with *v*.

➢ *kṛv[i]* → (344, 160) *kṛ* + *n[um]* + *v* → (111) *kṛṇv* → *kṛṇv* + *ti[p]* → (288) *kṛṇv* + *[ś]a[p]* + *ti[p]* → *kṛṇvati* <*acyuta pa.* 1.1>.

According to the Pāṇinians, only the intervention of *anusvāra* (*viṣṇucakra*) is accepted by the mention of *num* in the *sūtra aṭ-ku-pv-āṅ-num-vyāvāye 'pi* (*Aṣṭādhyāyī* 8.4.2). Thus the change to *ṇ* by *sūtra* 111 does not take place in *kṛṇvāni* <*vidhātā pa.* 3.1>, but it takes place in *tṛṁhaṇam* <1.1 of *tṛṁhaṇa* (*tṛṇh[ū] hiṁsāyām* + the *kṛt pratyaya ana*)> and so on:

➢ *kṛv[i]* → (344, 160) *kṛ* + *n[um]* + *v* → (111) *kṛṇv* → *kṛṇv* + *āni[p]* → (288) *kṛṇv* + *[ś]a[p]* + *āni[p]* → (42) *kṛṇvāni* <*vidhātā pa.* 3.1>.

Now we begin the conjugation of the *dhātu glai harṣa-kṣaye* (1P, to be dejected, tired).

➢ *glai* + *ti[p]* → (288) *glai* + *[ś]a[p]* + *ti[p]* → (54) *glāyati* <*acyuta pa.* 1.1>.

Amṛta—The result of the phrase *pūrvasya trivikramaś ca* will be seen in examples like *līḍhe* in *vṛtti* 515. Someone might argue "Regarding *adāgdhām* <*bhūteśa pa.* 1.2>, when *vṛṣṇīndra* is done and *s[i]* is deleted by *sūtra* 353, shouldn't the change to *harighoṣa* by *ja-varja-harigadādeḥ* (189) take place by considering the deleted *s[i]* a *nimitta* since it is *sthāni-vat*?" In answer to this, Jīva Gosvāmī explains that the deletion of *s[i]* is considered a *mahāhara* because the *s* mentioned in *ja-varja-harigadāder* (189) is not a *pratyaya-nimitta.* The implied meaning of the clause "but when the sound *dhv* follows" is that it doesn't matter that the deletion of *s[i]* by *sūtra* 353 is a *mahāhara,* because the change to *harighoṣa* by *ja-varja-harigadāder* (189) is not blocked since the sound *dhv* is directly mentioned as a *para-nimitta* in *ja-varja-harigadādeḥ.*

The Kalāpa grammarians consider that the *n* of *bṛh[i]* is also deleted when *[ś]a[p]* follows, since *[ś]a[p]* is a *svara* other than *i[ṭ].* Thus they achieve two forms, *bṛmhati* <*acyuta pa.* 1.1> and *barhati* <*acyuta pa.* 1.1>. The Pāṇinians list two *dhātus* (*bṛh[a] vṛddhau* and *bṛh[i] vṛddhau śabde ca* [124]). In their opinion, when *ya[k]* follows, the form of *bṛh[a] vṛddhau* is *bṛhyate* and the form of *bṛh[i] vṛddhau śabde ca* is *bṛṁhyate.* But this opinion is rejected by the *Kalāpa* grammarians, who consider that *bṛhyate* is an incorrect form. In accordance with their sūtra *bṛṁheḥ svare 'niṭi vā na-lopaḥ,* the followers of *Kātantra-vyākaraṇa* also achieve the following forms from the *dhātu bṛh[i] vṛddhau: abṛṁhīt* <*bhūteśa pa.* 1.1> and *babṛṁha* <*adhokṣaja pa.* 1.1> or *babarha* <*adhokṣaja pa.* 1.1>.

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124 Sometimes these *dhātus* are listed as beginning with *v.*

४१२ । चतुर्व्यूहान्तानामारामान्तपाठोऽशिवे ।

412. caturvyūhāntānām ā-rāmānta-pāṭho ’śive

caturvyūha-antānām—of *dhātus* that end in a *caturvyūha; ā-rāma-anta-pāṭhaḥ*—recitation as *dhātus* ending in *ā-rāma; a-śive*—when the *viṣaya* is a *pratyaya* which is not *śiva.*[125]

When the *viṣaya* is a non-*śiva pratyaya, dhātus* ending in a *caturvyūha* become *dhātus* that end in an original *ā-rāma.*

yak—glāyate. pāṭha-grahaṇāt sug-iṭau sau—aglāsīt aglāsiṣṭām.

VṚTTI—Then *ya[k]* is applied and we get *glāyate:*

➢ *glai* → (412) *glā* → *glā* + *te* → (293) *glā* + *ya[k]* + *te* → (*glā* is *aniṭ* by verse 1) *glāyate* <*acyuta bhāve* 1.1>.

Due to the inclusion of the word *pāṭha, s[uk]* and *i[ṭ]* are applied by *sūtra* 400 when *s[i]* follows:

➢ *glai* → (412) *glā* → *glā* + *d[ip]* → (306, 307, *glā* is *aniṭ* by verse 1) *a[ṭ]* + *glā* + *s[i]* + *d[ip]* → (400) *aglā* + *s[uk]* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *aglās* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *aglās* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *aglāsīd* → (185) *aglāsīt* <*bhūteśa pa.* 1.1>.

➢ *glai* → (412) *glā* → *glā* + *tām* → (306, 307, *glā* is *aniṭ* by verse 1) *a[ṭ]* + *glā* + *s[i]* + *tām* → (400) *aglā* + *s[uk]* + *i[ṭ]* + *s[i]* + *tām* → (108) *aglāsiṣtām* → (205) *aglāsiṣṭām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *glai harṣa-kṣaye*		
aglāsīt	*aglāsiṣṭām*	*aglāsiṣuḥ*
aglāsīḥ	*aglāsiṣṭam*	*aglāsiṣṭa*
aglāsiṣam	*aglāsiṣva*	*aglāsiṣma*

AMṚTA—The word *aśiva* here means *aśive pratyaye viṣaye* (when the *viṣaya* is a non-*śiva pratyaya*). Commenting on the word *aśiti* (same as *aśive*) in *Aṣṭādhyāyī* 6.1.45 (the Pāṇinian equivalent to the current *sūtra*), *Kāśikā* says *prasajya-pratiṣedho ’yam. tenaitad ātvam anaimittikaṁ prāg eva pratyayotpatter bhavati* (the word *aśiti* is a *prasajya-pratiṣedha* (prohibition of the possible application of a rule).[126] Therefore, since this change to *ā* is

125 See *Saṁśodhinī* 394 for the discussion on why a *viṣaya-saptamī* was used here instead of a *para-nimitta.*

126 The point here is that *aśiti* (*aśive*) is not a *para-nimitta* but a *prasajya-pratiṣedha.*

without a *nimitta,* it is done before the application of the *pratyaya*). Thus in *vṛtti* 828 the form *bhakta-traḥ* will be made from the *dhātu trai[ṅ] pālane* (1A, to protect, save) by *karmaṇy anupendrād ā-rāmāt kaḥ* (828). Due to the inclusion of the word *pāṭha* in the phrase *ā-rāmānta-pāṭhaḥ,* all the rules that apply to *dhātus* originally ending in *ā-rāma* also apply here. Thus *s[uk]* and *i[ṭ]* are applied by *yama-rama-namā-rāmāntebhyaḥ sug-iṭau sau parapade* (400).

४१३ । आतो युगिणि नृसिंहकृति च ।

413. āto yug iṇi nṛsiṁha-kṛti ca

ātaḥ—after *ā-rāma; yuk*—the *āgama y[uk]; iṇi*—when *i[ṇ]* follows; *nṛsiṁha-kṛti*—when a *kṛt pratyaya* which is *nṛsiṁha* follows; *ca*—and.

***Y[uk]* is inserted after *ā-rāma* when *i[ṇ]* or a *nṛsimha kṛt pratyaya* follows.**

aglāyi.

VṚTTI—➢ *glai* → (412) *glā* → *glā* + *ta* → (306, 313) *a[t]* + *glā* + *i[ṇ]* + *ta* → (413) *aglā* + *y[uk]* + *i[ṇ]* + *ta* → (315) *aglāyi* <*bhūteśa bhāve* 1.1>.

४१४ । आरामाण्णल औः ।

414. ā-rāmāṇ ṇala auḥ

ā-rāmāt—after *ā-rāma; ṇalaḥ*—of the *adhoksaja pratyaya [ṇ]a[l]; auḥ*—the replacement *au.*

After *ā-rāma, [ṇ]a[l]* is replaced by *au.*

jaglau.

VṚTTI—➢ *glai* → (412) *glā* → *glā* + *[ṇ]a[l]* → (414) *glā* + *au* → (330, 322, 323) *glā* + *glā* + *au* → (341) *gā* + *glā* + *au* → (345) *jā* + *glā* + *au* → (375) *ja* + *glā* + *au* → (49) *jaglau* <*adhokṣaja pa.* 1.1>.

४१५ । आरामहरः कंसारिसर्वेश्वररामधातुके इटि उसि च ।

415. ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca

Usually the negative particle *na[ñ]* is mentioned separately when making a *prasajya-pratiṣedha,* but here it is mentioned inside the compound. Thus *aśiti* is equivalent to saying *na tu śiti* (but not when a *śit* (*śiva*) follows).

ā-rāma-haraḥ—deletion of *ā-rāma; kaṁsāri-sarveśvara-rāma-dhātuke*—when a *kaṁsāri rāma-dhātuka* beginning with a *sarveśvara* follows; *iṭi*—when *i[ṭ]* follows; *usi*—when *us* follows; *ca*—and.

***Ā-rāma* is deleted when *i[ṭ], us,* or a *kaṁsāri rāma-dhātuka* beginning with a *sarveśvara* follows.**

ā-rāma-harasya sthāni-vattvād dvir-vacanam—jaglatuḥ.

VṚTTI—Reduplication is done because the deletion of *ā-rāma* is *sthāni-vat* by *sūtra* 373:

➢ *glai* → (412) *glā* → *glā* + *atus* → (330, 337, 415) *gl* + *atus* → (322, 323, the deleted *ā* is *sthāni-vat* by 373) *glā* + *gl* + *atus* → (341) *gā* + *gl* + *atus* → (345) *jā* + *gl* + *atus* → (375) *ja* + *gl* + *atus* → (93) *jaglatuḥ* <*adhokṣaja pa.* 1.2>.

adhokṣaja parapada of *glai harṣa-kṣaye*		
jaglau	*jaglatuḥ*	*jagluḥ*
jaglitha / jaglātha	*jaglathuḥ*	*jagla*
jaglau	*jagliva*	*jaglima*

AMṚTA—Even though the deletion of *ā* in *jagliva, jaglima,* and so on is already achieved by *kaṁsāri-sarveśvara-rāma-dhātuke* since *i[ṭ]* is a *rāma-dhātuka* because it is connected to the *pratyaya* (see *vṛtti* 105) and since *i[ṭ]* is *kapila* because it [is part of an *adhokṣaja pratyaya* which] doesn't have the indicatory letter *l* (see *sūtra* 337), the separate mention of *i[ṭ]* here in the *sūtra* is so that the deletion of *ā* will take place in *jaglitha* (since when *i[ṭ]* is connected to *tha[l], i[ṭ]* is not *kapila* because *tha[l]* has the indicatory letter *l*). Similarly, even though the *adhokṣaja pratyaya us* is already a *kaṁsāri-sarveśvara-rāma-dhātuka,* the separate mention of *us* here is necessary to include the *us* which results from *ā-rāmād ana us, bhūteśvarasya tu vā* (529).

४१६ । सत्सङ्गादेरात एरामः कपिलकामपाले वा ।

416. sat-saṅgāder āta e-rāmaḥ kapila-kāmapāle vā

sat-saṅga-ādeḥ—of a *dhātu* that begins with a *sat-saṅga; ātaḥ*—of the *ā-rāma; e-rāmaḥ*—the replacement *e-rāma; kapila-kāmapāle*—when a *kāmapāla pratyaya* which is *kapila* follows (see *sūtra* 331); *vā*—optionally.

The final *ā* of a *dhātu* that begins with a *sat-saṅga* optionally changes to *e* when a *kapila kāmapāla pratyaya* follows.

gleyāt glāyāt. glāsīṣṭa glāyiṣīṣṭa. gai śabde—gāyati.

Vṛtti—➢ *glai* → (412) *glā* → *glā* + *yāt* → (*glā* is *aniṭ* by verse 1, 331, two options by 416):
1) (*ā* changes to *e*) *gleyāt* <*kāmapāla pa.* 1.1>.
2) (*ā* doesn't change to *e*) *glāyāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *glai harṣa-kṣaye*		
glāyāt / gleyāt	*glāyāstām / gleyāstām*	*glāyāsuḥ / gleyāsuḥ*
glāyāḥ / gleyāḥ	*glāyāstam / gleyāstam*	*glāyāsta / gleyāsta*
glāyāsam / gleyāsam	*glāyāsva / gleyāsva*	*glāyāsma / gleyāsma*

Now we begin the conjugation of the *dhātu gai śabde* (1P, to sing, speak).

➢ *gai* + *ti[p]* → (288) *gai* + *[ś]a[p]* + *ti[p]* → (54) *gāyati* <*acyuta pa.* 1.1>.

acyuta parapada of *gai śabde*		
gāyati	*gāyataḥ*	*gāyanti*
gāyasi	*gāyathaḥ*	*gāyatha*
gāyāmi	*gāyāvaḥ*	*gāyāmaḥ*

४१७ । दामोदरमास्थागापिबतिजहातिस्यतीनामीरामो विष्णुजनरामधातुककंसारौ।
417. dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām ī-rāmo viṣṇujana-rāma-dhātuka-kaṁsārau

dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām—of the *dhātus* listed below; *ī-rāmaḥ*—the change to *ī-rāma; viṣṇujana-rāma-dhātuka-kaṁsārau*—when a *kaṁsāri rāma-dhātuka* beginning with a *viṣṇujana* follows.

When a *kaṁsāri rāma-dhātuka* beginning with a *viṣṇujana* follows, the final *varṇa* of the following *dhātus* changes to *ī-rāma:*

the *dāmodaras* described in *sūtra* 309		
mā māne	2P	to measure
mā[ṅ] māne	3A	to measure
mā[ṅ] māne	4A	to measure
me[ṅ] pratidāne	1A	to exchange, barter
ṣṭhā gati-nivṛttau	1P	to stand, remain
gai śabde	1P	to sing, speak
gā[ṅ] gatau	1A	to go, move
pā pāne	1P	to drink
[o]hā[k] tyāge	3P	to abandon
ṣo anta-karmaṇi	4P	to destroy, finish

meti mā-māṅau, geti gai-gāṅau gṛhyete. gīyate.

VṚTTI—Both *mā māne* and *mā[ṅ] māne* are included by the mention of *mā* here, and both *gai śabde* and *gā[ṅ] gatau* are included by the mention of *gā.*

➢ *gai* → (412) *gā* → *gā* + *te* → (293) *gā* + *ya[k]* + *te* → (*gā* is *aniṭ* by verse 1, 417,) *gīyate* <*acyuta karmaṇi* 1.1>.

acyuta karmaṇi of *gai śabde*		
gīyate	*gīyete*	*gīyante*
gīyase	*gīyethe*	*gīyadhve*
gīye	*gīyāvahe*	*gīyāmahe*

AMṚTA—By the mention of *pibati* (the *[ś]ti[p]* form of *pā pāne*), *pā rakṣaṇe* (2P, to protect) is excluded, and by the mention of *jahāti* (the *[ś]ti[p]* form of *[o]hā[k] tyāge*), *[o]hā[ṅ] gatau* (3A, to go, move) is excluded. *Syati* is the *[ś]ti[p]* form of *ṣo anta-karmaṇi.*

४१८ । दामोदरादीनामेरामः कपिलकामपाले ।

418. dāmodarādīnām e-rāmaḥ kapila-kāmapāle

dāmodara-ādīnām—of the *dāmodaras* and so on mentioned in the previous *sūtra; e-rāmaḥ*—the change to *e-rāmaḥ; kapila-kāmapāle*—when a *kapila kāmapāla pratyaya* follows.

When a *kapila kāmapāla pratyaya* follows, the final *varṇa* of the *dhātus* mentioned in the previous *sūtra* changes to *e-rāma.*

geyāt. pā pāne—

VṚTTI—➢ *gai* → (412) *gā* → *gā* + *yāt* → (*gā* is *aniṭ* by verse 1, 331, 418) *geyāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *gai śabde*		
geyāt	*geyāstām*	*geyāsuḥ*
geyāḥ	*geyāstam*	*geyāsta*
geyāsam	*geyāsva*	*geyāsma*

Now we begin the conjugation of the *dhātu pā pāne* (1P, to drink).

४१९ । पः पिबः , घ्रो जिघ्रः , ध्मो धमः , स्थस्तिष्ठः , म्नो मनः , दाणो यच्छः , दृशेः पश्यः , अर्तेर्ऋच्छः , सर्तेर्जवार्थस्य धावः , शदेः शीयः , सदेः सीदः शिवे ।

419. paḥ pibaḥ, ghro jighraḥ, dhmo dhamaḥ, sthas tiṣṭhaḥ, mno manaḥ, dāṇo yacchaḥ, dṛśeḥ paśyaḥ, arter ṛcchaḥ, sarter javārthasya dhāvaḥ, śadeḥ śīyaḥ, sadeḥ sīdaḥ śive

paḥ—of the *dhātu pā; pibaḥ*—the replacement *piba; ghraḥ*—of *ghrā; jighraḥ—jighra; dhmaḥ*—of *dhmā; dhamaḥ—dhama; sthaḥ*—of *sthā* (*ṣṭhā* after applying *sūtra* 346); *tiṣṭhaḥ—tiṣṭha; mnaḥ*—of *mnā; manaḥ—mana; dāṇaḥ*—of *dā[ṇ]; yacchaḥ—yaccha; dṛśeḥ*—of *dṛś[ir]; paśyaḥ—paśya; arteḥ*—of *ṛ; ṛcchaḥ—ṛccha; sarteḥ*—of *sṛ; java-arthasya*—which has the meaning of *java* (speed); *dhāvaḥ—dhāva; śadeḥ*—of *śad[ḷ]; śīyaḥ—śīya; sadeḥ*—of *sad[ḷ]* (*ṣad[ḷ]* after applying *sūtra* 346); *sīdaḥ—sīda; śive*—when a *śiva pratyaya* follows.

The following changes take place when a *śiva pratyaya* follows: *pā* → *piba* ; *ghrā* → *jighra* ; *dhmā* → *dhama* ; *sthā* → *tiṣṭha* ; *mnā* → *mana* ; *dā[ṇ]* → *yaccha* ; *dṛś[ir]* → *paśya* ; *ṛ* → *ṛccha* ; *sṛ* (only in the sense of moving quickly[127]) *dhāva* ; *śad[ḷ]* → *śīya* ; and *sad[ḷ]* → *sīda.*

pā pāne	1P	to drink
ghrā gandhopādāne	1P	to smell
dhmā śabdāgni-saṁyogayoḥ	1P	to blow; to melt
ṣṭhā gati-nivṛttau	1P	to stand, remain
mnā abhyāse	1P	to repeat, study, remember
dā[ṇ]	1P	to give
dṛś[ir] prekṣaṇe	1P	to see
ṛ gatau prāpaṇe ca	1P	to go, move; to obtain
sṛ gatau	1P	to go, move, run, flow
śad[ḷ] śātane	1P	to fall, perish, decay
śad[ḷ] śātane	6P	to fall, perish, decay
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	1P	to burst, open; to go, move; to sit down, be dejected, perish
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	6P	to burst, open; to go, move; to sit down, be dejected, perish

127 Thus the change to *dhāva* is not done in *sarati* (he goes) and *anusarati* (he follows), for example.

४२० । अन्तहरे न गोविन्दवृष्णीन्द्रौ ।
420. anta-hare na govinda-vṛṣṇīndrau

anta-hare—when there is deletion of the final *varṇa; na*—not; *govinda-vṛṣṇīndrau—govinda* and *vṛṣṇīndra.*

***Govinda* and *vṛṣṇīndra* do not take place when the final *varṇa* of a *dhātu* is deleted.**

pibati, pīyate. bhūteśe—iṇ-stheti apāt. ghrā gandhopādāne—jighrati, ghrāyate. dhmā śabdāgni-saṁyogayoḥ—dhamati. ṣṭhā gati-nivṛttau—

> ➲*na-rāma-jāv anusvāra-pañcamau jhali dhātuṣu*
> *sa-rāma-jaḥ śa-rāmaś ce ra-ṣābhyāṁ ṭus ta-varga-jaḥ*➲

yathā—śaṁsa añca vraścū ūrṇuñ ṣṭhā iti ṭha-madhyasya dhātor ādau satve kṛte nimittāpāye naimittikasyāpy apāyaḥ, ṣa-nimittasya ṭhasya thatve, sthas tiṣṭhaḥ, tiṣṭhati. bhāve, sthīyate.

VṚTTI—➢ *pā + ti[p]* → (288) *pā + [ś]a[p] + ti[p]* → (419) *piba + [ś]a[p] + ti[p]* → (291, 420) *pibati <acyuta pa.* 1.1>.

acyuta parapada of *pā pāne*		
pibati	*pibataḥ*	*pibanti*
pibasi	*pibathaḥ*	*pibatha*
pibāmi	*pibāvaḥ*	*pibāmaḥ*

➢ *pā + te* → (293) *pā + ya[k] + te* → (330, 417, 294) *pīyate <acyuta karmaṇi.* 1.1>.

In *bhūteśa, iṇ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade* (308) is applied, and we get the following form:

➢ *pā + d[ip]* → (306, 307) *a[t] + pā + s[i] + d[ip]* → (308) *a + pā + d* → (185) *apāt <bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu ghrā gandhopādāne* (1P, to smell).

➢ *ghrā + ti[p]* → (288) *ghrā + [ś]a[p] + ti[p]* → (419) *jighra + [ś]a[p] + ti[p]* → (291) *jighrati <acyuta pa.* 1.1>.
➢ *ghrā + te* → (293) *ghrā + ya[k] + te* → (330) *ghrāyate <acyuta karmaṇi.* 1.1>.

Now we begin the conjugation of the *dhātu dhmā śabdāgni-saṁyogayoḥ* (1P, to blow; to melt).

> ➢ *dhmā + ti[p]* → (288) *dhmā + [ś]a[p] + ti[p]* → (419) *dhama + [ś] a[p] + ti[p]* → (291) *dhamati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu ṣṭhā gati-nivṛttau* (1P, to stand, remain).

➲*na-rāma-jāv anusvāra-pañcamau jhali dhātuṣu*
sa-rāma-jaḥ śa-rāmaś cera-ṣābhyāṁ ṭus ta-varga-jaḥ➲

"One should understand that, in any *dhātu,* an *anusvāra* (*viṣṇucakra*) or *pañcama* (*hariveṇu*) followed by a *jhal* (*vaiṣṇava*) is born of *na-rāma* (by *sūtras* 165 and 73), a *śa-rāma* followed by *c* is born of *sa-rāma* (by *sūtra* 181), and *ṭu* (*ṭa-varga*) which comes after *r* or *ṣ* is born of *ta-varga* (by *sūtras* 111 and 205)."

For example, *śaṁs[u],*[128] *añc[u], [o]vraśc[ū], ūrṇu[ñ],* and *ṣṭhā.* Thus, when the initial *varṇa* of a *dhātu* whose medial *varṇa* is *ṭh* changes to *s* by *sūtra* 346, the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178) is applied whereby *ṭh,* whose *nimitta* was *ṣ,* reverts backs to *th. Sthas tiṣṭhaḥ* (419) is then applied and we get the following form:

➢ *ṣṭhā* → (346) *sthā* → *sthā + ti[p]* → (288) *sthā + [ś]a[p] + ti[p]* → (419) *tiṣṭha + [ś]a[p] + ti[p]* → (291) *tiṣṭhati* <*acyuta pa.* 1.1>.

acyuta parapada of *ṣṭhā gati-nivṛttau*		
tiṣṭhati	*tiṣṭhataḥ*	*tiṣṭhanti*
tiṣṭhasi	*tiṣṭhathaḥ*	*tiṣṭhatha*
tiṣṭhāmi	*tiṣṭhāvaḥ*	*tiṣṭhāmaḥ*

In *bhāve prayoga,* we get the following form:

➢ *ṣṭhā* → (346) *sthā* → *sthā + te* → (293) *sthā + ya[k] + te* → (330, 417, 294) *sthīyate* <*acyuta bhāve* 1.1>.

Amṛta—The *anusvāra* and *ña-rāma* in *śaṁs[u]* and *añc[u]* are born of *na-rāma* because a *vaiṣṇava* follows, the *śa-rāma* in *[o]vraśc[ū]* is born of *sa-*

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128 This *dhātu* is listed in our *Dhātu-pāṭha* as *śans[u],* but in the Pāṇinian *Dhātu-pāṭha* as *śaṁs[u].*

rāma because *ca-rāma* follows, and the *ṇ* and *ṭh* in *ūrṇu[ñ]* and *ṣṭhā* are born of *n* and *th* since *n* and *th* come after *r* and *ṣ*.

४२१ । उदः स्थास्तम्भोः सस्य हरः ।

421. udaḥ sthā-stambhoḥ sasya haraḥ

udaḥ—after the *upendra ud; sthā-stambhoḥ*—of *sthā* (*ṣṭhā* after applying *sūtra* 346) and *stanbh[u]* (a *sautra-dhātu*[129] which has the meaning of *rodhana* (to stop, obstruct)); *sasya*—of the *sa-rāma; haraḥ*—deletion.

After *ud,* the *s* of *sthā* and *stanbh[u]* is deleted.

utthīyate. dvitve—uttthīyate. iṇ-stheti ser mahāharaḥ—asthāt. ā-rāmāṇ ṇala au—tasthau. dāmodarāditvān nityam etvam—stheyāt. sthātā utthātā. mnā abhyāse—manati. dāṇ dāne—yacchati, dīyate. dṛśi-prabhṛtayo 'gre darśayitavyāḥ. smṛ cintāyām—smarati.

Vṛtti—➢ *ud* + *ṣṭhā* → (346) *ud* + *sthā* → *ud* + *sthā* + *te* → (293) *ud* + *sthā* + *ya[k]* + *te* → (*sthā* is *aniṭ* by verse 1, 417, 294) *ud* + *sthīyate* → (421) *ud* + *thīyate* → (63) *utthīyate* <*acyuta bhāve* 1.1>.

In *bhūteśa, s[i]* is deleted by *iṇ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade* (308) and we get the following form:

➢ *ṣṭhā* → (346) *sthā* → *sthā* + *d[ip]* → (306, 307) *a[t]* + *sthā* + *s[i]* + *d[ip]* → (308) *a* + *sthā* + *d* → (185) *asthāt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *ṣṭhā gati-nivṛttau*		
asthāt	*asthātām*	*asthuḥ*[1]
asthāḥ	*asthātam*	*asthāta*
asthām	*asthāva*	*asthāma*

In *adhokṣaja, ā-rāmāṇ ṇala auḥ* (414) is applied and we get the following form:

129 A *sautra-dhātu* is a *dhātu* which is only listed in a *sūtra,* not in the *Dhātu-pāṭha.* One should be careful to distinguish the *dhātu stanbh[u]* from the well-known *dhātu ṣṭabh[i] pratibandhe* (1A, to support) from which words like *stambha* (a pillar) are made.

1 *An* changes to *us* here by *ā-rāmād ana us, bhūteśvarasya tu vā* (529).

➢ *ṣṭhā* → (346) *sthā* → *sthā* + *[ṇ]a[l]* → (414) *sthā* + *au* → (330, 322, 323) *sthā* + *sthā* + *au* → (342) *thā* + *sthā* + *au* → (329) *tā* + *sthā* + *au* → (375) *ta* + *sthā* + *au* → (49) *tasthau* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *ṣṭhā gati-nivṛttau*		
tasthau	*tasthatuḥ*	*tasthuḥ*
tasthātha / tasthitha	*tasthathuḥ*	*tastha*
tasthau	*tasthiva*	*tasthima*

Because *ṣṭhā* is one of the *dāmodarādis* mentioned in *sūtra* 418, it always undergoes the change to *e:*

➢ *ṣṭhā* → (346) *sthā* → *sthā* + *yāt* → (*sthā* is *aniṭ* by verse 1, 331, 418) *stheyāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *ṣṭhā gati-nivṛttau*		
stheyāt	*stheyāstām*	*stheyāsuḥ*
stheyāḥ	*stheyāstam*	*stheyāsta*
stheyāsam	*stheyāsva*	*stheyāsma*

➢ *ṣṭhā* → (346) *sthā* → *sthā* + *tā* → (*sthā* is *aniṭ* by verse 1) *sthātā* <*bālakalki pa.* 1.1>.
➢ *ud* + *ṣṭhā* → (346) *ud* + *sthā* → *ud* + *sthā* + *tā* → (*sthā* is *aniṭ* by verse 1, 421) *ut* + *thātā* → (63) *utthātā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu mnā abhyāse* (1P, to repeat, study, remember).

➢ *mnā* + *ti[p]* → (288) *mnā* + *[ś]a[p]* + *ti[p]* → (419) *mana* + *[ś] a[p]* + *ti[p]* → (291) *manati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu dā[ṇ] dāne* (1P, to give).

➢ *dā* + *ti[p]* → (288) *dā* + *[ś]a[p]* + *ti[p]* → (419) *yaccha* + *[ś]a[p]* + *ti[p]* → (291) *yacchati* [130] <*acyuta pa.* 1.1>.
➢ *dā* + *te* → (293) *dā* + *ya[k]* + *te* → (*dā* is *aniṭ* by verse 1, 417, 294) *dīyate* <*acyuta karmaṇi* 1.1>.

The conjugations of the *dhātus dṛś[ir]* and so on will be shown later.

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130 One should be careful to distinguish the forms *yacchati* (he gives) and so on, which are made from *dā[ṅ] dāne,* from the forms *yacchati* (he restrains) and so on, which are made from *yam[u] uparame* by *iṣu-gami-yamāṁ chaḥ śive* (399).

Now we begin the conjugation of the *dhātu smṛ cintāyām* (1P, to remember).

➢ *smṛ + ti[p]* → (288) *smṛ + [ś]a[p] + ti[p]* → (289) *smarati* <*acyuta pa*. 1.1>.

acyuta parapada of *smṛ cintāyām*		
smarati	*smarataḥ*	*smaranti*
smarasi	*smarathaḥ*	*smaratha*
smarāmi	*smarāvaḥ*	*smarāmaḥ*

Saṁśodhinī—The current *sūtra* can only be applied after the final form of *ṣṭhā* has been made. Since the combination of an *upendra* and a *dhātu* is a kind of *samāsa* (see footnote to *sūtra* 301) and since compounding can take place only with *viṣṇupadas,* we must first make a *viṣṇupada* out of the *dhātu ṣṭhā* and then only can we apply the current *sūtra.* For example, we must first make *sthīyate* <*acyuta pa.* 1.3> and then only apply the current *sūtra.* If one were to mistakenly apply the current *sūtra* before completing the form of *ṣṭhā* we would run into problems in cases like *uttasthuḥ* <*adhokṣaja pa.* 1.3 of *ud* + *ṣṭhā*>. For example, when we have *ud* + *sthā* + *us,* if we tried to apply the current *sūtra* first, then we would get the wrong form *uttathuḥ.* But when we follow the proper process of finishing the *viṣṇupada* first, we end up with *ud* + *tasthuḥ* and then the current *sūtra* is no longer applicable, since there is no *s* of *sthā* coming after *ud.*

४२२ । अर्तिसत्सङ्गाद्यृदन्तयोर्गोविन्दो यक्कामपालययोर्यङि च ।

422. arti-sat-saṅgādy-ṛd-antayor govindo yak-kāmapāla-yayor yaṅi ca

arti—of *ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain) and *ṛ gatau* (3P, to go, move); *sat-saṅga-ādi-ṛt-antayoḥ*—and of any *dhātu* which begins with a *sat-saṅga* and ends in *ṛ-rāma; govindaḥ—govinda; yak-kāmapāla-yayoḥ*—when *ya[k]* or the *ya-rāma* of a *kāmapāla pratyaya* follows; *yaṅi*—when the *pratyaya ya[ṅ]* follows; *ca*—and.

The *dhātu ṛ* and *dhātus* ending in *ṛ* that begin with a *sat-saṅga* take *govinda* when *ya[k], ya[ṅ],* or the *y* of a *kāmapāla pratyaya* follows.

smaryate. asmārṣīt asmārṣṭām. asmāri.

Vṛtti—➢ *smṛ + te* → (293) *smṛ + ya[k] + te* → (*smṛ* is *aniṭ* by verse 1, 422) *smaryate* <*acyuta karmaṇi.* 1.1>.

➢ *smṛ + d[ip]* → (306, 307, *smṛ* is *aniṭ* by verse 1) *a[t] + smṛ + s[i] + d[ip]* → (334) *a[t] + smṛ + s[i] + ī[ṭ] + d[ip]* → (380) *asmārsīd* → (108) *asmārṣīd* → (185) *asmārṣīt* <*bhūteśa pa.* 1.1>.

➢ *smṛ + tām* → (306, 307, *smṛ* is *aniṭ* by verse 1) *a[t] + smṛ + s[i] + tām* → (380) *asmārstām* → (108) *asmārṣtām* → (205) *asmārṣṭām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *smṛ cintāyām*		
asmārṣīt	*asmārṣṭām*	*asmārṣuḥ*
asmārṣīḥ	*asmārṣṭam*	*asmārṣṭa*
asmārṣam	*asmārṣva*	*asmārṣma*

➢ *smṛ + ta* → (306, 313) *a[t] + smṛ + i[ṇ] + ta* → (314) *asmār + i[ṇ] + ta* → (315) *asmāri* <*bhūteśa karmaṇi* 1.1>.

Saṁśodhinī—This *sūtra* is an *apavāda* of *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294) and it is also an *apavāda* of *ṛ-rāmasya riḥ śa-yak-kāmapāla-yeṣu, na ca trivikramaḥ* (426).

४२३ । ॠरामवृसत्सङ्गाद्यृदन्तेभ्य इड्वा सिकामपालयोरात्मपदे ।

423. ṝ-rāma-vṛ-sat-saṅgādy-ṛd-antebhya iḍ vā si-kāmapālayor ātmapade

ṝ-rāma—after *dhātus* ending in *ṝ-rāma; vṛ*—after the *dhātus vṛ[ñ] varaṇe* (5U, to choose, ask for) and *vṛ[ṅ] sambhaktau* (9A, to serve, worship); *sat-saṅga-ādi-ṛt-antebhyaḥ*—and after *dhātus* which begin with a *sat-saṅga* and end in *ṛ-rāma; iṭ*—*i[ṭ]; vā*—optionally; *si-kāmapālayoḥ*—when *s[i]* or a *kāmapāla pratyaya* follows; *ātmapade*—when the *viṣaya* is an *ātmapada pratyaya.*

I[ṭ]* is optionally inserted after *dhātus* ending in *ṝ*, after the *dhātus vṛ[ñ]* and *vṛ[ṅ]*, and after *dhātus* ending in *ṛ* that begin with a *sat-saṅga* when *s[i]* or a *kāmapāla pratyaya* follows, provided the *viṣaya* is an *ātmapada pratyaya.

asmariṣātām asmṛṣātām sasmāra.

Vṛtti—

➢ *smṛ + ātām* → (306, 307) *a[t] + smṛ + s[i] + ātām* → (two options by 423):
1) (*i[ṭ]* is inserted) *a[t] + smṛ + i[ṭ] + s[i] + ātām* → (289) *asmarisātām* → (108) *asmariṣātām* <*bhūteśa karmaṇi* 1.2>.
2) (*i[ṭ]* is not inserted, 355, 294, 108) *asmṛṣātām* <*bhūteśa karmaṇi* 1.2>.

bhūteśa karmaṇi of *smṛ cintāyām*		
asmāri	*asmariṣātām* / *asmṛṣātām*	*asmariṣata* / *asmṛṣata*
asmariṣṭhāḥ / *asmṛṣṭhāḥ*	*asmariṣāthām* / *asmṛṣāthām*	*asmaridhvam* / *asmariḍhvam* / *asmṛḍhvam*
asmariṣi / *asmṛṣi*	*asmariṣvahi* / *asmṛṣvahi*	*asmariṣmahi* / *asmṛṣmahi*

➢ *smṛ + [ṇ]a[l]* → (330, 314) *smār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *smṛ + smār + a* → (341) *sṛ + smār + a* → (371) *sasmāra* <*adhokṣaja pa.* 1.1>.

Saṁśodhinī—Given that *dhātus* ending in *ṝ* and the *dhātus vṛ[ñ]* and *vṛ[ṅ]* would normally always take *i[ṭ],* since they are mentioned as exceptions in verse 1 of the *aniḍ-gaṇa,* this rule says that they should only optionally take *i[ṭ]* when *s[i]* or *kāmapāla* follows in the *ātmapada* paradigm. And where *sat-saṅgādi dhātus* ending in *ṛ* would normally never take *i[ṭ],* since they are *aniṭ* by verse 1 of the *aniḍ-gaṇa,* this rule says that they may optionally take *i[ṭ]* when *s[i]* or *kāmapāla* follows in the *ātmapada* paradigm.

४२४ । सत्सङ्गाद्यृदन्तस्य ऋच्छेर्ॠरामान्तानां च गोविन्दोऽधोक्षजमात्रे, न तु वृष्णीन्द्रे ।

424. sat-saṅgādy-ṛd-antasya ṛccher ṝ-rāmāntānāṁ ca govindo 'dhokṣaja-mātre, na tu vṛṣṇīndre

sat-saṅga-ādi-ṛt-antasya—of any *dhātu* which begins with a *sat-saṅga* and ends in *ṛ-rāma; ṛccheḥ*—of *ṛcch[a]* (1P, to go, move) and *ṛcch[a] gatīndriya-pralaya-mūrtī-bhūveṣu* (6P, to go, move; to fail in faculties; to assume a form); *ṝ-rāma-antānām*—of *dhātus* which end in *ṝ-rāma; ca*—and; *govindaḥ*—*govinda; adhokṣaja-mātre*—when any *adhokṣaja* follows; *na*—not; *tu*—but; *vṛṣṇīndre*—when the *viṣaya* is *vṛṣṇīndra.*

***Ṛcch[a], dhātus* ending in *ṝ,* and *dhātus* ending in *ṛ* that begin with a *sat-saṅga* take *govinda* when any *adhokṣaja pratyaya* follows, but not if *vṛṣṇīndra* is applicable.**

sasmaratuḥ sasmaruḥ. thali—ṛ-rāmāt tu nityaṁ neṭ—sasmartha. kṛ-sṛ-bhṛ-vṛ ity-ādi-niyamān nityam iṭ—sasmariva sasmarima. sasmare. smaryāt. ya-grahaṇān neha govindaḥ—smṛṣīṣṭa. smartā.

Vṛtti—

➢ *smṛ + atus* → (330, 424) *smar + atus* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *smṛ + smar + atus* → (341) *sṛ + smar + atus* → (371) *sasmaratus* → (93) *sasmaratuḥ* <*adhokṣaja pa.* 1.2>.

➢ *smṛ + us* → (330, 424) *smar + us* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *smṛ + smar + us* → (341) *sṛ + smar + us* → (371) *sasmarus* → (93) *sasmaruḥ* <*adhokṣaja pa.* 1.3>.

When *tha[l]* follows, *ṛ-rāmāt tu nityaṁ neṭ* (389) is applied and we get the following form:

➢ *smṛ* + *tha[l]* → (389, 424) *smar* + *tha[l]* → (322, 323) *sma* + *smar* + *tha[l]* → (341) *sasmartha* <*adhokṣaja pa.* 2.1>.

[But when another *adhokṣaja pratyaya* follows], *i[ṭ]* is always applied in accordance with the restriction *kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhya evādhokṣaja-mātre neṭ, anyebhyas tv aniḍbhyo 'pīṭ* (356).

➢ *smṛ* + *va* → (356, 316) *smṛ* + *i[ṭ]* + *va* → (424) *smar* + *iva* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *smṛ* + *smar* + *iva* → (341) *sṛ* + *smar* + *iva* → (371) *sasmariva* <*adhokṣaja pa.* 3.2>.
➢ *smṛ* + *ma* → (356, 316) *smṛ* + *i[ṭ]* + *ma* → (424) *smar* + *ima* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *smṛ* + *smar* + *ima* → (341) *sṛ* + *smar* + *ima* → (371) *sasmarima* <*adhokṣaja pa.* 3.3>.

adhokṣaja parapada of *smṛ cintāyām*		
sasmāra	*sasmaratuḥ*	*sasmaruḥ*
sasmartha	*sasmarathuḥ*	*sasmara*
sasmāra / sasmara	*sasmariva*	*sasmarima*

➢ *smṛ* + *e* → (330, 424) *smar* + *e* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *smṛ* + *smar* + *e* → (341) *sṛ* + *smar* + *e* → (371) *sasmare* <*adhokṣaja karmaṇi* 1.1>.
➢ *smṛ* + *yāt* → (*smṛ* is *aniṭ* by verse 1, 422) *smaryāt* <*kāmapāla pa.* 1.1>.

Due to the mention of *y* in *sūtra* 422, *govinda* does not take place in *smṛṣīṣṭa:*

➢ *smṛ* + *sīṣṭa* → (two options by 423):
1) (*i[ṭ]* is inserted) *smṛ* + *i[ṭ]* + *sīṣṭa* → (289) *smarisīṣṭa* → (108) *smariṣīṣṭa* <*kāmapāla karmaṇi* 1.2>.
2) (*i[ṭ]* is not inserted, 355, 294, 108) *smṛṣīṣṭa* <*kāmapāla karmaṇi.* 1.1>.

➢ *smṛ* + *tā* → (289) *smartā* <*bālakalki pa.* 1.1>.

Amṛta—The word *mātra* is used so that *govinda* will be applied even when the *kapila adhokṣajas* follow. Why do we say "but not if *vṛṣṇīndra* is applicable"? Consider *sasmāra* <*adhokṣaja pa.* 1.1>. If we failed to mention *y* in *sūtra* 422, that is to say, if we made the *para-nimitta* there only *yak-kāmapālayoḥ,* then *govinda* would also be applied in *smṛṣīṣṭa* and so on because *sūtra* 422 is stronger than *ṛ-dvayād viṣṇujanānteśoddhavāc ca* (355). Therefore, due to the mention of *y* in *sūtra* 422, *govinda* is prevented from taking place in *kāmapāla ātmapada.*

४२५ । ऋरामहनिभ्यामिट् स्ये स्वरतेश्च ।

425. ṛ-rāma-hanibhyām iṭ sye svarateś ca

ṛ-rāma-hanibhyām—after *dhātus* ending in *ṛ-rāma* and after *han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *iṭ*—*i[ṭ]; sye*—when the *pratyaya sya* follows; *svarateḥ*—after the *dhātu svṛ śabdopatāpayoḥ* (1P, to sound, sing, praise; to feel pain); *ca*—and.

When *sya* follows,[131] *i[ṭ]* is inserted after *han[a],* after *svṛ* and after *dhātus* ending in *ṛ.*

smariṣyati. svṛ śabdopatāpayoḥ—svarati-sūti iti veṭ—asvārīt asvārṣīt. svariṣyatīti tu nityam. sṛ gatau—sarter dhāvaḥ—dhāvati. ajavārthe—sarati.

Vṛtti—➢ *smṛ* + *syati* → (425) *smṛ* + *i[ṭ]* + *syati* → (289) *smarisyati* → (108) *smariṣyati* <*kalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu svṛ śabdopatāpayoḥ* (1P, to sound, sing, praise; to feel pain). *Svṛ* is *veṭ* by *svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā* (351).

➢ *svṛ* + *d[ip]* → (306, 307) *a[ṭ]* + *svṛ* + *s[i]* + *d[ip]* → (two options by 351):
1) (*i[ṭ]* is inserted) *a[ṭ]* + *svṛ* + *i[ṭ]* + *s[i]* + *d[ip]* → (380) *asvār* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *asvār* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *asvār* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *asvārīd* → (185) *asvārīt* <*bhūteśa pa.* 1.1>.
2) (*i[ṭ]* is not inserted, 380) *asvār* + *s[i]* + *d[ip]* → (334) *asvār* + *s[i]* + *ī[ṭ]* + *d[ip]* → (108) *asvārṣīd* → (185) *asvārṣīt* <*bhūteśa pa.* 1.1>.

But *svṛ* always take *i[ṭ]* when *sy* follows:

➢ *svṛ* + *syati* → (425) *svṛ* + *i[ṭ]* + *syati* → (289) *svarisyati* → (108) *svariṣyati* <*kalki pa.* 1.1>.

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131 The *pratyaya sya* here really refers to the *pratyayas* beginning with *sya,* namely the *kalki* and *ajita pratyayas.* The *kalki pratyayas* are formed by adding the *pratyaya sya* before the *acyuta pratyayas* and the *ajita pratyayas* are formed by adding the *pratyaya sya* before the *bhūteśvara pratyayas. Sūtras* 291, 292, 295, and the *sandhi* rules are then applied if needed. Due to the complexity of this process and because *sūtras* 291, 292, and 295 had not been made at the time, Jīva Gosvāmī simply listed the *kalki* and *ajita pratyayas* as *nipātas* in *vṛttis* 270 and 271, and didn't mention *sya,* but from this and other *sūtras* we learn of the existence of *sya* and its integral role in the formation of the *kalki* and *ajita pratyayas.* In the *Kṛdanta prakaraṇa* also *sya* is used when the *kṛdanta pratyayas [ś]at[ṛ]* and *[ś]āna* are applied in the future tense (*sūtra* 737).

Now we begin the conjugation of the *dhātu sṛ gatau* (1P, to go, move, run, flow). *Sarter dhāvaḥ* (419) is applied and we get the following form:

➢ *sṛ + ti[p]* → (288) *sṛ + [ś]a[p] + ti[p]* → (419) *dhāva + [ś]a[p] + ti[p]* → (291) *dhāvati <acyuta pa.* 1.1>.

But when *sṛ* is not used in the sense of *java* (speed), we get the following form:

➢ *sṛ + ti[p]* → (288) *sṛ + [ś]a[p] + ti[p]* → (289) *sarati <acyuta pa.* 1.1>.

Amṛta—Where *dhātus* ending in *ṛ* and the *dhātu han[a]* would normally never take *i[ṭ],* since they are *aniṭ* by verses 1 and 5 of the *aniḍ-gaṇa,* this rule says that they should take *i[ṭ]* when *sya* follows. And where the *dhātu svṛ* would normally only optionally take *i[ṭ]* in accordance with *svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā* (351)*,* this rule says that it should always take *i[ṭ]* when *sya* follows.

४२६ । ऋरामस्य रिः शयक्कामपालयेषु, न च त्रिविक्रमः ।

426. ṛ-rāmasya riḥ śa-yak-kāmapāla-yeṣu, na ca trivikramaḥ

ṛ-rāmasya—of *ṛ-rāma; riḥ*—the replacement *ri; śa-yak-kāmapāla-yeṣu*—when *[ś]a* (the *vikaraṇa [ś]a* which is applied by *sūtra* 545), *ya[k],* or the *y* of a *kāmapāla pratyaya* follows; *na*—not; *ca*—and; *trivikramaḥ—trivikrama.*

***Ṛ-rāma* changes to *ri* when *[ś]a, ya[k],* or the *y* of a *kāmapāla pratyaya* follows, and the *trivikrama* which would usually take place by *sūtra* 390 does not take place.**

sriyate.

Vṛtti—➢ *sṛ + te* → (293) *sṛ + ya[k] + te* → (*sṛ* is *aniṭ* by verse 1, 426) *sriyate <acyuta karmaṇi* 1.1>.

Saṁśodhinī—This *sūtra* is only applied when *arti-sat-saṅgādy-ṛd-antayor govindo yak-kāmapāla-yayor yaṅi ca* (422) is not applicable.

४२७ । सर्तिशास्त्यर्तिभ्यो ङो भूतेशे कर्तरि ।

427. sarti-śāsty-artibhyo ṅo bhūteśe kartari

sarti-śāsti-artibhyaḥ—after the *dhātus sṛ gatau* (1P or 3P, to go, move, run, flow), *śās[u] anuśiṣṭau* (2P, to instruct, punish, rule), and *ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain) or *ṛ gatau* (3P, to go, move); *ṅaḥ*—the *pratyaya [ṅ]a; bhūteśe*—when a *bhūteśa pratyaya* follows; *kartari*—when the *kartā* is to be expressed.

In *kartari prayoga, [ṅ]a* is applied after the *dhātus sṛ, śās[u],* and *ṛ* when a *bhūteśa pratyaya* follows.

SAṀŚODHINĪ—This *sūtra* is an *apavāda* of *sir bhūteśe* (307).

४२८ । ऋद्वयान्तदृश्योर्गोविन्दो ङे ।

428. ṛ-dvayānta-dṛśyor govindo ṅe

ṛ-dvaya-anta-dṛśyoḥ—of *dhātus* ending in *ṛ-dvaya* and of the *dhātu dṛś[ir] prekṣaṇe* (1P, to see); *govindaḥ—govinda; ṅe*—when *[ṅ]a* follows.

***Dṛś[ir]* and *dhātus* ending in *ṛ-dvaya* take *govinda* when *[ṅ]a* follows.**

asarat, sriyāt, sartā, sariṣyati. ṛ gatau prāpaṇe ca—ṛcchati. arti-sat-saṅgādy-ṛd-antayor govinda iti—aryate. ārcchat ārat. antasyeti vṛṣṇīndraḥ, ādeśaḥ sthāni-vat, tata ṛ-rāmasya dvir-vacanam, nara-ṛ-rāmasyā-rāmaḥ, narāder a-rāmasya trivikramaḥ, āra. ṛ-dvayaṁ raḥ, sthāni-vattvam, dvir-vacanam, trivikramaḥ—āratuḥ āruḥ. atty-arti-vṛ-vyeñbhyo nityam iti iṭ thali—āritha. śru śravaṇe.

VṚTTI—
- ➢ *sṛ + d[ip]* → (306, 427, *sṛ* is *aniṭ* by verse 1) *a[t] + sṛ + [ṅ]a + d[ip]* → (428) *asarad* → (185) *asarat* <*bhūteśa pa.* 1.1>.
- ➢ *sṛ + yāt* → (*sṛ* is *aniṭ* by verse 1, 426) *sriyāt* <*kāmapāla pa.* 1.1>.
- ➢ *sṛ + tā* → (289) *sartā* <*bālakalki pa.* 1.1>.
- ➢ *sṛ + syati* → (425) *sṛ + i[ṭ] + syati* → (289) *sarisyati* → (108) *sariṣyati* <*kalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain).

➢ *ṛ + ti[p]* → (288) *ṛ + [ś]a[p] + ti[p]* → (419) *ṛccha + [ś]a[p] + ti[p]* → (291) *ṛcchati* <*acyuta pa.* 1.1>.

***Arti-sat-saṅgādy-ṛd-antayor govindo yak-kāmapāla-yayor yaṅi ca* (422) is applied and we get the following form:**

➢ *ṛ + te* → (293) *ṛ + ya[k] + te* → (*ṛ* is *aniṭ* by verse 1, 422) *aryate <acyuta karmaṇi.* 1.1>.

➢ *ṛ + d[ip]* → *ṛ + d[ip]* → (288) *ṛ + [ś]a[p] + d[ip]* → (419) *ṛccha + [ś]a[p] + d[ip]* → (360) *ārccha + [ś]a[p] + d[ip]* → (306) *a[t] + ārccha + [ś]a[p] + d[ip]* → (42) *ārccha + a + d* → (291) *ārcchad* → (185) *ārcchat <bhūteśvara pa.* 1.1>.

➢ *ṛ + d[ip]* → (360) *ār + d[ip]* → (306, 427, *ṛ* is *aniṭ* by verse 1) *a[t] + ār + [ṅ]a + d[ip]* → (42) *ār + a + d* → (185) *ārat <bhūteśa pa.* 1.1>.

In *adhokṣaja* 1.1, *antasya vṛṣṇīndro nṛsiṁhe* (314) is applied, the replacement is considered like the original by *sūtra* 373 and thus the *ṛ-rāma* is reduplicated, *nara-ṛ-rāmasyā-rāmaḥ* (371) is applied, then *narāder a-rāmasya trivikramaḥ* (361) is applied and we get *āra:*

➢ *ṛ + [ṇ]a[l]* → (330, 314) *ār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *ṛ + ār + a* → (371) *a + ār + a* → (361) *ā + ār + a* → (42) *āra <adhokṣaja pa.* 1.1>.

In *adhokṣaja* 1.2 and 1.3, *ṛ-dvayaṁ raḥ* (52) is applied, the replacement is considered like the original by *sūtra* 373, reduplication is done, then *trivikrama* is done and we get the following forms:

➢ *ṛ + atus* → (330, 52) *r + atus* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *ṛ + r + atus* → (371) *a + r + atus* → (361) *ā + r + atus* → (93) *āratuḥ <adhokṣaja pa.* 1.2>.

➢ *ṛ + us* → (330, 52) *r + us* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *ṛ + r + us* → (371) *a + r + us* → (361) *ā + r + us* → (93) *āruḥ <adhokṣaja pa.* 1.3>.

When *tha[l]* follows, *i[ṭ]* is applied by *atty-arti-vṛ-vyeñbhyo nityam* (388):

➢ *ṛ + tha[l]* → (388) *ṛ + i[ṭ] + tha[l]* → (289) *ar + itha* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *ṛ + ar + itha* → (371) *a + ar + itha* → (361) *ā + ar + itha* → (42) *āritha <adhokṣaja pa.* 2.1>.

Now we begin the conjugation of the *dhātu śru śravaṇe* (1P, to hear).

Saṁśodhinī—This *sūtra* is an *apavāda* of *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294).

४२९ । श्रुवः शपः श्नुस्तस्य शृश्च ।

429. śruvaḥ śapaḥ śnus tasya śṛś ca

śruvaḥ—after the *dhātu śru śravaṇe* (1P, to hear); *śapaḥ*—of *[ś]a[p]; śnuḥ*—the replacement *[ś]nu; tasya*—of it (the *dhātu śru śravaṇe*); *śṛḥ*—the replacement *śṛ; ca*—and.

[Ś]a[p]* is replaced by *[ś]nu* when it comes after *śru,* and *śru* is replaced by *śṛ.

śruva iti bāhulyād uv-ādeśaḥ. śa it.

Vṛtti—The replacement *uv* has been made in the word *śruvaḥ* here because *sūtra* 134 is *bahula.* The *ś* of *[ś]nu* is an indicatory letter.

Amṛta—Jinendra-buddhi, the author of the *Nyāsa* commentary on *Kāśikā,* says *śru śravaṇe bhv-ādau paṭhyate, tataḥ śapi prāpte śnur vidhīyate* (the *dhātu śru śravaṇe* is listed among the *bhv-ādi-dhātus,* then *[ś]nu* is ordained where *[ś]a[p]* would usually be applicable). Someone might argue “Only the *trivikramas ī* and *ū,* and not the *vāmanas i* and *u,* are replaced by *iy* and *uv* in accordance with *dhātor īd-ūtor iy-uvau* (134). Therefore how did the *u* of *śru* change to *uv* in the word *śruvaḥ* here?” In answer to this, Jīva Gosvāmī speaks the sentence beginning *bāhulyāt. Sūtras* are not bound by the rules of grammar. This is substantiated by the maxim *sūtre veda-vad vyavahāraḥ* (the usages found in a *sūtra* are (irregular) like those found in the *Vedas*). Furthermore, it was described right there in *vṛtti* 134 that one of the meanings of the word *bahula* is *kvacid anyad eva* (sometimes something else is done instead).

४३० । उश्न्वोर्गोविन्दः ।

430. u-śnvor govindaḥ

u-śnvoḥ—of the *vikaraṇas u* and *[ś]nu; govindaḥ—govinda.*

The *vikaraṇas u* and *[ś]nu* take *govinda.*

śṛṇoti śṛṇutaḥ śṛṇvanti. śṛṇoṣi śṛṇuthaḥ śṛṇutha. śṛṇomi.

Vṛtti—➢ *śru + ti[p]* → (288) *śru + [ś]a[p] + ti[p]* → (429) *śṛ + [ś]nu + ti[p]* → (430) *śṛnoti* → (111) *śṛṇoti* <*acyuta pa.* 1.1>.
➢ *śru + tas* → (288) *śru + [ś]a[p] + tas* → (429) *śṛ + [ś]nu + tas* → (290, 294) *śṛnutas* → (111) *śṛṇutas* → (93) *śṛṇutaḥ* <*acyuta pa.* 1.2>.

➢ *śru + anti* → (288) *śru + [ś]a[p] + anti*→ (429) *śṛ + [ś]nu + anti* → (290, 294, 51) *śṛnvanti* → (111) *śṛṇvanti <acyuta pa.* 1.3>.
➢ *śru + si[p]* → (288) *śru + [ś]a[p] + si[p]* → (429) *śṛ + [ś]nu + si[p]* → (430) *śṛnosi* → (111) *śṛṇosi* → (108) *śṛṇoṣi <acyuta pa.* 2.1>.
➢ *śru + thas* → (288) *śru + [ś]a[p] + thas* → (429) *śṛ + [ś]nu + thas* → (290, 294) *śṛnuthas* → (111) *śṛṇuthas* → (93) *śṛṇuthaḥ <acyuta pa.* 2.2>.
➢ *śru + tha* → (288) *śru + [ś]a[p] + tha* → (429) *śṛ + [ś]nu + tha* → (290, 294) *śṛnutha* → (111) *śṛṇutha <acyuta pa.* 2.3>.
➢ *śru + mi[p]* → (288) *śru + [ś]a[p] + mi[p]* → (429) *śṛ + [ś]nu + mi[p]* → (430) *śṛnomi* → (111) *śṛṇomi <acyuta pa.* 3.1>.

Saṁśodhinī—The *govinda* prescribed in this *sūtra* is limited by *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294) when *kṛṣṇa-dhātukas* which are not *pṛthu* follow, because *kṛṣṇa-dhātukas* which are not *pṛthu* are *nirguṇa* by *apṛthu-kṛṣṇa-dhātuko nirguṇaḥ* (290).

४३१ । असंयोगपूर्वस्य प्रत्ययोरामस्य हरो वा निर्गुणवमोः ।

431. asaṁyoga-pūrvasya pratyayo-rāmasya haro vā nirguṇa-va-moḥ

a-saṁyoga-pūrvasya—which is not preceded by a *saṁyoga* (*sat-saṅga*); *pratyaya-u-rāmasya*—of the *u-rāma* of a *pratyaya; haraḥ*—deletion; *vā*—optionally; *nirguṇa-va-moḥ*—when the *v* or *m* of a *nirguṇa pratyaya* follows.

The *u-rāma* of a *pratyaya* is optionally deleted when the *v* or *m* of a *nirguṇa pratyaya* follows, provided the *u-rāma* is not preceded by a *sat-saṅga.*

Amṛta—The *vikaraṇas [ś]a[p]* and so on are sometimes also called *pratyayas.* Why do we say "not preceded by a *sat-saṅga?*" Consider *prāpnuvaḥ* <*acyuta* 3.2 of *pra + āp[ḷ] vyāptau*> and *prāpnumaḥ* <*acyuta* 3.3 of *pra + āp[ḷ] vyāptau*>.

४३२ । करोतेस्तु नित्यं ये च ।

432. karotes tu nityaṁ ye ca

karoteḥ—after the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make); *tu*—but; *nityam*—always; *ye*—when *ya-rāma* follows; *ca*—and.

But the *u-rāma* of a *pratyaya* which comes after the *dhātu [ḍu]kṛ[ñ]* is always deleted when the *v* or *m* of a *nirguṇa pratyaya* follows and when *y* follows.

śṛṇvaḥ śṛṇuvaḥ śṛṇmaḥ śṛṇumaḥ. śrūyate, śṛṇuyāt, śṛṇotu.

Vṛtti—

➢ *śru + vas* → (288) *śru + [ś]a[p] + vas* → (429) *śṛ + [ś]nu + vas* → (290, two options by 431):
1) (*u-rāma* is deleted) *śṛnvas* → (111) *śṛṇvas* → (93) *śṛṇvaḥ* <*acyuta pa.* 3.2>.
2) (*u-rāma* is not deleted, 294) *śṛnuvas* → (111) *śṛṇuvas* → (93) *śṛṇuvaḥ* <*acyuta pa.* 3.2>.

➢ *śru + mas* → (288) *śru + [ś]a[p] + mas* → (429) *śṛ + [ś]nu + mas* → (290, two options by 431):
1) (*u-rāma* is deleted) *śṛnmas* → (111) *śṛṇmas* → (93) *śṛṇmaḥ* <*acyuta pa.* 3.3>.
2) (*u-rāma* is not deleted, 294) *śṛnumas* → (111) *śṛṇumas* → (93) *śṛṇumaḥ* <*acyuta pa.* 3.3>.

acyuta parapada of *śru śravaṇe*		
śṛṇoti	*śṛṇutaḥ*	*śṛṇvanti*
śṛṇoṣi	*śṛṇuthaḥ*	*śṛṇutha*
śṛṇomi	*śṛṇvaḥ / śṛṇuvaḥ*	*śṛṇmaḥ / śṛṇumaḥ*

➢ *śru + te* → (293) *śru + ya[k] + te* → (*śru* is *aniṭ* by verse 1, 294, 390) *śrūyate* <*acyuta karmaṇi* 1.1>.

➢ *śru + yāt* → (288) *śru + [ś]a[p] + yāt* → (429) *śṛ + [ś]nu + yāt* → (290, 294) *śṛnuyāt* → (111) *śṛṇuyāt* <*vidhi pa.* 1.1>.
➢ *śru + tu[p]* → (288) *śru + [ś]a[p] + tu[p]* → (429) *śṛ + [ś]nu + tu[p]* → (430) *śṛnotu* → (111) *śṛṇotu* <*vidhātā pa.* 1.1>.

४३३ । उरामात्प्रत्ययादसंयोगपूर्वात्हेर्हरः ।

433. u-rāmāt pratyayād asaṁyoga-pūrvāt her haraḥ

u-rāmāt—after *u-rāma; pratyayāt*—which is part of a *pratyaya; asaṁyoga-pūrvāt*—which is not preceded by a *saṁyoga* (*sat-saṅga*); *heḥ*—of the *vidhātā pratyaya hi; haraḥ*—deletion.

Hi* is deleted when it comes after the *u-rāma* of a *pratyaya*, provided the *u-rāma* is not preceded by a *sat-saṅga.

śṛṇu śṛṇavāni śṛṇavāva śṛṇavāma. aśṛṇot, aśrauṣīt. śuśrāva śuśruvatuḥ. kr-ādi-niyame mātra-grahaṇāt thaly api neṭ—śuśrotha. śrūyāt, śrotā, śroṣyati, aśroṣyat. sru gatau.

Vṛtti—➢ *śru + hi* → (288) *śru + [ś]a[p] + hi* → (429) *śṛ + [ś]nu + hi* → (290, 294, 433) *śṛnu* → (111) *śṛṇu* <*vidhātā pa.* 2.1>.

➢ *śru + āni[p]* → (288) *śru + [ś]a[p] + āni[p]* → (429) *śṛ + [ś]nu + āni[p]* → (430) *śṛno + āni[p]* → (55) *śṛnavāni* → (111) *śṛṇavāni* <*vidhātā pa.* 3.1>.
➢ *śru + āva[p]* → (288) *śru + [ś]a[p] + āva[p]* → (429) *śṛ + [ś]nu + āva[p]* → (430) *śṛno + āva[p]* → (55) *śṛnavāva* → (111) *śṛṇavāva* <*vidhātā pa.* 3.2>.
➢ *śru + āma[p]* → (288) *śru + [ś]a[p] + āma[p]* → (429) *śṛ + [ś]nu + āma[p]* → (430) *śṛno + āma[p]* → (55) *śṛnavāma* → (111) *śṛṇavāma* <*vidhātā pa.* 3.3>.

vidhātā parapada of *śru śravaṇe*		
śṛṇotu / śṛṇutāt	*śṛṇutām*	*śṛṇvantu*
śṛṇu / śṛṇutāt	*śṛṇutam*	*śṛṇuta*
śṛṇavāni	*śṛṇavāva*	*śṛṇavāma*

➢ *śru + d[ip]* → (288, 306) *a[t] + śru + [ś]a[p] + d[ip]* → (429) *a[t] + śṛ + [ś]nu + d[ip]* → (430) *aśṛnod* → (111) *aśṛṇod* → (185) *aśṛṇot* <*bhūteśvara pa.* 1.1>.
➢ *śru + d[ip]* → (306, 307, *śru* is *aniṭ* by verse 1) *a[t] + śru + s[i] + d[ip]* → (380) *aśrau + s[i] + d[ip]* → (334) *aśrau + s[i] + ī[t] + d[ip]* → (108) *aśrauṣīd* → (185) *aśrauṣīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *śru śravaṇe*		
aśrauṣīt	*aśrauṣṭām*	*aśrauṣuḥ*
aśrauṣīḥ	*aśrauṣṭam*	*aśrauṣṭa*
aśrauṣam	*aśrauṣva*	*aśrauṣma*

➢ *śru + [ṇ]a[l]* → (330, 314) *śrau + a* → (55) *śrāv + a* → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *śru + śrāv + a* → (341) *śuśrāva* <*adhokṣaja pa.* 1.1>.
➢ *śru + atus* → (330, 337, 294, 381) *śruv + atus* → (322, 323, the replacement *uv* is like the original *u* by 373) *śru + śruv + atus* → (341) *śu + śruv + atus* → (93) *śuśruvatuḥ* <*adhokṣaja pa.* 1.2>.

Due to the inclusion of the word *mātra* in the *niyama* beginning with *kṛ* (*sūtra* 356), *i[ṭ]* is not applied even though *tha[l]* follows:

➢ *śru + tha[l]* → (356, 289) *śro + tha* → (322, 323) *śro + śro + tha* → (341) *śo + śrotha* → (375, 173) *śuśrotha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *śru śravaṇe*		
śuśrāva	*śuśruvatuḥ*	*śuśruvuḥ*
śuśrotha	*śuśruvathuḥ*	*śuśruva*
śuśrāva / śuśrava	*śuśruva*	*śuśruma*

➢ *śru + yāt* → (*śru* is *aniṭ* by verse 1, 331, 294, 390) *śrūyāt <kāmapāla pa.* 1.1>.
➢ *śru + tā* → (*śru* is *aniṭ* by verse 1, 289) *śrotā <bālakalki pa.* 1.1>.
➢ *śru + syati* → (*śru* is *aniṭ* by verse 1, 289) *śrosyati* → (108) *śroṣyati <kalki pa.* 1.1>.
➢ *śru + syat* → (306, *śru* is *aniṭ* by verse 1) *a[t] + śru + syat* → (289) *aśrosyat* → (108) *aśroṣyat <ajita pa.* 1.1>.

Now we begin the conjugation of the *dhātu sru gatau* (1P, to flow).

AMṚTA—Why do we say "not preceded by a *sat-saṅga?*" Consider *prāpnuhi <vidhātā* 2.1 of *pra + āp[ḷ] vyāptau>*. Why do we say "of a *pratyaya?*" Consider *stuhi <vidhātā* 2.1 of *ṣṭu[ñ] stutau>*.

४३४ । णिश्रिद्रुस्रुकमिभ्योऽङ् भूतेशे कर्तरि ।

434. ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari

ṇi—after *dhātus* ending in the *pratyaya [ṇ]i* (causatives or *ṇy-anta-dhātus*); *śri-dru-sru-kamibhyaḥ*—and after the *dhātus śri[ñ] sevāyām* (1U, to serve, worship, dwell, depend on), *dru gatau* (1P, to run, melt), *sru gatau* (1P, to flow), and *kam[u] kāntau* (1A, to desire); *aṅ*—the *pratyaya a[ṅ]; bhūteśe*—when a *bhūteśa pratyaya* follows; *kartari*—when the *kartā* is to be expressed.

A[ṅ]* is applied after the *ṇy-anta-dhātus* and after *śri[ñ], dru, sru,* and *kam[u]* when a *bhūteśa pratyaya* follows in *kartari prayoga.

dhātoś catuḥsanasyey-uvau—asusruvat. gamḷ gatau. iṣu-gamīti cchaḥ, gacchati. gamyate.

VṚTTI—Then *dhātoś catuḥsanasyey-uvau sarveśvare* (381) is applied and we get the following form:

➢ *sru + d[ip]* → (306, 434, *sru* is *aniṭ* by verse 1) *a[t] + sru + a[ṅ] + d[ip]* → (381) *a[t] + sruv + a[ṅ] + d[ip]* → (322, 323, the replacement *uv* is treated like the original *u* by 373) *a + sru + sruv + a + d* → (341) *a + su + sruv + a + d* → (185) *asusruvat <bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu gam[ḷ] gatau* (1P, to go, move). The change to *ch* is done by *iṣu-gami-yamāṁ chaḥ śive* (399) and we get the following form:

➢ *gam + ti[p]* → (288) *gam + [ś]a[p] + ti[p]* → (399) *gachati* → (74) *gachchati* → (63) *gacchati* <*acyuta pa.* 1.1>.

acyuta parapada of *gam[ḷ] gatau*		
gacchati	*gacchataḥ*	*gacchanti*
gacchasi	*gacchathaḥ*	*gacchatha*
gacchāmi	*gacchāvaḥ*	*gacchāmaḥ*

➢ *gam + te* → (293) *gam + ya[k] + te* → (*gam* is *aniṭ* by verse 6, 294) *gamyate* <*acyuta karmaṇi* 1.1>.

Amṛta—This *sūtra* is an *apavāda* of *sir bhūteśe* (307).

४३५ । पुषादिद्युतादिऌदितो ङो भूतेशे परपदे ।

435. puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade

puṣ-ādi—after the *puṣ-ādis* (a sub-group of 53 *div-ādi-dhātus* beginning with *puṣ[a] puṣṭau* (4P, to nourish)); *dyut-ādi*—after the *dyut-ādis* (a sub-group of 19 *bhv-ādi-dhātus* beginning with *dyut[a] dīptau* (1A, to shine)); *ḷt-itaḥ*—and after *dhātus* which have *ḷ* as *it; ṅaḥ*—the *pratyaya [ṅ]a; bhūteśe parapade*—when a *bhūteśa parapada pratyaya* follows.

***[Ṅ]a* is applied after the *puṣ-ādis, dyut-ādis,* and *dhātus* which have the indicatory letter *ḷ* when a *bhūteśa parapada pratyaya* follows.**

puṣ-ādir ayaṁ div-ādy-antar-gaṇaḥ. agamat agāmi.

Vṛtti—The *puṣ-ādis* referred to here are a sub-group of *div-ādi-dhātus.*

➢ *gam + d[ip]* → (306, 435, *gam* is *aniṭ* by verse 6) *a[t] + gam + [ṅ]a + d[ip]* → (185) *agamat* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *gam[ḷ] gatau*		
agamat	*agamatām*	*agaman*
agamaḥ	*agamatam*	*agamata*
agamam	*agamāva*	*agamāma*

➢ *gam + ta* → (306, 313) *a[t] + gam + i[ṇ] + ta* → (358) *agām + i[ṇ] + ta* → (315) *agāmi* <*bhūteśa karmaṇi* 1.1>.

Amṛta—This *sūtra* is also an *apavāda* of *sir bhūteśe* (307).

Saṁśodhinī—Even though the *dyut-ādis* are *ātmapadī dhātus,* they optionally take the *parapada* endings by *sūtra* 459 when the *viṣaya* is a *bhūteśa pratyaya.* Thus this rule has scope for application. The following *dhātus* are called the *puṣ-ādis:*

puṣ[a] puṣṭau	4P	to nourish
śuṣ[a] śoṣaṇe	4P	to become dry, withered
duṣ[a] vaikṛtye	4P	to be impure, bad, wrong
śliṣ[a] āliṅgane	4P	to adhere, embrace
[ñi]ṣvid[ā] gātra-prakṣaraṇe	4P	to sweat
kṣudh[a] bubhukṣāyām	4P	to be hungry
śudh[a] śauce	4P	to be purified, free from doubts
ṣidh[u] saṁrāddhau	4P	to succeed, accomplish
radh[a] saṁrāddhau hiṁsāyāṁ ca	4P	to accomplish, be completed; to hurt, kill
tṛp[a] prīṇane	4P	to satisfy, be satisfied
dṛp[a] garve	4P	to be proud
muh[a] vaicittye	4P	to be bewildered
druh[a] jighāṁsāyām	4P	to hate, seek to harm
ṣṇuh[a] udgiraṇe	4P	to vomit
ṣṇih[a] prītau	4P	to love, have affection for
ṇaś[a] adarśane	4P	to perish, disappear
kram[u] pāda-vikṣepe	4P	to step, walk
śam[u] upaśame	4P	to be calm, peaceful
dam[u] upaśame	4P	to tame, subdue
tam[u] glānau	4P	to be exhausted
śram[u] tapasi khede ca	4P	to perform austerities, work hard; to be tired
bhram[u] anavasthāne	4P	to totter
kṣam[ū] sahane	4P	to tolerate, forgive
klam[u] glānau	4P	to be fatigued, tired
mad[ī] harṣe	4P	to be joyful, intoxicated, maddened
as[u] kṣepaṇe	4P	to throw
yas[u] prayatne	4P	to strive, endeavour
jas[u] mokṣaṇe	4P	to liberate
das[u] upakṣaye	4P	to perish
pluṣ[a] dāhe	4P	to burn
luṭh[a] viloḍane	4P	to stir, agitate
uc[a] samavāye	4P	to be suitable
bhṛś[u] adhaḥ-patane	4P	to fall down
bhraṁś[u] adhaḥ-patane	4P	to fall down
kṛś[a] tanū-karaṇe	4P	to become thin
[ñi]tṛṣ[ā] pipāsāyām	4P	to be thirsty
tuṣ[a] tuṣṭau	4P	to satisfy, be satisfied
hṛṣ[a] tuṣṭau	4P	to rejoice, be delighted
krudh[a] kope	4P	to be angry
kup[a] kope	4P	to be angry

ruṣ[a] roṣe	4P	to be angry
ṣṭūp[a] samucchrāye	4P	to collect, erect
lubh[a] gārddhye	4P	to covet, be greedy for
kṣubh[a] sañcalane	4P	to be agitated
klid[ū] ārdrī-bhāve	4P	to become wet
[ñi]mid[ā] snehane	4P	to be affectionate, greasy
[ñi]kṣvid[ā] snehane mocane ca	4P	to be affectionate, greasy; to release
ṛdh[u] vṛddhau	4P	to increase, prosper
gṛdh[u] abhikāṅkṣāyām	4P	to covet, be greedy for

The following *dhātus* are called the *dyut-ādis:*

dyut[a] dīptau	1A	to shine
śubh[a] dīptau	1A	to shine, look beautiful
ruc[a] dīptau	1A	to shine
śvit[ā] varṇe	1A	to be white
[ñi]mid[ā] snehane	1A	to be affectionate, greasy
[ñi]ṣvid[ā] snehane mocane ca	1A	to be anointed, greasy; to be loose, disturbed
ghuṭ[a] parivartane	1A	to return
luṭ[a] śokādinā patane	1A	to faint out of grief and so on
luṭh[a] śokādinā patane	1A	to faint out of grief and so on
kṣubh[a] sañcalane	1A	to be agitated
bhrans[u] adhaḥ-patane	1A	to fall down, perish
srans[u] adhaḥ-patane	1A	to fall down, perish
dhvans[u] adhaḥ-patane	1A	to fall down, perish
sranbh[u] viśvāse	1A	to confide
vṛt[u] vartane	1A	to be, exist, remain, happen
vṛdh[u] vṛddhau	1A	to grow, increase
śṛdh[u] apāna-śabde	1A	to fart
syand[ū] prasravaṇe	1A	to flow, run
kṛp[ū] sāmarthye	1A	to be able, fit for

The full list of *dhātus* which have the indicatory letter *ḷ* is given below:

ghas[ḷ] adane	1P	to eat
gam[ḷ] gatau	1P	to go, move
sṛp[ḷ] gatau	1P	to crawl, slither
pat[ḷ] gatau	1P	to fall, fly
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	1P	to burst, open; to go, move; to sit down, be dejected, perish
śad[ḷ] śātane	1P	to fall, perish, decay
viṣ[ḷ] vyāptau	3U	to pervade
āp[ḷ] vyāptau	5P	to pervade, obtain
śak[ḷ] śaktau	5P	to be able
muc[ḷ] mokṣaṇe	6U	to release, abandon
lup[ḷ] chedane	6U	to cut, break, take away, delete

vid[ḷ] lābhe	6U	to find, obtain
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	6P	to burst, open; to go, move; to sit down, be dejected, perish
śad[ḷ] śātane	6P	to fall, perish, decay
śiṣ[ḷ] viśeṣaṇe	7P	to remain, to distinguish
piṣ[ḷ] sañcūrṇane	7P	to grind, crush
āp[ḷ] lambhane [1]	10P	to obtain

४३६ । हरिवेण्वन्तसहजानिटां तनुक्षणुक्षिणुतृणुवनुमनूनामपि हरिवेणुहरो वैष्णवादिकंसारौ ।

436. hariveṇv-anta-sahajāniṭāṁ tanu-kṣaṇu-kṣiṇu-tṛṇu-vanu-manūnām api hariveṇu-haro vaiṣṇavādi-kaṁsārau

hariveṇu-anta-sahaja-aniṭām—of *sahajāniṭ dhātus* which end in a *hariveṇu; tanu-kṣaṇu-kṣiṇu-tṛṇu-vanu-manūnām*—of the *dhātus* listed below; *api*—also; *hariveṇu-haraḥ*—deletion of the *hariveṇu; vaiṣṇava-ādi-kaṁsārau*—when a *kaṁsāri pratyaya* that begins with a *vaiṣṇava* follows.

When a *kaṁsāri pratyaya* that begins with a *vaiṣṇava* follows, the *hariveṇu* of the *sahajāniṭ dhātus* which end in a *hariveṇu* is deleted, and the *hariveṇu* of the following *dhātus* is also deleted:

tan[u] vistāre	8U	to spread
kṣaṇ[u] hiṁsāyām	8U	to hurt, kill
kṣiṇ[u] hiṁsāyām	8U	to hurt, kill
tṛṇ[u] adane	8U	to eat
van[u] yācane	8A	to beg
man[u] bodhane	8A	to understand

games tu veti seḥ kapilatvam, hariveṇv-antety-ādi—agasātām. kapilatvābhāve—agaṁsātām. evam agasata agaṁsata agathāḥ agaṁsthāḥ. jagāma.

VṚTTI—When *s[i]* is *kapila* by *games tu vā* (355), we get the following form:

➢ *gam* + *ātām* → (306, 307, *gam* is *aniṭ* by verse 6) *a[t]* + *gam* + *s[i]* + *ātām* → (355, 436) *agasātām* <*bhūteśa karmaṇi* 1.2>.

But when *s[i]* is not *kapila,* we get the following form:

➢ *gam* + *ātām* → (306, 307, *gam* is *aniṭ* by verse 6) *a[t]* + *gam* + *s[i]* + *ātām* → (165) *agaṁsātām* <*bhūteśa karmaṇi* 1.2>.

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1 This *dhātu* only takes *[ṅ]a* in the case that *[ṇ]i* isn't applied by *yuj-āder ṇir vā* (568), otherwise it takes *a[ṅ]* by *ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari* (434).

Similarly:

➢ *gam + anta →* (306, 307, *gam* is *aniṭ* by verse 6) *a[t] + gam + s[i] + anta →* (355, 436) *aga + s + anta →* (317) *agasata <bhūteśa karmaṇi* 1.3>.

➢ *gam + anta →* (306, 307, *gam* is *aniṭ* by verse 6) *a[t] + gam + s[i] + anta →* (165) *agaṁ + s + anta →* (317) *agaṁsata <bhūteśa karmaṇi* 1.3>.

➢ *gam + thās →* (306, 307, *gam* is *aniṭ* by verse 6) *a[t] + gam + s[i] + thās →* (355, 436) *aga + s[i] + thās →* (353) *agathās →* (93) *agathāḥ <bhūteśa karmaṇi* 2.1>.

➢ *gam + thās →* (306, 307, *gam* is *aniṭ* by verse 6) *a[t] + gam + s[i] + thās →* (165) *agaṁsthās →* (93) *agaṁsthāḥ <bhūteśa karmaṇi* 2.1>.

bhūteśa karmaṇi of *gam[ḷ] gatau*		
agāmi	*agasātām / agaṁsātām*	*agasata / agaṁsata*
agathāḥ / agaṁsthāḥ	*agasāthām / agaṁsāthām*	*agadhvam / agandhvam*
agasi / agaṁsi	*agasvahi / agaṁsvahi*	*agasmahi / agaṁsmahi*

➢ *gam + [ṇ]a[l] →* (330, 358) *gām + a →* (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *ga + gām + a →* (345) *jagāma <adhokṣaja pa.* 1.1>.

Saṁśodhinī—The *sahajāniṭ dhātus* which end in a *hariveṇu* are *han[a]* and *man[a]* in verse 5 of the *aniḍ-gaṇa* and *yam[u], ram[u], ṇam[a]* and *gam[ḷ]* in verse 6 of the *aniḍ-gaṇa.* When *i[ṭ]* is applied before a *kaṁsāri pratyaya,* that *kaṁsāri pratyaya* is no longer *vaiṣṇavādi* because *i[ṭ]* is counted as part of the *pratyaya* (see *vṛtti* 105). In the *Ākhyāta-prakaraṇa* the current *sūtra* seldom has scope for application because the only times a *vaiṣṇavādi-kaṁsāri* directly follows are after *han[a]* when there is *mahāhara* of *[ś]a[p]* by *sūtra* 477, after *gam[ḷ]* when *s[i]* is *kapila* by *sūtra* 355, and after the *tan-ādis* when there is *mahāhara* of *s[i]* by *sūtra* 554. In the *Kṛdanta-prakaraṇa,* however, there is more scope for the application of this *sūtra.*

४३७ । गमहनजनखनघसामुद्धवादर्शनं कंसारिसर्वेश्वरे ङं विना ।

437. gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā

gama-hana-jana-khana-ghasām—of the *dhātus gam[ḷ] gatau* (1P, to go, move), *han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move), *jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen) or *jan[a] janane* (3P, to be born, produced, to occur, happen), *khan[u] avadāraṇe* (1U, to dig), and

ghas[l̥] adane (1P, to eat) or the replacement *ghas[l̥]* (see *sūtra* 481); *uddhava-adarśanam*—disappearance of the *uddhava; kaṁsāri-sarveśvare*—when a *sarveśvara* which is *kaṁsāri* follows; *ṅam—[ṅ]a; vinā*—except.

The *uddhava* of *gam[l̥], han[a], jan[ī], khan[u],* and *ghas[l̥]* disappears when any *kaṁsāri sarveśvara,* except *[ṅ]a,* follows.

jagmatuḥ jagmuḥ. jagamitha jagantha.

Vṛtti—

➢ *gam + atus* → (330, 337, 437) *gm + atus* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *ga + gm + atus* → (345) *jagmatus* → (93) *jagmatuḥ* <*adhokṣaja pa.* 1.2>.

➢ *gam + us* → (330, 337, 437) *gm + us* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *ga + gm + us* → (345) *jagmus* → (93) *jagmuḥ* <*adhokṣaja pa.* 1.3>.

➢ *gam + tha[l]* → (two options by 386):

1) (*i[ṭ]* is applied) *gam + i[ṭ] + tha[l]* → (322, 323) *ga + gam + itha* → (345) *jagamitha* <*adhokṣaja pa.* 2.1>.

2) (*i[ṭ]* is not applied) *gam + tha[l]* → (322, 323) *ga + gam + tha* → (345) *jagamtha* → (165) *jagaṁtha* → (73) *jagantha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *gam[l̥] gatau*		
jagāma	*jagmatuḥ*	*jagmuḥ*
jagamitha / jagantha	*jagmathuḥ*	*jagma*
jagāma / jagama	*jagmiva*	*jagmima*

४३८ । गमेरिट् सरामादिरामधातुके, नात्मपदे ।

438. gamer iṭ sa-rāmādi-rāma-dhātuke, nātmapade

gameḥ—of the *dhātu gam[l̥] gatau* (1P, to go, move); *iṭ—i[ṭ]; sa-rāma-ādi-rāma-dhātuke*—when a *rāma-dhātuka* beginning with *sa-rāma* follows; *na*—not; *ātmapade*—when an *ātmapada pratyaya* follows.

I[ṭ]* is inserted after *gam[l̥]* when a *rāma-dhātuka* beginning with *sa-rāma* follows, but not if the *rāma-dhātuka* is an *ātmapada pratyaya.

gamiṣyati gaṁsyate. skandir gati-śoṣaṇayoḥ—ir-anubandhān ṅo vā, ani-rāmetām iti nasya haraḥ—askadat. pakṣe—askāntsīt. prakriyā tu cintyā. tṝ plavana-taraṇayoḥ—tarati.

Vṛtti—

- *gam + syati* → (438) *gam + i[ṭ] + syati* → (108) *gamiṣyati* <*kalki pa.* 1.1>.
- *gam + syate* → (165) *gaṁsyate* <*kalki karmaṇi* 1.1>.

Now we begin the conjugation of the *dhātu skand[ir] gati-śoṣaṇayoḥ* (1P, to fall, discharge semen; to dry up, perish). When *[ṅ]a* is applied by *ir-anubandhān ṅo vā bhūteśa-parapade* (340) and *n* is deleted by *ani-rāmetāṁ viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau* (343), we get the following form:

- *skand[ir] + d[ip]* → (306, 340, *skand* is *aniṭ* by verse 4) *a[t] + skand + [ṅ]a + d[ip]* → (343) *askadad* → (185) *askadat* <*bhūteśa pa.* 1.1>.

In the case that *[ṅ]a* is not applied by *ir-anubandhān ṅo vā bhūteśa-parapade* (340), we get the following form:

- *skand[ir] + d[ip]* → (306, 307, *skand* is *aniṭ* by verse 4) *a[t] + skand + s[i] + d[ip]* → (352) *askānd + s[i] + d[ip]* → (334) *askānd + s[i] + ī[ṭ] + d[ip]* → (165) *askāṁdsīd* → (73) *askāndsīd* → (63) *askāntsīd* → (185) *askāntsīt* <*bhūteśa pa.* 1.1>.

***Prakriyā-kaumudī* is questionable in this regard. Now we begin the conjugation of the *dhātu tṝ plavana-taraṇayoḥ* (1P, to float, swim; to cross over).**

- *tṝ + ti[p]* → (288) *tṝ + [ś]a[p] + ti[p]* → (289) *tarati* <*acyuta pa.* 1.1>.

acyuta parapada of *tṝ plavana-taraṇayoḥ*		
tarati	*taratah̤*	*taranti*
tarasi	*tarathaḥ*	*taratha*
tarāmi	*tarāvaḥ*	*tarāmaḥ*

Amṛta—*Prakriyā-kaumudī* is questionable in this regard because it gives the forms *askāṁtsīt* <*bhūteśa pa.* 1.1>, *askāṁttām* <*bhūteśa pa.* 1.2>, and so on. But the *n* of *skand* cannot remain as a *viṣṇucakra* by *sūtra* 165, for the rule of *hariveṇu* (*sūtra* 73) is *nitya* when the *viṣaya* is not *viṣṇupadānta.* This is the intention in Jīva Gosvāmī's statement.

४३९ । ॠरामस्येर्कंसारौ ।

439. ṝ-rāmasyer kaṁsārau

ṝ-rāmasya—of *ṝ-rāma; ir*—the replacement *ir; kaṁsārau*—when a *kaṁsāri pratyaya* follows.

***Ṝ-rāma* is replaced by *ir* when a *kaṁsāri pratyaya* follows.**

dhāto ra-va iti trivikramaḥ—tīryate. atārīt, atāri. ṝ-rāma-vṛ-sat-saṅgādy-ṛd-antebhya iti pakṣe neṭ—atīrṣātām atariṣātām. tatāra. sat-saṅgādy-ṛd-antasyeti govindaḥ, etva-narādarśane—teratuḥ. tīryāt. tariṣīṣṭa tīrṣīṣṭa tāriṣīṣṭa, tariṣīḍhvam tariṣīdhvam tīrṣīḍhvam. dṝ bhaye. govindā-rāmatvān naitvādi—dadaratuḥ dadaritha. ṣanja saṅge—

VṚTTI—Then *dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane* (192) is applied and we get the following form:

➢ *tṝ + te* → (293) *tṝ + ya[k] + te*→ (330, 439) *tir + ya[k] + te*→ (192) *tīryate* <*acyuta karmaṇi* 1.1>.

➢ *tṝ + d[ip]* → (306, 307, 316) *a[t] + tṝ + i[ṭ] + s[i] + d[ip]* → (380) *atār + i[ṭ] + s[i] + d[ip]* → (334) *atār + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *atār + i[ṭ] + ī[ṭ] + d[ip]* → (42) *atār + īd* → (185) *atārīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *tṝ plavana-taraṇayoḥ*		
atārīt	*atāriṣṭām*	*atāriṣuḥ*
atārīḥ	*atāriṣṭam*	*atāriṣṭa*
atāriṣam	*atāriṣva*	*atāriṣma*

➢ *tṝ + ta* → (306, 313) *a[t] + tṝ + i[ṇ] + ta* → (314) *atār + i[ṇ] + ta* → (315) *atāri* <*bhūteśa karmaṇi* 1.1>.

***I[ṭ]* is optional by *ṝ-rāma-vṛ-sat-saṅgādy-ṛd-antebhya iḍ vā si-kāmapālayor ātmapade* (423):**

➢ *tṝ + ātām* → (306, 307) *a[t] + tṝ + s[i] + ātām* → (two options by 423):
1) (*i[ṭ]* is applied) *a[t] + tṝ + i[ṭ] + s[i] + ātām* → (289) *atarisātām* → (108) *atariṣātām* <*bhūteśa karmaṇi* 1.2>.
2) (*i[ṭ]* is not applied, 355, 439) *atirsātām* → (192) *atīrsātām* → (108) *atīrṣātām* <*bhūteśa karmaṇi* 1.2>.

bhūteśa karmaṇi of *tṝ plavana-taraṇayoḥ*		
atāri	*atariṣātām* / *atīrṣātām*	*atariṣata* / *atīrṣata*
atariṣṭhāḥ / *atīrṣṭhāḥ*	*atariṣāthām* / *atīrṣāthām*	*ataridhvam* / *ataridhvam* / *atīrḍhvam*
atariṣi / *atīrṣi*	*atariṣvahi* / *atīrṣvahi*	*atariṣmahi* / *atīrṣmahi*

➢ *tṝ* + *[ṇ]a[l]* → (330, 314) *tār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṝ* by 373) *tṝ* + *tār* + *a* → (375) *tṛ* + *tār* + *a* → (371) *tatāra* <*adhokṣaja pa.* 1.1>.

***Govinda* is done by *sat-saṅgādy-ṛd-antasya ṛccher ṝ-rāmāntānāṁ ca govindo 'dhokṣaja-mātre, na tu vṛṣṇīndre* (424), then the change to *e* and disappearance of the *nara* are done by *sūtra* 364, and we get the following form:**

➢ *tṝ* + *atus* → (330, 424) *tar* + *atus* → (322, 323, the *govinda ar* is treated like the original *ṝ* by 373) *tṝ* + *tar* + *atus* → (364) *tṝ* + *ter* + *atus* → *teratus* → (93) *teratuḥ* <*adhokṣaja pa.* 1.2>.

adhokṣaja parapada of *tṝ plavana-taraṇayoḥ*		
tatāra	*teratuḥ*	*teruḥ*
teritha	*terathuḥ*	*tera*
tatāra / *tatara*	*teriva*	*terima*

➢ *tṝ* + *yāt* → (330, 331, 439) *tir* + *yāt*→ (192) *tīryāt* <*kāmapāla pa.* 1.1>.
➢ *tṝ* + *sīṣṭa* → (two options by 423):
1) (*i[ṭ]* is inserted) *tṝ* + *i[ṭ]* + *sīṣṭa* → (289) *tarisīṣṭa* → (108) *tariṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.
2) (*i[ṭ]* is not inserted, 355, 439) *tirsīṣṭa* → (192) *tīrsīṣṭa* → (108) *tīrṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.

➢ *tṝ* + *sīdhvam*→ (two options by 423):
1) (*i[ṭ]* is inserted) *tṝ* + *i[ṭ]* + *sīdhvam* → (289) *tarisīdhvam* → (108) *tariṣīdhvam* → (321) *tariṣīḍhvam* or *tariṣīdhvam* <*kāmapāla karmaṇi* 2.3>.
2) (*i[ṭ]* is not inserted, 355, 439) *tirsīdhvam* → (192) *tīrsīdhvam* → (108) *tīrṣīdhvam* → (320) *tīrṣīḍhvam* <*kāmapāla karmaṇi* 2.3>.

kāmapāla karmaṇi of *tṝ plavana-taraṇayoḥ*		
tariṣīṣṭa / tīrṣīṣṭa	*tariṣīyāstām / tīrṣīyāstām*	*tariṣīran / tīrṣīran*
tariṣīṣṭhāḥ / tīrṣīṣṭhāḥ	*tariṣīyāsthām / tīrṣīyāsthām*	*tariṣīḍhvam / tariṣīdhvam / tīrṣīḍhvam*
tariṣīya / tīrṣīya	*tariṣīvahi / tīrṣīvahi*	*tariṣīmahi / tīrṣīmahi*

Now we begin the conjugation of the *dhātu dṝ bhaye* (1P, to fear). Because *dṝ* is a *dhātu* whose medial *a* is a product of *govinda,* the change to *e* and so on does not take place (see *sūtra* 377).

➢ *dṝ + atus* → (330, 424) *dar + atus* → (322, 323, the *govinda ar* is treated like the original *ṝ* by 373) *dṝ + dar + atus* → (377, 375) *dṛ + dar + atus* → (371) *dadaratus* → (93) *dadaratuḥ <adhokṣaja pa.* 1.2>.
➢ *dṝ + tha[l]* → (316) *dṝ + i[ṭ] + tha[l]* → (424) *dar + itha* → (322, 323, the *govinda ar* is treated like the original *ṝ* by 373) *dṝ + dar + itha* → (377, 375) *dṛ + dar + itha* → (371) *dadaritha <adhokṣaja pa.* 2.1>.

Now we begin the conjugation of the *dhātu ṣanj[a] saṅge* (1P, to adhere, be attached).

४४० । दन्शरन्जषन्जस्वन्जां नस्य हरः शपि ।

440. danśa-ranja-ṣanja-svanjāṁ nasya haraḥ śapi

danśa-ranja-ṣanja-svanjām—of the *dhātus danś[a] daṁśane* (1P, to bite), *ranj[a] rāge* (1U, to be colored, delighted, to love, be attached), *ṣanj[a] saṅge* (1P,"to adhere, be attached), *ṣvanj[a] pariṣvaṅge* (1A, embrace); *nasya*—of *na-rāma; haraḥ*—deletion; *śapi*—when *[ś]a[p]* follows.

The *n* of *danś[a], ranj[a], ṣanj[a],* and *ṣvanj[a]* is deleted when *[ś]a[p]* follows.

sajati sajyate. asāṅkṣīt asāṅktām. sasañja sasañjatuḥ. dṛśir prekṣaṇe—i-rāmasya kevala-grahaṇān nātra num. atra tu dhātor anta ir id iti pṛthag eva hīd-vidhānam. paśyati dṛśyate. ir-anubandhān ṅo vā, ṛ-dvayānta-dṛśyor govindo ṅe—adarśat. si-pakṣe—

VṚTTI—➢ *ṣanj* → (346) *sanj* → *sanj + ti[p]* → (288) *sanj + [ś]a[p] + ti[p]* → (440) *sajati <acyuta pa.* 1.1>.

acyuta parapada of *ṣanj[a] saṅge*		
sajati	*sajataḥ*	*sajanti*
sajasi	*sajathaḥ*	*sajatha*
sajāmi	*sajāvaḥ*	*sajāmaḥ*

➢ *ṣanj* → (346) *sanj* → *sanj* + *te* → (293) *sanj* + *ya[k]* + *te* → (*ṣanj* is *aniṭ* by verse 3, 343) *sajyate* <*acyuta bhāve* 1.1>.

➢ *ṣanj* → (346) *sanj* → *sanj* + *d[ip]* → (306, 307, *ṣanj* is *aniṭ* by verse 3) *a[t]* + *sanj* + *s[i]* + *d[ip]* → (352) *asānj* + *s[i]* + *d[ip]* → (334) *asānj* + *s[i]* + *ī[ṭ]* + *d[ip]* → (177) *asāngsīd* → (63) *asānksīd* → (165) *asāṁksīd* → (73) *asāṅksīd* → (108) *asāṅkṣīd* → (185) *asāṅkṣīt* <*bhūteśa pa.* 1.1>.

➢ *ṣanj* → (346) *sanj* → *sanj* + *tām* → (306, 307, *ṣanj* is *aniṭ* by verse 3) *a[t]* + *sanj* + *s[i]* + *tām* → (352) *asānj* + *s[i]* + *tām* → (353) *asānj* + *tām* → (177) *asāngtām* → (63) *asānktām* → (165) *asāṁktām* → (73) *asāṅktām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *ṣanj[a] saṅge*		
asāṅkṣīt	*asāṅktām*	*asāṅkṣuḥ*
asāṅkṣīḥ	*asāṅktam*	*asāṅkta*
asāṅkṣam	*asāṅkṣva*	*asāṅkṣma*

➢ *ṣanj* → (346) *sanj* → *sanj* + *[ṇ]a[l]* → (330, 322, 323) *sa* + *sanj* + *a* → (165) *sasaṁja* → (73) *sasañja* <*adhokṣaja pa.* 1.1>.

➢ *ṣanj* → (346) *sanj* → *sanj* + *atus* → (330, 322, 323) *sa* + *sanj* + *atus* → (165) *sasaṁjatus* → (73) *sasañjatus* → (93) *sasañjatuḥ* <*adhokṣaja pa.* 1.2>.

adhokṣaja parapada of *ṣanj[a] saṅge*		
sasañja	*sasañjatuḥ*	*sasañjuḥ*
sasañjitha / *sasaṅktha*	*sasañjathuḥ*	*sasañja*
sasañja	*sasañjiva*	*sasañjima*

Now we begin the conjugation of the *dhātu dṛś[ir] prekṣaṇe* (1P, to see). The *dhātu dṛś[ir]* does not take *n[um]* by *sūtra* 344 because only *kevala i-rāma* is accepted there, rather the *ir* of *dṛś[ir]* is separately designated as an *it* (indicatory letter) by *dhātor anta ir it* (*vṛtti* 338).

➢ *dṛś* + *ti[p]* → (288) *dṛś* + *[ś]a[p]* + *ti[p]* → (419) *paśya* + *[ś]a[p]* + *ti[p]* → (291) *paśyati* <*acyuta pa.* 1.1>.

acyuta parapada of *dṛś[ir] prekṣaṇe*		
paśyati	*paśyataḥ*	*paśyanti*
paśyasi	*paśyathaḥ*	*paśyatha*
paśyāmi	*paśyāvaḥ*	*paśyāmaḥ*

➢ *dṛś* + *te* → (293) *dṛś* + *ya[k]* + *te* → (*dṛś* is *aniṭ* by verse 7, 294) *dṛśyate* <*acyuta karmaṇi* 1.1>.

***Ir-anubandhān ṅo vā bhūteśa-parapade* (340) is applied, then *ṛ-dvayānta-dṛśyor govindo ṅe* (428) is applied, and we get the following form:**

➢ *dṛś[ir]* + *d[ip]* → (306, 340, *dṛś* is *aniṭ* by verse 7) *a[t]* + *dṛś* + *[ṅ]a* + *d[ip]* → (428) *adarśad* → (185) *adarśat* <*bhūteśa pa.* 1.1>.

In the case that *s[i]* is applied, the following rule applies:

Amṛta—The *dhātu dṛś[ir]* doesn't take *n[um]* because only *kevala i-rāma* is accepted in *i-rāmed-dhātor num* (344). The *i-rāma* in *dṛś[ir]* is not *kevala* because it is accompanied by *ra-rāma.* Therefore, it is not *sa-viṣṇucāpa* by *dvy-akṣara-dhātor antaḥ pūrvaś ca sarveśvaraḥ sa-viṣṇucāpaḥ* (332), and thus it was necessary to separately ordain, in *vṛtti* 338, that *ir* at the end of a *dhātu* is an *it* (indicatory letter).

४४१ । सृजिदृशोरमकपिलवैष्णवे ।

441. sṛji-dṛśor am akapila-vaiṣṇave

sṛji-dṛśoḥ—of the *dhātus sṛj[a] visarge* (4A or 6P, to create, release) and *dṛś[ir] prekṣaṇe* (1P, to see); *am*—the *āgama a[m]; akapila-vaiṣṇave*—when a *vaiṣṇava* which is not *kapila* follows.

***Sṛj[a]* and *dṛś[ir]* take *a[m]* when a non-*kapila pratyaya* beginning with a *vaiṣṇava* follows.**

ṛ-dvayaṁ raḥ, vṛṣṇīndraḥ, cha-śor ity-ādinā ṣatvaṁ, ṣa-ḍhoḥ kaḥ se—adrākṣīt adrāṣṭām. bhāve—adarśi. ṛ-dvayād viṣṇujanānteśoddhavāc ceti seḥ kapilatvāt—adṛkṣātām. dadarśa. sṛji-dṛśibhyāṁ ceti thali veṭ—dadarśitha dadraṣṭha. dṛśyāt dṛkṣīṣṭa. draṣṭā. drakṣyati. adrakṣyat. danśa daṁśane—daśati. kita nivāse rogāpanayane saṁśaye ca—

Vṛtti—Then *ṛ-dvayaṁ raḥ* (52) is applied, *vṛṣṇīndra* is done, the *ś* changes to *ṣ* by *cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca ṣo*

***viṣṇupadānte vaiṣṇave ca* (182), *ṣa-ḍhoḥ kaḥ se* (405) is then applied, and we get the following forms:**

➢ *dṛś[ir] + d[ip]* → (306, 307, *dṛś* is *aniṭ* by verse 7) *a[t] + dṛś + s[i] + d[ip]* → (441, 160) *a[t] + dṛ + a[m] + ś + s[i] + d[ip]* → (52) *a[t] + draś + s[i] + d[ip]* → (352) *adrāś + s[i] + d[ip]* → (334) *adrāś + s[i] + ī[ṭ] + d[ip]* → (182) *adrāṣ + s[i] + ī[ṭ] + d[ip]* → (405) *adrāksīd* → (108) *adrākṣīd* → (185) *adrākṣīt <bhūteśa pa.* 1.1>.

➢ *dṛś[ir] + tām* → (306, 307, *dṛś* is *aniṭ* by verse 7) *a[t] + dṛś + s[i] + tām* → (441, 160) *a[t] + dṛ + a[m] + ś + s[i] + tām* → (52) *a[t] + draś + s[i] + tām*→ (352) *adrāś + s[i] + tām* → (353) *adrāś + tām* → (182) *adrāṣṭām* → (205) *adrāṣṭām <bhūteśa pa.* 1.2>.

bhūteśa parapada of *dṛś[ir] prekṣaṇe*		
adarśat / adrākṣīt	*adarśatām / adrāṣṭām*	*adarśan / adrākṣuḥ*
adarśaḥ / adrākṣīḥ	*adarśatam / adrāṣṭam*	*adarśata / adrāṣṭa*
adarśam / adrākṣam	*adarśāva / adrākṣva*	*adarśāma / adrākṣma*

In *bhāve prayoga* we get the following form:

➢ *dṛś + ta* → (306, 313) *a[t] + dṛś + i[ṇ] + ta* → (333) *adarś + i[ṇ] + ta* → (315) *adarśi <bhūteśa bhāve* 1.1>.

Since *s[i]* is *kapila* by *ṛ-dvayād viṣṇujanānteśoddhavāc ca vaiṣṇavādi-si-kāmapālau kapilāv ātmapade, games tu vā* (355), we get the following form:

➢ *dṛś + ātām* → (306, 307, *dṛś* is *aniṭ* by verse 7) *a[t] + dṛś + s[i] + ātām* → (355, 294, 182) *adṛṣ + s + ātām* → (405) *adṛksātām* → (108) *adṛkṣātām* *<bhūteśa karmaṇi* 1.2>.

bhūteśa karmaṇi of *dṛś[ir] prekṣaṇe*		
adarśi	*adṛkṣātām*	*adṛkṣata*
adṛṣṭhāḥ	*adṛkṣāthām*	*adṛḍḍhvam*
adṛkṣi	*adṛkṣvahi*	*adṛkṣmahi*

➢ *dṛś + [ṇ]a[l]* → (330, 333) *darś + a* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *dṛ + darś + a* → (371) *dadarśa <adhokṣaja pa.* 1.1>.

When *tha[l]* follows, *i[ṭ]* is optionally applied by *sṛji-dṛśibhyāṁ ca* (387).

➢ *dṛś* + *tha[l]* → (two options by 387):
1) (*i[ṭ]* is inserted) *dṛś* + *i[ṭ]* + *tha[l]* → (333) *darś* + *itha* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *dṛ* + *darś* + *itha* → (371) *dadarśitha* <*adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not inserted, 441) *dṛ* + *a[m]* + *ś* + *tha[l]* → (52) *draś* + *tha* → (322, 323) *dra* + *draś* + *tha* → (341) *da* + *draś* + *tha* → (182) *dadraṣtha* → (205) *dadraṣṭha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *dṛś[ir] prekṣaṇe*		
dadarśa	*dadṛśatuḥ*	*dadṛśuḥ*
dadarśitha / *dadraṣṭha*	*dadṛśathuḥ*	*dadṛśa*
dadarśa	*dadṛśiva*	*dadṛśima*

➢ *dṛś* + *yāt* → (*dṛś* is *aniṭ* by verse 7, 331, 294) *dṛśyāt* <*kāmapāla pa.* 1.1>.
➢ *dṛś* + *sīṣṭa* → (*dṛś* is *aniṭ* by verse 7, 355, 294, 182) *dṛṣ* + *sīṣṭa* → (405) *dṛksīṣṭa* → (108) *dṛkṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.
➢ *dṛś* + *tā* → (*dṛś* is *aniṭ* by verse 7, 441) *dṛ* + *a[m]* + *ś* + *tā* → (52) *draś* + *tā* → (182) *draṣtā* → (205) *draṣṭā* <*bālakalki pa.* 1.1>.
➢ *dṛś* + *syati* → (*dṛś* is *aniṭ* by verse 7, 441) *dṛ* + *a[m]* + *ś* + *syati* → (52) *draś* + *syati* → (182) *draṣ* + *syati* → (405) *draksyati* → (108) *drakṣyati* <*kalki pa.* 1.1>.
➢ *dṛś* + *syat* → (306, *dṛś* is *aniṭ* by verse 7, 441) *a[ṭ]* + *dṛ* + *a[m]* + *ś* + *syat* → (52) *adraś* + *syat* → (182) *adraṣ* + *syat* → (405) *adraksyat* → (108) *adrakṣyat* <*ajita pa.* 1.1>.

Now we begin the conjugation on the *dhātu danś[a] daṁśane* (1P, to bite).

➢ *danś* + *ti[p]* → (288) *danś* + *[ś]a[p]* + *ti[p]* → (440) *daśati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu kit[a] nivāse rogāpanayane saṁśaye ca* (1P, to dwell; to cure; to doubt).

Amṛta—This rule makes the insertion of *a[m]* compulsory for *sṛj[a]* and *dṛś[ir]* where it would otherwise be optional by *ṛ-rāmoddhava-sahajāniṭo ’ṁ vā vaiṣṇavādāv akapile* (406).

४४२ । गुपितिज्किद्भ्यः सन् ।

442. gup-tij-kidbhyaḥ san

gup-tij-kidbhyaḥ—after the *dhātus gup[a] gopana-kutsanayoḥ* (1A, to protect, hide; to despise), *tij[a] niśāne kṣamāyāṁ ca* (1A, to sharpen; to forgive), and *kit[a] nivāse rogāpanayane saṁśaye ca* (1P, to dwell; to cure; to doubt); *san*—the *pratyaya sa[n].*

Sa[n]* is applied after *gup[a], tij[a],* and *kit[a].

Vṛtti—➲*gupo badhaś ca nindāyāṁ / kṣamāyāṁ san bhavet tijaḥ.*
sandehe ruk-pratīkāre / kito māno vicāraṇe.➲

"*Sa[n]* is only applied after *gup[a]* and *badh[a]* when the sense is *nindā* (despising), after *tij[a]* when the sense is *kṣamā* (forgiveness), after *kit[a]* when the sense is *sandeha* (doubt) or *ruk-pratīkāra* (curing a disease), and after *mān[a]* when the sense is *vicāraṇa* (investigation)."

Amṛta—*Sa[n]* is only applied after *gup[a], tij[a],* and *kit[a]* when they convey particular meanings, and Jīva Gosvāmī specifies these meanings with the verse beginning *gupo badhaś ca.* Thus *sa[n]* is not applied after *gup[a]* when the meaning is *gopana* (protecting, hiding), after *tij[a]* when the meaning is *niśāna* (sharpening), or after *kit[a]* when the meaning is *nivāsa* (dwelling). When the *dhātus* convey these meanings, the forms are *gopate, tejate,* and *ketayati.* The *sūtra* which ordains *sa[n]* after the *dhātus badh[a]* and *mān[a]* will be given later (see *sūtra* 456).

Saṁśodhinī—*Nindā* is a synonym of *kutsana* (despising), *sandeha* is a synonym of *saṁśaya* (doubt), and *ruk-pratīkāra* is a synonym of *rogāpanayana* (curing a disease).

४४३ । नेट् स्वार्थे सनि ।

443. neṭ svārthe sani

na—not; *iṭ*—*i[ṭ]; sva-arthe*—which is ordained in the *dhātu's* own meaning; *sani*—when *sa[n]* follows.

***I[ṭ]* is not applied when *sa[n]* which conveys the *dhātu's* own meaning follows.**

Saṁśodhinī—*Sa[n]* is of two kinds: *svārtha* and *icchārtha. Svārtha sa[n],* which is applied by *sūtras* 442 and 456, merely conveys the *dhātu's* own meaning, while *icchārtha sa[n],* which is applied by *sūtra* 578, is used in the sense of "desire to do the activity expressed by the *dhātu.*" *I[ṭ]* is applied after a *dhātu* when *icchārtha sa[n]* follows, provided the *dhātu* is not *aniṭ,* but *i[ṭ]* is never applied when *svārtha sa[n]* follows.

४४४ । ईशसमीपाद्विष्णुजनादनिट् सन् कपिलः ।
444. īśa-samīpād viṣṇujanād aniṭ san kapilaḥ

īśa-samīpāt—which is situated next to an *īśa; viṣṇujanāt*—after a *viṣṇujana; aniṭ*—which is without *i[ṭ]; san—sa[n]; kapilaḥ—kapila.*

Aniṭ sa[n]* is *kapila* when it comes after a *viṣṇujana* preceded by an *īśa.

Saṁśodhinī—This rule applies both to *svārtha sa[n]* and *icchārtha sa[n]* when they are *aniṭ.* In this regard, one should remember that *i[ṭ]* is *para-sambandhī* because it has the indicatory letter *ṭ* (see *vṛtti* 105). Thus, when *i[ṭ]* is applied, it is connected to and considered part of *sa[n].*

४४५ । ईशाच्च ।
445. īśāc ca

īśāt—after an *īśa; ca*—also.

Aniṭ sa[n]* is also *kapila* when it comes after an *īśa.

dhātor dvir-vacanam, san-ādy-antāś ca dhātavaḥ.

Vṛtti—The *dhātu* is then reduplicated by *sūtra* 322. Those that end in the *pratyayas sa[n]* and so on are called *dhātus* (see *sūtra* 260).

४४६ । पूर्वधातुवत्सनः परपदादि ।
446. pūrva-dhātu-vat sanaḥ parapadādi

pūrva-dhātu-vat—like the original *dhātu; sanaḥ*—after *san-anta-dhātus; parapada-ādi—parapada* endings and so on.

***San-anta-dhātus* take *parapada* endings and so on according to the original *dhātu* from which they are formed.**

vicikitsati dharmam, cikitsati rogiṇam. ṛta ghṛṇāyāṁ sautra-dhātuḥ—sarve sautrāḥ parapadinaḥ—

Vṛtti—Thus we get *vicikitsati dharmam* (he doubts *dharma*) and *cikitsati rogiṇam* (he cures the sick person).

➢ *kit* → (442) *kit + sa[n]* → (443, 444, 294, 322, 323) *ki + kit + sa[n]* → (345) *cikitsa* → (*cikitsa* is a new *dhātu* by 260) *cikitsa + ti[p]* → (288) *cikitsa + [ś]a[p] + ti[p]* → (291) *cikitsati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *sautra-dhātu ṛt[a] ghṛṇāyām* (1P, to hate). All *sautra-dhātus* (*dhātus* which are listed in a *sūtra* but not listed in the *Dhātu-pāṭha*) are *parapadī.*

Amṛta—The word *sanaḥ* here means *san-anta-dhātoḥ.* If the original *dhātu* is *parapadī,* the *san-anta-dhātu* will also be *parapadī,* If the original *dhātu* is *ātmapadī,* the *san-anta-dhātu* will also be *ātmapadī,* and if the original *dhātu* is *ubhayapadī,* the *san-anta-dhātu* will also be *ubhayapadī.* The meaning of *sandeha* (*saṁśaya*) belongs to the *dhātu* itself. The *upendra vi* merely brings out that meaning.

Saṁśodhinī—In the printed editions of *Hari-nāmāmṛta,* this *sūtra* appears in the *vṛtti.* But it is actually meant to be a separate *sūtra* because it is Jīva Gosvāmī's equivalent for the Pāṇinian *sūtra pūrva-vat sanaḥ* (*Aṣṭādhyāyī* 1.3.62), just as *kṛña ām-anta-dhātu-vat parapadādi* (370) is Jīva Gosvāmī's equivalent for the Pāṇinian *sūtra āmpratyayavat kṛño 'nuprayogasya* (*Aṣṭādhyāyī* 1.3.63). Commenting on the *dhātu kit[a], Siddhānta-kaumudī* says *saṁśaye prāyeṇa vi-pūrvaḥ. vicikitsā tu saṁśaya ity amaraḥ* (when meaning "to doubt," it is generally preceded by *vi.* For example, according to *Amara-koṣa, vicikitsā* means doubt). *Siddhānta-kaumudī* also says *nivāse tu ketayati* (when meaning "to dwell," it is conjugated as *ketayati*). The forms made when *svārtha sa[n]* is applied after *gup[a]* and *tij[a]* by *sūtra* 442 will be shown in *vṛtti* 455 and at the beginning of the *bhv-ādi-ātmapada-prakriyā* respectively.

४४७ । ऋतेरीयङ् ।

447. ṛter īyaṅ

ṛteḥ—after the *sautra-dhātu ṛt[a] ghṛṇāyām* (1P, to hate); *īyaṅ*—the *pratyaya īya[ṅ].*

Īya[ṅ]* is applied after the *sautra-dhātu ṛt[a].

ṅittvād ātmapadam—ṛtīyate. karmaṇi—ṛtīyyate. āya īyaṅ—ṛtyate. ṛtīyāmāsa ānarta. iti bhv-ādi-parapada-prakriyā.

Vṛtti—*Ātmapada* endings are used because *īya[ṅ]* has the indicatory letter *ṅ* (see *sūtra* 284).

➢ *ṛt* → (447) *ṛt* + *īya[ṅ]* → (330, 294) *ṛtīya* → (*ṛtīya* is a new *dhātu* by 260) *ṛtīya* + *te* → (288) *ṛtīya* + *[ś]a[p]* + *te* → (291) *ṛtīyate* <*acyuta āt.* 1.1>.

In *karmaṇi prayoga* we get *ṛtīyyate,* but when *īya[ṅ]* is not applied by *āya īyaṅ kamer ṇiṅ ca rāma-dhātuke tu vā* (394), we get *ṛtyate:*

➢ *ṛt* → (two options by 394):
1) (*īya[ṅ]* is applied) *ṛt* + *īya[ṅ]* → (330, 294) *ṛtīya* → (*ṛtīya* is a new *dhātu* by 260) *ṛtīya* + *te* → (293) *ṛtīya* + *ya[k]* + *te* → (330, 393) *ṛtīyyate* <*acyuta karmaṇi* 1.1>.
1) (*īya[ṅ]* isn't applied) *ṛt* + *te* → (293) *ṛt* + *ya[k]* + *te* → (330, 294) *ṛtyate* <*acyuta karmaṇi* 1.1>.

➢ *ṛt* → (two options by 394):
1) (*īya[ṅ]* is applied) *ṛt* + *īya[ṅ]* → (330, 294) *ṛtīya* → (*ṛtīya* is a new *dhātu* by 260) *ṛtīya* + *[ṇ]a[l]* → (395) *ṛtīya* + *ām* + *[ṇ]a[l]* → (330, 369) *ṛtīya* + *ām* + *as* + *[ṇ]a[l]* → (393) *ṛtīyām* + *as* + *[ṇ]a[l]* → (330, 358) *ṛtīyām* + *ās* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *ṛtīyām* + *a* + *ās* + *a* → (361) *ṛtīyām* + *ā* + *ās* + *a* → (42) *ṛtīyāmāsa* <*adhokṣaja pa.* 1.1 of the *dhātu ṛtīya*>.
2) (*īya[ṅ]* isn't applied) *ṛt* + *[ṇ]a[l]* → (330, 333) *art* + *a* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *ṛ* + *art* + *a* → (371) *a* + *art* + *a* → (361) *ā* + *art* + *a* → (362) *ānarta* <*adhokṣaja pa.* 1.1 of *ṛt[a] ghṛṇāyām*>.

Thus ends the *Bhv-ādi-parapada-prakriyā* (the section on *bhv-ādi-dhātus* which take *parapada* endings).

Amṛta—Someone might argue, "If *ṛt[a]* is only used in *ātmapada,* then what is the point of saying that it is *parapadī* because it is a *sautra-dhātu?*" The answer is that although this statement is meaningless when a *kṛṣṇa-dhātuka* follows, it is meaningful when a *rāma-dhātuka* follows, because when a *rāma-dhātuka* follows, *īya[ṅ]* is optional by *āya īyaṅ kamer ṇiṅ ca rāma-dhātuke tu vā* (394), and in the case that it is not applied, *ṛt[a]* is used in *parapada.* Examples of this are *ānarta* and so on.

Saṁśodhinī—*Īya[ṅ]* is a *svārtha-pratyaya* (a *pratyaya* that merely conveys the *dhātu's* own meaning).

Bhv-ādi-ātmapada-prakriyā

The section on the *ātmapadī* first class verbal roots

edha vṛddhau—edhate praidhate. tija niśāne kṣamāyāṁ ca—niśānam tīkṣṇī-karaṇam. tatra—tejate. kṣamāyām—titikṣate. kamu kāntau. kāntir icchā.

Now we begin the conjugation of the *dhātu edh[a] vṛddhau* (1A, to increase).

➢ *edh* + *te* → (288) *edh* + *[ś]a[p]* + *te* → *edhate* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu tij[a] niśāne kṣamāyāṁ ca* (1A, to sharpen; to forgive). *Niśāna* means *tīkṣṇī-karaṇa* (making sharp). When the meaning is *niśāna,* we get the following form:

➢ *tij* + *te* → (288) *tij* + *[ś]a[p]* + *te* → (333) *tejate* (he sharpens) <*acyuta āt*. 1.1>.

But when the meaning is *kṣamā* (forgiveness), we get the following form:

➢ *tij* → (442) *tij* + *sa[n]* → (443, 444, 294, 322, 323) *ti* + *tij* + *sa[n]* → (177) *titigsa* → (63) *titiksa* → (108) *titikṣa* → (*titikṣa* is a new *dhātu* by 260) *titikṣa* + *te* → (288) *titikṣa* + *[ś]a[p]* + *te* → (291) *titikṣate* (he forgives) <*acyuta āt*. 1.1>.

Now we begin the conjugation of the *dhātu kam[u] kāntau* (1A, to desire). *Kānti* means *icchā* (desire).

४४८ । कमेर्णिङ् ।

448. kamer ṇiṅ

kameḥ—after the *dhātu kam[u] kāntau* (1A, to desire); *ṇiṅ*—the *pratyaya [ṇ] i[ṅ]*.

The *pratyaya [ṇ]i[ṅ]* is applied after the *dhātu kam[u]*.

atra ṅittve 'pi vṛṣṇīndraḥ, īśasyaiva niṣedhena—kāmayate.

VṚTTI—*Vṛṣṇīndra* is still applied even though *[ṇ]i[ṅ]* has the indicatory letter *ṅ,* because only the *vṛṣṇīndra* of an *īśa* was forbidden in *sūtra* 294:

➢ *kam* → (448) *kam* + *[ṇ]i[ṅ]* → (358) *kāmi* → (*kāmi* is a new *dhātu* by 260) *kāmi* + *te* → (288) *kāmi* + *[ś]a[p]* + *te* → (289) *kāme* + *a* + *te* → (54) *kāmayate* (he desires) <*acyuta āt.* 1.1>.

acyuta ātmapada of *kam[u] kāntau*		
kāmayate	*kāmayete*	*kāmayante*
kāmayase	*kāmayethe*	*kāmayadhve*
kāmaye	*kāmayāvahe*	*kāmayāmahe*

Saṁśodhinī—The *pratyaya [ṇ]i[ṅ]* is the same as the *[ṇ]i* mentioned among the *san-ādis* (see *vṛtti* 392), but the indicatory letter *ṅ* is added so that only *ātmapada* endings may be used (see *sūtra* 284). Otherwise both *parapada* and *ātmapada* endings would have been used by *ṇer ubhayapadam* (566). *[Ṇ]i[ṅ]* is a *svārtha-pratyaya* (a *pratyaya* that merely conveys the *dhātu's* own meaning).

४४९ । णेर्हरोऽनिडादौ रामधातुके ।

449. ṇer haro 'niḍ-ādau rāma-dhātuke

ṇeḥ—of the *pratyaya [ṇ]i; haraḥ*—deletion; *aniṭ-ādau*—which doesn't begin with *i[ṭ]; rāma-dhātuke*—when a *rāma-dhātuka* follows.

***[Ṇ]i* is deleted when a *rāma-dhātuka* which does not begin with *i[ṭ]* follows.**

kāmyate kamyate. ṇy-antatvād aṅ—

Vṛtti—➢ *kam* → (two options by 394):
1) (*[ṇ]i[ṅ]* is applied) *kam* + *[ṇ]i[ṅ]* → (358) *kāmi* → (*kāmi* is a new *dhātu* by 260) *kāmi* + *te* → (293) *kāmi* + *ya[k]* + *te* → (330, 449) *kāmyate* <*acyuta karmaṇi* 1.1>.
2) (*[ṇ]i[ṅ]* isn't applied) *kam* + *te* → (293) *kam* + *ya[k]* + *te* → (330) *kamyate* <*acyuta karmaṇi* 1.1>.

acyuta karmaṇi of *kam[u] kāntau*		
kāmyate / *kamyate*	*kāmyete* / *kamyete*	*kāmyante* / *kamyante*
kāmyase / *kamyase*	*kāmyethe* / *kamyethe*	*kāmyadhve* / *kamyadhve*
kāmye / *kamye*	*kāmyāvahe* / *kamyāvahe*	*kāmyāmahe* / *kamyāmahe*

Because *kāmi* is a *ṇy-anta-dhātu, a[ṅ]* is applied by *sūtra* 434.

४५० । अशास्वृदित उद्धवस्य वामनः ।

450. aśāsv-ṛdita uddhavasya vāmanaḥ

a-śāsu-ṛt-itaḥ—of any *dhātu* except *śās[u] anuśiṣṭau* (2P, to instruct, punish, rule) and *dhātus* that have *ṛ-rāma* as *it; uddhavasya*—of the *uddhava; vāmanaḥ*—the change to *vāmana.*

The *uddhava* of any *dhātu,* except *śās[u]* and *dhātus* that have the indicatory letter *ṛ,* becomes *vāmana* when *[ṇ]i* which is followed by *a[ṅ]* follows.[132]

४५१ । लघुयुक्तधात्वक्षरपरस्य नरस्य सन्निमित्तकार्यम् ।

451. laghu-yukta-dhātv-akṣara-parasya narasya san-nimitta-kāryam

laghu-yukta—possessed of a *laghu* (see *sūtra* 31); *dhātu-akṣara*—a syllable belonging to the *dhātu; parasya*—which is followed by; *narasya*—of the *nara; san-nimitta-kāryam*—the *kārya* (change) whose *para-nimitta* is *sa[n]* (the *kārya* described in the next *sūtra*).

If the *nara* is followed by a syllable belonging to the *dhātu* and if that syllable has a *laghu*, then, when *[ṇ]i* which is followed by *a[ṅ]* follows, the *nara* undergoes the same change that happens when *sa[n]* follows.

४५२ । नरारामस्येरामः सनि ।

452. narā-rāmasye-rāmaḥ sani

nara-a-rāmasya—of the *a-rāma* of a *nara; i-rāmaḥ—i-rāma; sani*—when the *pratyaya sa[n]* follows.

The *a-rāma* of a *nara* changes to *i-rāma* when *sa[n]* follows.

४५३ । तत्परस्य नरलघोस्त्रिविक्रमः ।

453. tat-parasya nara-laghos trivikramaḥ

tat-parasya—which is followed by that (the *laghu-yukta-dhātv-akṣara* described in *sūtra* 451); *nara-laghoḥ*—the *laghu* of a *nara; trivikramaḥ—trivikrama.*

The *laghu* of a *nara* becomes *trivikrama* when *[ṇ]i* which is followed by *a[ṅ]* follows, if the *laghu* is followed by a syllable belonging to the *dhātu* and if that syllable itself has a *laghu.*

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132 *Sūtra* 454 establishes that this change and the changes prescribed in *sūtras* 451 and 453 only take place when *[ṇ]i* which is followed by *a[ṅ]* follows. Thus *aṅ-pare ṇau* is the *para-nimitta* for all these *sūtras.*

४५४ । अङ्परे णौ, न तु दशावतारादर्शने ।

454. aṅ-pare ṇau, na tu daśāvatārādarśane

aṅ-pare—which is followed by *a[ṅ]* (see *sūtra* 434); *ṇau*—when the *pratyaya [ṇ]i* follows; *na*—not; *tu*—but; *daśāvatāra-adarśane*—when there is disappearance of a *daśāvatāra.*

(*Sūtras* 450, 451, and 453 are only applied) when *[ṇ]i* which is followed by *a[ṅ]* follows. But they are not applied when there is disappearance of a *daśāvatāra.*

ṇer haraḥ—acīkamata. ṇiṅ-abhāva-pakṣe—acakamata.

VṚTTI—After all this is done, *[ṇ]i* deleted by *sūtra* 449.

➢ *kam* → (two options by 394):

1) (*[ṇ]i[ṅ]* is applied) *kam* + *[ṇ]i[ṅ]* → (358) *kām* + *[ṇ]i[ṅ]* → (*kāmi* is a new *dhātu* by 260) *kām* + *[ṇ]i[ṅ]* + *ta* → (306, 434, 330) *a[t]* + *kām* + *[ṇ]i[ṅ]* + *a[ṅ]* + *ta* → (322, 323, the *vṛṣṇīndra ā* is *sthāni-vat* by 373) *a* + *ka* + *kām* + *[ṇ]i[ṅ]* + *a[ṅ]* + *ta* → (450) *a[t]* + *ka* + *kam* + *[ṇ]i[ṅ]* + *a[ṅ]* + *ta* → (345) *a* + *ca* + *kam* + *[ṇ]i[ṅ]* + *a[ṅ]* + *ta* → (451, 452) *a* + *ci* + *kam* + *[ṇ]i[ṅ]* + *a[ṅ]* + *ta* → (453) *a* + *cī* + *kam* + *[ṇ]i[ṅ]* + *a[ṅ]* + *ta* → (449) *acīkamata* <*bhūteśa āt.* 1.1>.

2) (*[ṇ]i[ṅ]* isn't applied) *kam* + *ta* → (306, 434, 330) *a[t]* + *kam* + *a[ṅ]* + *ta* → (322, 323) *a* + *ka* + *kam* + *a[ṅ]* + *ta* → (345) *acakamata* <*bhūteśa āt.* 1.1>.

bhūteśa ātmapada of *kam[u] kāntau*		
acīkamata / acakamata	*acīkametām / acakametām*	*acīkamanta / acakamanta*
acīkamathāḥ / acakamathāḥ	*acīkamethām / acakamethām*	*acīkamadhvam / acakamadhvam*
acīkame / acakame	*acīkamāvahi / acakamāvahi*	*acīkamāmahi / acakamāmahi*

AMṚTA—This *sūtra* means that the three *kāryas* beginning with the change to *vāmana* which were prescribed above take place when *[ṇ]i* which is followed by *a[ṅ]* follows. But these *kāryas* do not take place if there is disappearance of a *daśāvatāra.* An example of the phrase *na tu daśāvatārādarśane* is *acakathat* in *vṛtti* 567. Why did we say *laghu-yukta* in *sūtra* 451? Consider *ajajāgarat* in *vṛtti* 569.

BṚHAT 784—*Uddhava-saṁjñasya ṛ-dvayasya ṛr vā aṅ-pare ṇau* (*Uddhava ṛ-dvaya* optionally becomes *ṛ* when *[ṇ]i* which is followed by *a[ṅ]* follows).

Amṛta on Bṛhat 784—The change of *ṝ-rāma* to *ṛ-rāma* prescribed in this rule is to block the change to *ir* by *uddhava-ṝ-rāmasyer* (567) so that we will get *acīkṛtat* <*bhūteśa pa.* 1.1 of *kṝt[a] saṁśabdane*>, but the change of *ṛ-rāma* to *ṛ-rāma* is to block *govinda* and *vṛṣṇīndra* so that we will achieve *avīvṛtat* <*bhūteśa* caus. *pa.* 1.1 of *vṛt[u] vartane*>, *amīmṛjat* <*bhūteśa* caus. *pa.* 1.1 of *mṛj[ūṣ] śuddhau*>, and so on. In the case that the current *sūtra* is not applied, *sūtras* 567, 333, and 502 apply as before.

Saṁśodhinī on Bṛhat 784—As *Amṛta* explains above, the optional change of *ṛ-rāma* to *ṛ-rāma* is meaningful because it blocks the *govinda* that would have taken place by *laghūddhavasya govindaḥ* (333) and the *vṛṣṇīndra* that would have taken place by *mṛjer vṛṣṇīndraḥ* (502). Thus we get *avīvṛtat, amīmṛjat,* and so on, or, in the other case, *avavartat, amamārjat,* and so on (see *Kāśikā* 7.4.7). Likewise we get *acīkḷpat* or *acakalpat* <*bhūteśa* caus. *pa.* 1.1 of *kṛp[ū] sāmarthye*>. In *acīkḷpat* (see *Bhāgavatam* 3.5.8 and 8.9.26) the *govinda* that would have taken place by *laghūddhavasya govindaḥ* (333) is first blocked and then the change to *ḷ* by *kṛper ṛ ḷ* (462) is done. Once this change to *ḷ* is done, one cannot try and do *govinda* again, because that is prohibited by the maxim *sakṛd api vipratiṣedhe yad bādhitaṁ tad bādhitam eva* (*vṛtti* 310).

४५५ । णेर्न हर आम् अन्त आलु आय्य इत्नु इष्णु इत्येषु ।

455. ṇer na hara ām anta ālu āyya itnu iṣṇu ity eṣu

ṇeḥ—of *[ṇ]i; na*—not; *haraḥ*—deletion; *ām anta ālu āyya itnu iṣṇu iti eṣu*—when the *pratyayas ām, anta, ālu, āyya, itnu,* and *iṣṇu* follow.

***[Ṇ]i* is not deleted when *ām, anta, ālu, āyya, itnu,* or *iṣṇu* follow.**

kāmayāñcakre. kāsṛ dīptau—kāsate. "kāsāñcakre purī saudhaiḥ" iti bhāṣā-vṛttiḥ. kāsṛ kāsa-roga-śabde—"asmād evām" iti kāśikā. ato mata-bhedād "ubhayor api vikalpaḥ" iti kecit. gupa gopana-kutsanayoḥ—gopate. kutsāyām—jugupsate. māna vicāraṇe pūjāyāṁ ca—

Vṛtti—➢ *kam* → (*[ṇ]i[ṅ]* is applied by 394) *kam* + *[ṇ]i[ṅ]* → (358) *kāmi* → (*kāmi* is a new *dhātu* by 260) *kāmi* + *e* → (395) *kāmi* + *ām* + *e* → (330, 369) *kāmi* + *ām* + *kṛ* + *e* → (330, 455, 289) *kāme* + *ām* + *kṛ* + *e* → (54) *kāmayām* + *kṛ* + *e* → (337, 294, 52) *kāmayām* + *kr* + *e* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *kāmayām* + *kṛ* + *kr* + *e* → (345) *kāmayām* + *cṛ* + *kr* + *e* → (371) *kāmayām* + *ca* + *kr* + *e* → (165) *kāmayāṁ* + *cakre* → (73) *kāmayāñcakre* <*adhokṣaja āt.* 1.1>.

adhokṣaja ātmapada of *kam[u] kāntau*		
kāmayāñcakre / cakame	*kāmayāñcakrāte / cakamāte*	*kāmayāñcakrire / cakamire*
kāmayāñcakṛṣe / cakamiṣe	*kāmayāñcakrāthe / cakamāthe*	*kāmayāñcakṛdhve / cakamidhve*
kāmayāñcakre / cakame	*kāmayāñcakṛvahe / cakamivahe*	*kāmayāñcakṛmahe / cakamimahe*

Now we begin the conjugation of the *dhātu kās[ṛ] dīptau*[133] (1A, to shine).

➢ *kās + te* → (288) *kās + [ś]a[p] + te* → *kāsate* <*acyuta āt.* 1.1>.

***Bhāṣā-vṛtti* gives the following example: *kāsāñcakre purī saudhaiḥ* (the city was resplendent with mansions). Now we begin the conjugation of the *dhātu kās[ṛ] kāsa-roga-śabde* (1A, to cough). *Kāśikā* says *asmād evām* (only after this *kās[ṛ] is ām* applied). Thus, due to this difference of opinions, some say that both of the *dhātus* optionally take *ām*. Now we begin the conjugation of the *dhātu gup[a] gopana-kutsanayoḥ* (1A, to protect, hide; to despise).**

➢ *gup + te* → (288) *gup + [ś]a[p] + te* → (333) *gopate* (he protects / hides) <*acyuta āt.* 1.1>.

But when the meaning is *kutsā* (despising), we get this form:

➢ *gup* → (442) *gup + sa[n]* → (443, 444, 294, 322, 323) *gu + gup + sa[n]* → (345) *jugupsa* → (*jugupsa* is a new *dhātu* by 260) *jugupsa + te* → (288) *jugupsa + [ś]a[p] + te* → (291) *jugupsate* (he despises) <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu mān[a] vicāraṇe pūjāyāṁ ca* (to investigate; to worship, honor).

Saṁśodhinī—*[Ṇ]i* would normally be deleted by *ṇer haro 'niḍ-ādau rāma-dhātuke* (449) when these *pratyayas* follow, but this *sūtra* prohibits it. All the *pratyayas* mentioned here, apart from *ām,* are *kṛt pratyayas.*

Amṛta—By citing the example from *Bhaṭṭi-kāvya* beginning *kāsāñcakre,* an example which is upheld by *Bhāṣā-vṛtti,* Jīva Gosvāmī proves that although

133 This *dhātu* is listed in the *Dhātu-pāṭha* as *kāś[ṛ] dīptau* (1A, to shine), but Jīva Gosvāmī is listing it here as *kās[ṛ] dīptau* to make the point that both forms of the *dhātu* are used, and that when the *dhātu* is listed as *kās[ṛ],* it takes *ām* in accordance with *aneka-sarveśvara-kāsibhyām ām adhokṣaje* (395).

the *dhātu* is well-known as ending in the *tālavya* (palatal) *varṇa ś* when it has the meaning of *dīpti,* there are also instances where it ends in the *dantya* (dental) *varṇa s.* Furthermore in that regard, Mallinātha, a commentator on *Bhaṭṭi-kāvya,* explains that *kāsāñcakre* is the same as *cakāśe* <*bhūteśa āt.* 1.1 of *kāś[ṛ] dīptau*>. All of this is backed up by *Ākhyāta-candrikā,* which says *kāsate kapha-je śabde dīptau cāyaṁ prayogataḥ* (From the usage of learned persons we surmise that *kāsate* (the *dhātu kās[ṛ]*) is used both in the sense of coughing and shining). Although *Kāśikā* says that *ām* should only be applied after *kās[ṛ] kāsa-roga-śabde,* and although others, seeing the difference of opinions, say that both *kās[ṛ] dīptau* and *kās[ṛ] kāsa-roga-śabde* optionally take *ām,* the truth is that both *dhātus* always take *ām* because *kās[ṛ]* is mentioned without any distinctions in the *sūtra aneka-sarveśvara-kāsibhyām* (395).

४५६ । मानबधदानशान्भ्यः सन्न्, ईरामश्च नरस्य ।

456. māna-badha-dāna-śānbhyaḥ sann, ī-rāmaś ca narasya

māna-badha-dāna-śānbhyaḥ—after the *dhātus mān[a] vicāraṇe pūjāyāṁ ca* (1A, to investigate; to worship, honor), *badh[a] bandhane nindāyāṁ ca* (1A, to bind; to despise), *dān[a] avakhaṇḍane* (1U, to cut off), and *śān[a] tejane* (1U, to sharpen); *san*—the *pratyaya sa[n]; ī-rāmaḥ*—the change to *ī-rāma; ca*—and; *narasya*—of the *nara.*

Sa[n]* is applied after *mān[a], badh[a], dān[a],* and *śān[a],* and the final *varṇa* of the *nara* changes to *ī-rāma.

mīmāṁsate. pūjāyām—mānate. badha bandhane nindāyāṁ ca—badhate. nindāyām—bībhatsate. bībhatsāñcakre. bedhe. rabha rābhasye—kautuke ity arthaḥ. āṅ-pūrvas tv ārambhe—

Vṛtti—➢ *mān* → (456) *mān + sa[n]* → (443, 322, 323) *mā + mān + sa[n]* → (456) *mīmānsa* → (165) *mīmāṁsa* → (*mīmāṁsa* is a new *dhātu* by 260) *mīmāṁsa + te* → (288) *mīmāṁsa + [ś]a[p] + te* → (291) *mīmāṁsate* (he investigates) <*acyuta āt.* 1.1>.

But when the meaning is *pūjā* (worship, honor), we get the following form:

➢ *mān + te* → (288) *mān + [ś]a[p] + te* → *mānate* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu badh[a] bandhane nindāyāṁ ca* (1A, to bind; to despise).

➢ *badh* + *te* → (288) *badh* + *[ś]a[p]* + *te* → *badhate* (he binds) <*acyuta āt.* 1.1>.

But when the meaning is *nindā* (despising), we get the following form:

➢ *badh* → (456) *badh* + *sa[n]* → (443, 322, 323) *ba* + *badh* + *sa[n]* → (456) *bī* + *badh* + *sa[n]* → (189) *bī* + *bhadh* + *sa[n]* → (63) *bībhatsa* → (*bībhatsa* is a *dhātu* by 260) *bībhatsa* + *te* → (288) *bībhatsa* + *[ś]a[p]* + *te* → (291) *bībhatsate* (he despises) <*acyuta āt.* 1.1>.

➢ *badh* → (456) *badh* + *sa[n]* → (443, 322, 323) *ba* + *badh* + *sa[n]* → (456) *bī* + *badh* + *sa[n]* → (189) *bī* + *bhadh* + *sa[n]* → (63) *bībhatsa* → (*bībhatsa* is a *dhātu* by 260) *bībhatsa* + *e* → (395) *bībhatsa* + *ām* + *e* → (330, 369) *bībhatsa* + *ām* + *kṛ* + *e* → (330, 393) *bībhatsām* + *kṛ* + *e* → (337, 294, 52) *bībhatsām* + *kr* + *e* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *bībhatsām* + *kṛ* + *kr* + *e* → (345) *bībhatsām* + *cṛ* + *kr* + *e* → (371) *bībhatsām* + *ca* + *kr* + *e* → (165) *bībhatsāṁ* + *cakre* → (73) *bībhatsāñcakre* (he despised) <*adhokṣaja āt.* 1.1>.

➢ *badh* + *e* → (330, 322, 323) *ba* + *badh* + *e* → (337, 363) *ba* + *bedh* + *e* → *bedhe* (he bound) <*adhokṣaja āt.* 1.1>.

Now we begin the conjugation of the *dhātu rabh[a] rābhasye* (1A, to long for, enjoy, embrace, act rashly). *Rābhasya* means *kautuka* (ardent desire, enjoyment). However, when *rabh[a]* is preceded by the *upendra ā[ṅ]* it means "to begin."

Saṁśodhinī—One should remember that, according to the verse given in *vṛtti* 442, *sa[n]* is only applied after the *dhātus mān[a]* and *badh[a]* when they mean *vicāraṇa* (investigation) and *nindā* (despising) respectively. According to Kātyāyana's *Vārttika* on *Aṣṭādhyāyī* 3.1.6, *sa[n]* is only applied after the *dhātu dān[a]* when the meaning is *ārjave* (straightness). Thus we get *dīdāṁsate* (he straightens), in contrast to *dānati / dānate* (he cuts off). However, *sa[n]* is always applied after the *dhātu śān[a].* Thus we get *śīśāṁsate* and so on. Usually when *sa[n]* follows, the *a-rāma* of the *nara* becomes *i-rāma* by *narā-rāmasye-rāmaḥ sani* (452), but this *sūtra* says that for these *dhātus* it instead becomes *ī-rāma.* The change to *ī-rāma* was not covered by *tat-parasya nara-laghos trivikramaḥ* (453), because that *sūtra* only applies when *[ṇ]i* which is followed by *a[ṅ]* follows, not when *sa[n]* follows.

४५७ । रभिलभोर्नुं शबधोक्षजवर्जितसर्वेश्वरे ।

457. rabhi-labhor nuṁ śab-adhokṣaja-varjita-sarveśvare

rabhi-labhoḥ—of the *dhātus rabh[a] rābhasye* (1A, to long for, enjoy, embrace, act rashly) and *[ḍu]labh[aṣ] prāptau* (1A, to obtain, possess); *num*—

the *āgama n[um]; śap-adhokṣaja-varjita-sarveśvare*—when any *pratyaya* beginning with a *sarveśvara,* except *[ś]a[p]* or an *adhokṣaja pratyaya,* follows.

***Rabh[a]* and *[ḍu]labh[aṣ]* take *n[um]* when any *pratyaya* beginning with a *sarveśvara,*[134] except *[ś]a[p]* or an *adhokṣaja pratyaya,* follows.**

ārabhate, ārabhyate. ārabdha. ārambhi. ḍulabhaṣ prāptau—labhate, labhyate. alabdha.

Vṛtti—

➢ *ā + rabh + te* → (288) *ā + rabh + [ś]a[p] + te* → *ārabhate* (he begins) <*acyuta āt.* 1.1 of *ā[ṅ] + rabh[a] rābhasye*>.

➢ *ā + rabh + te* → (293) *ā + rabh + ya[k] + te* → (*rabh* is *aniṭ* by verse 6) *ārabhyate* <*acyuta karmaṇi* 1.1 of *ā[ṅ] + rabh[a] rābhasye*>.

➢ *ā + rabh + ta* → (306, 307, *rabh* is *aniṭ* by verse 6) *ā + a[t] + rabh + s[i] + ta* → (353) *ā + arabh + ta* → (354) *ā + arabh + dha* → (61) *ā + arabdha*→ (42) *ārabdha* <*bhūteśa āt.* 1.1 of *ā[ṅ] + rabh[a] rābhasye*>.

➢ *ā + rabh + ta* → (306, 313) *ā + a[t] + rabh + i[ṇ] + ta* → (457, 160) *ā + a[t] + ra + n[um] + bh + i[ṇ] + ta* → (165) *ā + araṁbh + i[ṇ] + ta* → (73) *ā + arambh + i[ṇ] + ta* → (315) *ā + arambhi* → (42) *ārambhi* <*bhūteśa karmaṇi* 1.1 of *ā[ṅ] + rabh[a] rābhasye*>.

Now we begin the conjugation of the *dhātu [ḍu]labh[aṣ] prāptau* (1A, to obtain, possess).

➢ *labh + te* → (288) *labh + [ś]a[p] + te* → *labhate* <*acyuta āt.* 1.1>.

➢ *labh + te* → (293) *labh + ya[k] + te* → (*labh* is *aniṭ* by verse 6) *labhyate* <*acyuta karmaṇi* 1.1>.

➢ *labh + ta* → (306, 307, *labh* is *aniṭ* by verse 6) *a[t] + labh + s[i] + ta* → (353) *alabh + ta* → (354) *alabh + dha* → (61) *alabdha* <*bhūteśa āt.* 1.1>.

४५८ । लभेर्नुं णम्विणोर्वा, सोपेन्द्रस्य तु नित्यम् ।

458. labher nuṁ ṇamv-iṇor vā, sopendrasya tu nityam

labheḥ—of the *dhātu [ḍu]labh[aṣ] prāptau* (1A, to obtain, possess); *num*—the *āgama n[um]; ṇamu-iṇoḥ*—when the *kṛt pratyaya [ṇ]am[u]* or the *pratyaya i[ṇ]* follows; *vā*—optionally; *sa-upendrasya*—which is with an *upendra; tu*—but; *nityam*—always.

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134 In this regard, one should remember the maxim *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134).

***[Ḍu]labh[aṣ]* optionally takes *n[um]* when *[ṇ]am[u]* or *i[ṇ]* follow. But if it is with an *upendra* it always takes *n[um]* when *[ṇ]am[u]* or *i[ṇ]* follow.**

alambhi alābhi, prālambhi. dyuta dīptau—dyotate.

VṚTTI—
➢ *labh* + *ta* → (306, 313) *a[t]* + *labh* + *i[ṇ]* + *ta* → (two options by 458):
1) (*n[um]* is applied, 160) *a[t]* + *la* + *n[um]* + *bh* + *i[ṇ]* + *ta* → (165) *alaṁbh* + *i[ṇ]* + *ta* → (73) *alambh* + *i[ṇ]* + *ta* → (315) *alambhi* <*bhūteśa karmaṇi* 1.1>.
2) (*n[um]* is not applied, 358) *alābh* + *i[ṇ]* + *ta* → (315) *alābhi* <*bhūteśa karmaṇi* 1.1>.
➢ *pra* + *labh* + *ta* → (306, 313) *pra* + *a[t]* + *labh* + *i[ṇ]* + *ta* → (457, 160) *pra* + *a[t]* + *la* + *n[um]* + *bh* + *i[ṇ]* + *ta* → (165) *pra* + *alaṁbh* + *i[ṇ]* + *ta* → (73) *pra* + *alambh* + *i[ṇ]* + *ta* → (315) *pra* + *alambhi* → (42) *prālambhi* (he was cheated) <*bhūteśa karmaṇi* 1.1 of *pra* + *[ḍu]labh[aṣ] prāptau*>.

Now we begin the conjugation of the *dhātu dyut[a] dīptau* (1A, to shine).

➢ *dyut* + *te* → (288) *dyut* + *[ś]a[p]* + *te* → (333) *dyotate* <*acyuta āt.* 1.1>.

४५९ । द्युतादिभ्यः परपदं वा भूतेशे ।

459. dyut-ādibhyaḥ parapadaṁ vā bhūteśe

dyut-ādibhyaḥ—after the *dyut-ādis* (a sub-group of 19 *bhv-ādi-dhātus* beginning with *dyut[a] dīptau* (1A, to shine)); *parapadam*—the *parapada* ending; *vā*—optionally; *bhūteśe*—when the *viṣaya* is a *bhūteśa pratyaya*.

The *parapada* endings are optionally applied after the *dyut-ādis* when the *viṣaya* is a *bhūteśa pratyaya*.

puṣādi-dyutādīti ṅaḥ,—adyutat adyotiṣṭa. vṛtu vartane—vartate. dyut-āditvād—avṛtat avartiṣṭa.

VṚTTI—Then *[ṅ]a* is applied by *puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade* (435):

➢ *dyut* → (two options by 459):
1) (*parapada* endings are applied) *dyut* + *d[ip]* → (306, 435, 330) *a[t]* + *dyut* + *[ṅ]a* + *d[ip]* → (185) *adyutat* <*bhūteśa pa.* 1.1>.
2) (*ātmapada* endings are applied as usual) *dyut* + *ta* → (306, 307, 316) *a[t]* + *dyut* + *i[ṭ]* + *s[i]* + *ta* → (333) *adyotista* → (108) *adyotiṣta* → (205) *adyotiṣṭa* <*bhūteśa āt.* 1.1>.

bhūteśa parapada / ātmapada of *dyut[a] dīptau*		
adyutat / adyotiṣṭa	*adyutatām / adyotiṣātām*	*adyutan / adyotiṣata*
adyutaḥ / adyotiṣṭhāḥ	*adyutatam / adyotiṣāthām*	*adyutata / adyotidhvam*
adyutam / adyotiṣi	*adyutāva / adyotiṣvahi*	*adyutāma / adyotiṣmahi*

Now we begin the conjugation of the *dhātu vṛt[u] vartane* (1A, to be, exist, remain, happen).

➢ *vṛt + te* → (288) *vṛt + [ś]a[p] + te* → (333) *vartate* <*acyuta āt.* 1.1>.

acyuta ātmapada of *vṛt[u] vartane*		
vartate	*vartete*	*vartante*
vartase	*vartethe*	*vartadhve*
varte	*vartāvahe*	*vartāmahe*

And because *vṛt[u]* is a *dyut-ādi* we get the following forms:

➢ *vṛt* → (two options by 459):
1) (*parapada* endings are applied) *vṛt + d[ip]* → (306, 435, 330) *a[t] + vṛt + [ṅ]a + d[ip]* → (185) *avṛtat* <*bhūteśa pa.* 1.1>.
2) (*ātmapada* endings are applied as usual) *vṛt + ta* → (306, 307, 316) *a[t] + vṛt + i[ṭ] + s[i] + ta* → (333) *avartista* → (108) *avartiṣta* → (205) *avartiṣṭa* <*bhūteśa āt.* 1.1>.

bhūteśa parapada / ātmapada of *vṛt[u] vartane*		
avṛtat / avartiṣṭa	*avṛtatām / avartiṣātām*	*avṛtan / avartiṣata*
avṛtaḥ / avartiṣṭhāḥ	*avṛtatam / avartiṣāthām*	*avṛtata / avartidhvam*
avṛtam / avartiṣi	*avṛtāva / avartiṣvahi*	*avṛtāma / avartiṣmahi*

४६० । वृतादिभ्यः परपदं वा स्यसनोः ।

460. vṛt-ādibhyaḥ parapadaṁ vā sya-sanoḥ

vṛt-ādibhyaḥ—after the *vṛt-ādis* (a sub-group of five *bhv-ādi-dhātus* beginning with *vṛt[u] vartane* (1A, to be, exist, remain, happen)); *parapadam*—*parapada* endings; *vā*—optionally; *sya-sanoḥ*—when the *viṣaya* is *sya* or *sa[n]*.

***Parapada* endings are optionally applied after the *vṛt-ādis* when the *viṣaya* is *sya* or *sa[n]*.**

Saṁśodhinī—The *vṛt-ādis* are a sub-group of five *dhātus* belonging to the *dyut-ādis.* They are listed below:

vṛt[u] vartane	1A	to be, exist, remain, happen
vṛdh[u] vṛddhau	1A	to grow, increase
śṛdh[u] apāna-śabde	1A	to fart
syand[ū] prasravaṇe	1A	to flow, run
kṛp[ū] sāmarthye	1A	to be able, fit for

४६१ । वृतुवृधुशृधुस्यन्दूभ्यो नेट् सरामे आत्मपदाभावे ।

461. vṛtu-vṛdhu-śṛdhu-syandūbhyo neṭ sa-rāme ātmapadābhāve

vṛtu-vṛdhu-śṛdhu-syandūbhyaḥ—afters the *dhātus vṛt[u] vartane* (1A, to be, exist, remain, happen), *vṛdh[u] vṛddhau* (1A, to grow, increase), *śṛdh[u] apāna-śabde* (1A, to fart), and *syand[ū] prasravaṇe* (1A, to flow, run); *na*—not; *iṭ*—*i[ṭ]; sa-rāme*—when a *pratyaya* beginning with *sa-rāma* follows; *ātmapada-abhāve*—in the absence of *ātmapada* endings.

In the case that the *ātmapada* endings are not applied, *i[ṭ]* is not inserted after the *dhātus vṛt[u], vṛdh[u], śṛdh[u],* and *syand[ū]* when a *pratyaya* beginning with *sa-rāma* follows.

vartsyati vartiṣyate. kṛpū sāmarthye—

Vṛtti—➢ *vṛt* → (two options by 460):
1) (*parapada* endings are applied) *vṛt + syati* → (461, 333) *vartsyati* <*kalki pa.* 1.1>.
2) (*ātmapada* endings are applied as usual) *vṛt + syate* → (316) *vṛt + i[ṭ] + syate* → (333) *vartisyate* → (108) *vartiṣyate* <*kalki āt.* 1.1>.

kalki parapada / ātmapada of *vṛt[u] vartane*		
vartsyati / vartiṣyate	*vartsyataḥ / vartiṣyete*	*vartsyanti / vartiṣyante*
vartsyasi / vartiṣyase	*vartsyathaḥ / vartiṣyethe*	*vartsyatha / vartiṣyadhve*
vartsyāmi / vartiṣye	*vartsyāvaḥ / vartiṣyāvahe*	*vartsyāmaḥ / vartiṣyāmahe*

Now we begin the conjugation of the *dhātu kṛp[ū] sāmarthye* (1A, to be able, fit for).

Amṛta—"In the case that the *ātmapada* endings are not applied" means "in the case that the *parapada* endings are applied." Where *vṛt[u], vṛdh[u], śṛdh[u]* would usually always take *i[ṭ],* and where *syand[ū]* would optionally take *i[ṭ]* by *sūtra* 351 since it has the indicatory letter *ū,* this *sūtra* prohibits *i[ṭ].*

४६२ । कृपेर्ऋ लृ ।

462. kṛper ṛ ḷ

kṛpeḥ—of the *dhātu kṛp[ū] sāmarthye* (1A, to be able, fit for); *ṛ*—of the *ṛ-rāma; ḷ*—the change to *ḷ-rāma.*

The *ṛ* of *kṛp[ū]* changes to *ḷ*.

kalpate. akḷpat akḷpta akalpiṣṭa. sthāni-vattvāt nara-ṛ-rāmasyā-rāmaḥ—cakḷpe. vyatha duḥkhe bhaye calane ca—avyathiṣṭa avyāthi.

Vṛtti—➢ *kṛp* → (462) *kḷp* → *kḷp* + *te* → (288) *kḷp* + *[ś]a[p]* + *te* → (333) *kalpate* <*acyuta āt.* 1.1>.

acyuta ātmapada of *kṛp[ū] sāmarthye*		
kalpate	*kalpete*	*kalpante*
kalpase	*kalpethe*	*kalpadhve*
kalpe	*kalpāvahe*	*kalpāmahe*

➢ *kṛp[ū]* → (462) *kḷp[ū]* → (two options by 459):
1) (*parapada* endings are applied) *kḷp[ū]* + *d[ip]* → (306, 435, 330) *a[ṭ]* + *kḷp[ū]* + *[ṅ]a* + *d[ip]* → (185) *akḷpat* <*bhūteśa pa.* 1.1>.
2) (*ātmapada* endings are applied as usual) *kḷp[ū]* + *ta* → (306, 307) *a[ṭ]* + *kḷp[ū]* + *s[i]* + *ta* → (two options by 351):
i) (*i[ṭ]* is applied) *a[ṭ]* + *kḷp* + *i[ṭ]* + *s[i]* + *ta* → (333) *akalpista* → (108) *akalpiṣta* → (205) *akalpiṣṭa* <*bhūteśa āt.* 1.1>.
ii) (*i[ṭ]* is not applied, 355, 294, 353) *akḷpta* <*bhūteśa āt.* 1.1>.

bhūteśa parapada / ātmapada of *kṛp[ū] sāmarthye*		
akḷpat / *akalpiṣṭa /* *akḷpta*	*akḷpatām /* *akalpiṣātām /* *akḷpsātām*	*akḷpan /* *akalpiṣata /* *akḷpsata*
akḷpaḥ / *akalpiṣṭhāḥ /* *akḷpthāḥ*	*akḷpatam /* *akalpiṣāthām /* *akḷpsāthām*	*akḷpata /* *akalpidhvam /* *akḷpdhvam*
akḷpam / *akalpiṣi /* *akḷpsi*	*akḷpāva /* *akalpiṣvahi /* *akḷpsvahi*	*akḷpāma /* *akalpiṣmahi /* *akḷpsmahi*

***Nara-ṛ-rāmasyā-rāmaḥ* (371) is applied since the replacement *ḷ* is treated like the original *ṛ* by *sūtra* 373. Thus we get the following form:**

➢ *kṛp* → (462) *kḷp* → *kḷp* + *e* → (330, 337, 294, 322, 323, the replacement *ḷ* is treated like the original *ṛ* by 373) *kṛ* + *kḷp* + *e* → (345) *cṛ* + *kḷp* + *e* → (371) *cakḷpe* <*adhokṣaja āt.* 1.1>.

adhokṣaja ātmapada of *kṛp[ū] sāmarthye*		
cakḷpe	*cakḷpāte*	*cakḷpire*
cakḷpiṣe	*cakḷpāthe*	*cakḷpidhve*
cakḷpe	*cakḷpivahe*	*cakḷpimahe*

Now we begin the conjugation of the *dhātu vyath[a] duḥkhe bhaye calane ca* (1A to be unhappy; to be afraid; to tremble).

➢ *vyath* + *ta* → (306, 307, 316) *a[t]* + *vyath* + *i[ṭ]* + *s[i]* + *ta* → (108) *avyathiṣta* → (205) *avyathiṣṭa* <*bhūteśa āt.* 1.1>.
➢ *vyath* + *ta* → (306, 313) *a[t]* + *vyath* + *i[ṇ]* + *ta* → (358) *avyāth* + *i[ṇ]* + *ta* → (315) *avyāthi* <*bhūteśa bhāve* 1.1>.

४६३ । सपरसर्वेश्वरयवराणामिउऋरामादेशः सङ्कर्षणसंज्ञः ।

463. sa-para-sarveśvara-ya-va-rāṇām i-u-ṛ-rāmādeśaḥ saṅkarṣaṇa-saṁjñaḥ

sa-para-sarveśvara—along with the following *sarveśvara; ya-va-rāṇām*—for *ya-rāma, va-rāma,* and *ra-rāma; i-u-ṛ-rāma-ādeśaḥ*—the substitution of *i-rāma, u-rāma,* and *ṛ-rāma; saṅkarṣaṇa-saṁjñaḥ*—called *saṅkarṣaṇa.*

When *y, v,* and *r* along with their following *sarveśvara* are replaced by *i, u,* and *ṛ* respectively, this replacement is called *saṅkarṣaṇa.*

"samprasāraṇam" ity anye.

VṚTTI—Others call it *samprasāraṇa.*

SAṀŚODHINĪ—In a table form, *saṅkarṣaṇa* translates as follows:

y + the following *sarveśvara*	→	*i*
v + the following *sarveśvara*	→	*u*
r + the following *sarveśvara*	→	*ṛ*

४६४ । व्यथो नरस्य सङ्कर्षणोऽधोक्षजे, पुनर्न सङ्कर्षणः ।

464. vyatho narasya saṅkarṣaṇo 'dhokṣaje, punar na saṅkarṣaṇaḥ

vyathaḥ—of the *dhātu vyath[a] duḥkhe bhaye calane ca* (1A, to be unhappy; to be afraid; to tremble); *narasya*—of the *nara; saṅkarṣaṇaḥ—saṅkarṣaṇa; adhokṣaje*—when an *adhokṣaja pratyaya* follows; *punaḥ*—again; *na*—not; *saṅkarṣaṇaḥ—saṅkarṣaṇa.*

The *nara* of *vyath[a]* takes *saṅkarṣaṇa* when an *adhokṣaja pratyaya* follows, but it does not take *saṅkarṣaṇa* a second time.

asya cānantara-pāṭhān nātra nara-viṣṇujanānām ādiḥ śiṣyate—vivyathe. ity bhv-ādi-ātmapada-prakriyā.

VṚTTI—Because this rule is listed later, *nara-viṣṇujanānām ādiḥ śiṣyate* (341) is not applicable here.

➢ *vyath + e* → (330, 322, 323) *vya + vyath + e* → (464) *vivyathe* <*adhokṣaja āt.* 1.1>.

adhokṣaja ātmapada of *vyath[a] duḥkhe bhaye calane ca*		
vivyathe	*vivyathāte*	*vivyathire*
vivyathiṣe	*vivyathāthe*	*vivyathidhve*
vivyathe	*vivyathivahe*	*vivyathimahe*

Thus ends the *Bhv-ādi-ātmapada-prakriyā* (the section on *bhv-ādi-dhātus* which take *ātmapada* endings).

AMṚTA—When we do *saṅkarṣaṇa* of the *ya-rāma* of the *nara vya* along with the following *sarveśvara, a-rāma,* we get *vi.* At that time even though *vi* would normally take *saṅkarṣaṇa* again by the phrase *vyatho narasya saṅkarṣaṇo 'dhokṣaje,* the phrase *punar na saṅkarṣaṇaḥ* prohibits it. Since the current *sūtra* was ordained later, it sets aside *nara-viṣṇujanānām ādiḥ śiṣyate* (341). This is in accordance with the maxim *pūrva-parayoḥ para-vidhir balavān* (*vṛtti* 50).

Bhv-ādi-miśra-prakriyā

The section on the miscellaneous group of first class *dhātus*

ṣaha marṣaṇe—sahate. iṣu-saheti veṭ—

Now we begin the conjugation of the *dhātu ṣah[a] marṣaṇe* (1A, to tolerate, conquer).

➢ *ṣah* (346) *sah* → *sah* + *te* → (288) *sah* + *[ś]a[p]* + *te* → *sahate* <*acyuta āt.* 1.1>.

***Ṣah[a]* is *veṭ* by *iṣu-saha-lubha-ruṣa-riṣa iḍ vā te* (409).**

४६५ । सहिवहोररामस्य ओरामो ढलोपे ।

465. sahi-vahor a-rāmasya o-rāmo ḍha-lope

sahi-vahoḥ—of the *dhātus ṣah[a] marṣaṇe* (1A, to tolerate, conquer) and *vah[a] prāpaṇe* (1U, to bear, lead, carry); *a-rāmasya*—of the *a-rāma; o-rāmaḥ*—the replacement *o-rāmaḥ; ḍha-lope*—when there is deletion of *ḍha-rāma* (see *sūtra* 411).

The *a* of *ṣah[a]* and *vah[a]* changes to *o* when *ḍh* is deleted.

soḍhā sahitā. ṣadḷ viśaraṇa-gaty-avasādaneṣu—sadeḥ sīdaḥ, sīdati niṣīdati. rājṛ dīptau—rājati rājate. rejatuḥ rarājatuḥ. ṭubhrājṛ dīptau—bhrājate. bhreje babhrāje. khanu avadāraṇe—khanati khanate.

Vṛtti—➢ *ṣah* (346) *sah* → *sah* + *tā* → (two options by 409):
1) (*i[ṭ]* is inserted) *sahitā* <*bālakalki āt.* 1.1>.
2) (*i[ṭ]* is not inserted, 211) *saḍh* + *tā* → (354) *saḍh* + *dhā* → (205) *saḍh* + *ḍhā* → (411) *saḍhā* → (465) *soḍhā* <*bālakalki āt.* 1.1>.

Now we begin the conjugation of the *dhātu ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu* (1P, to burst, open; to go, move; to sit down, be dejected, perish). *Sadeḥ sīdaḥ* (419) is applied and we get the following forms:

➢ *ṣad* (346) *sad* → *sad* + *ti[p]* → (288) *sad* + *[ś]a[p]* + *ti[p]* → (419) *sīda* + *[ś]a[p]* + *ti[p]* → (291) *sīdati* <*acyuta pa.* 1.1>.

acyuta parapada of *ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu*		
sīdati	*sīdataḥ*	*sīdanti*
sīdasi	*sīdathaḥ*	*sīdatha*
sīdāmi	*sīdāvaḥ*	*sīdāmaḥ*

➢ *ni + ṣad* (346) *ni + sad → ni + sad + ti[p]* → (288) *ni + sad + [ś]a[p] + ti[p]* → (419) *ni + sīda + [ś]a[p] + ti[p]* → (291) *ni + sīdati* → (350) *niṣīdati* (he sits down) <*acyuta pa.* 1.1 of *ni + ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu*>.

Now we begin the conjugation of the *dhātu rāj[ṛ] dīptau* (1U, to shine, rule over).

➢ *rāj + ti[p]* → (288) *rāj + [ś]a[p] + ti[p]* → *rājati* <*acyuta pa.* 1.1>.
➢ *rāj + te* → (288) *rāj + [ś]a[p] + te* → *rājate* <*acyuta āt.* 1.1>.
➢ *rāj + atus* → (330, 322, 323) *rā + rāj + atus* → (337, two options by 365):
1) (the change to *e* and so on takes place) *rā + rej + atus* → *rejatus* → (93) *rejatuḥ* <*adhokṣaja pa.* 1.2>.
2) (the change to *e* and so on doesn't takes place, 375) *rarājatus* → (108) *rarājatuḥ* <*adhokṣaja pa.* 1.2>.

Now we begin the conjugation of the *dhātu [ṭu]bhrāj[ṛ] dīptau* (1A, to shine).

➢ *bhrāj + te* → (288) *bhrāj + [ś]a[p] + te* → *bhrājate* <*acyuta āt.* 1.1>.
➢ *bhrāj + e* → (330, 322, 323) *bhrā + bhrāj + e* → (337, two options by 365):
1) (the change to *e* and so on takes place) *bhrā + bhrej + e* → *bhreje* <*adhokṣaja āt.* 1.1>.
2) (the change to *e* and so on doesn't takes place, 341) *bhā + bhrāj + e* → (329) *bā + bhrāj + e* → (375) *babhrāje* <*adhokṣaja āt.* 1.1>.

Now we begin the conjugation of the *dhātu khan[u] avadāraṇe* (1U, to dig).

➢ *khan + ti[p]* → (288) *khan + [ś]a[p] + ti[p]* → *khanati* <*acyuta pa.* 1.1>.
➢ *khan + te* → (288) *khan + [ś]a[p] + te* → *khanate* <*acyuta āt.* 1.1>.

SAṀŚODHINĪ—This *sūtra* is an *apavāda* of the phrase *pūrvasya trivikramaś ca* in *sūtra* 411.

४६६ । जनखनसनामारामो वा कंसारिये ।

466. jana-khana-sanām ā-rāmo vā kaṁsāri-ye

jana-khana-sanām—of the *dhātus jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen) or *jan[a] janane* (3P, to be born, produced, to occur, happen), *khan[u] avadāraṇe* (1U, to dig), and *ṣaṇ[u] dāne* (8U, to give); *ā-rāmaḥ*—the change to *ā-rāmaḥ; vā*—optionally; *kaṁsāri-ye*—when a *kaṁsāri pratyaya* beginning with *ya-rāma* follows.

The final *varṇa* of *jan[ī], jan[a], khan[u],* and *ṣaṇ[u]* optionally changes to *ā* when a *kaṁsāri pratyaya* beginning with *y* follows.

AMṚTA—Due to general mention of *jana* here, both the *hv-ādi-dhātu* and *div-ādi-dhātu* are taken.

४६७ । वैष्णवाद्योः कंसारिसनोर्नित्यम् ।

467. vaiṣṇavādyoḥ kaṁsāri-sanor nityam

vaiṣṇava-ādyoḥ—which begin with a *vaiṣṇava; kaṁsāri-sanoḥ*—when a *kaṁsāri pratyaya* or *sa[n]* follow; *nityam*—always.

But the final *varṇa* of *jan[ī], jan[a], khan[u],* and *ṣaṇ[u]* always changes to *ā* when a *kaṁsāri pratyaya* beginning with a *vaiṣṇava* or *sa[n]* that begins with a *vaiṣṇava* follows.

khāyate khanyate. cakhāna cakhnatuḥ. khāyāt khanyāt. guhū saṁvaraṇe—

VṚTTI—

➢ *khan* + *te* → (293) *khan* + *ya[k]* + *te* → (330, two options by 466):
1) (the change to *ā* is done) *kha* + *ā* + *ya[k]* + *te* → (42) *khāyate* <*acyuta karmaṇi* 1.1>.
2) (the change to *ā* is not done) *khanyate* <*acyuta karmaṇi* 1.1>.

➢ *khan* + *[ṇ]a[l]* → (330, 358) *khān* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *kha* + *khān* + *a* → (329) *ka* + *khān* + *a* → (345) *cakhāna* <*adhokṣaja pa.* 1.1>.
➢ *khan* + *atus* → (330, 337, 437) *khn* + *atus* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *kha* + *khn* + *atus* → (329) *ka* + *khn* + *atus* → (345) *cakhnatus* → (93) *cakhnatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *khan* + *yāt* → (330, two options by 466):
1) (the change to *ā* is done) *kha* + *ā* + *yāt* → (42) *khāyāt* <*kāmapāla pa.* 1.1>.
2) (the change to *ā* is not done) *khanyāt* <*kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu guh[ū] saṁvaraṇe* (1U, to cover, hide).

४६८ । गोह ओ ऊ सर्वेश्वरे ।

468. goha o ū sarveśvare

gohaḥ—of *goh* (*guh[ū]* after *govinda* is applied by *sūtra* 333); *o*—of the *o-rāma; ū*—the replacement *ū-rāma; sarveśvare*—when a *pratyaya* beginning with a *sarveśvara* follows (ref. *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134)).

The *o* of *goh* changes to *ū* when a *pratyaya* beginning with a *sarveśvara* follows.

gūhati gūhate. agūhīt aghukṣat agūhiṣṭa.

Vṛtti—

➢ *guh + ti[p]* → (288) *guh + [ś]a[p] + ti[p]* → (333) *goh + a + ti[p]* → (468) *gūhati* <*acyuta pa.* 1.1>.

➢ *guh + te* → (288) *guh + [ś]a[p] + te* → (333) *goh + a + te* → (468) *gūhate* <*acyuta āt.* 1.1>.

acyuta parapada / ātmapada of *guh[ū] saṁvaraṇe*		
gūhati / gūhate	*gūhataḥ / gūhete*	*gūhanti / gūhante*
gūhasi / gūhase	*gūhathaḥ / gūhethe*	*gūhatha / gūhadhve*
gūhāmi / gūhe	*gūhāvaḥ / gūhāvahe*	*gūhāmaḥ / gūhāmahe*

➢ *guh[ū] + d[ip]* → (306, two options by 351):
1) (*i[ṭ]* is inserted, 307) *a[ṭ] + guh + i[ṭ] + s[i] + d[ip]* → (333) *a + goh + i[ṭ] + s[i] + d[ip]* → (468) *agūh + i[ṭ] + s[i] + d[ip]* → (334) *agūh + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *agūhīd* → (185) *agūhīt* <*bhūteśa pa.* 1.1>.
2) (*i[ṭ]* is not inserted, 407) *a[ṭ] + guh + sa[k] + d[ip]* → (294, 211) *a[ṭ] + guḍh + sa[k] + d[ip]* → (189) *aghuḍh + sa[k] + d[ip]* → (405) *aghuksad* → (108) *aghukṣad* → (185) *aghukṣat* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *guh[ū] saṁvaraṇe*		
agūhīt / aghukṣat	*agūhiṣṭām / aghukṣatām*	*agūhiṣuḥ / aghukṣan*
agūhīḥ / aghukṣaḥ	*agūhiṣṭam / aghukṣatam*	*agūhiṣṭa / aghukṣata*
agūhiṣam / aghukṣam	*agūhiṣva / aghukṣāva*	*agūhiṣma / aghukṣāma*

➢ *guh[ū] + ta* → (306, two options by 351):
1) (*i[ṭ]* is inserted, 307) *a[ṭ] + guh + i[ṭ] + s[i] + ta* → (333) *a[ṭ] + goh + i[ṭ] + s[i] + ta* → (468) *agūhista* → (108) *agūhiṣta* → (205) *agūhiṣṭa* <*bhūteśa āt.* 1.1>.
2) See the next *vṛtti.*

४६९ । दुहलिहदिहगुहेभ्यः सको हरो वा दन्त्याद्यात्मपदे ।

469. duha-liha-diha-guhebhyaḥ sako haro vā dantyādy-ātmapade

duha-liha-diha-guhebhyaḥ—after the *dhātus duh[a] prapūraṇe* (2U, to milk, extract), *lih[a] āsvādane* (2U, to lick, taste), *dih[a] pralepe* (2U, to smear), *guh[ū] saṁvaraṇe* (1U, to cover, hide); *sakaḥ*—of *sa[k]* (see *sūtra* 407); *haraḥ*—deletion; *vā*—optionally; *dantya-ādi-ātmapade*—when an *ātmapada pratyaya* beginning with a dental *varṇa* follows.

After *duh[a], lih[a], dih[a],* or *guh[ū], sa[k]* is optionally deleted when an *ātmapada pratyaya* beginning with a dental *varṇa* follows.

agūḍha aghukṣata. sako 'nta-haraḥ sarveśvare—aghukṣata. aghūḍhvam aghukṣadhvam. aghukṣi. pratyaya-va-rāmasya dantauṣṭhyatvāt—aguhvahi aghukṣāvahi. jugūha juguhatuḥ. goḍhā. hṛñ haraṇe—harati harate. ahārṣīt. ṛ-dvayād viṣṇujanāntety-ādinā seḥ kapilatvam—ahṛta ahṛṣātām.

Vṛtti—➢ *guh[ū] + ta* → (306, two options by 351):
1) See the previous *vṛtti.*
2) (*i[ṭ]* is not inserted, 407) *a[t] + guh + sa[k] + ta* → (294, two options by 469):
i) (*sa[k]* is deleted) *a + guh + ta* → (211) *aguḍh + ta* → (354) *aguḍh + dha* → (205) *aguḍh + ḍha* → (411) *agu + ḍha* → *agūḍha* <*bhūteśa āt.* 1.1>.
ii) (*sa[k]* is not deleted, 211) *aguḍh + sa[k] + ta* → (189) *aghuḍh + sa[k] + ta* → (405) *aghuksata* → (108) *aghukṣata* <*bhūteśa āt.* 1.1>.

***Sako 'nta-haraḥ sarveśvare* (408) is applied and we get the following form:**

➢ *guh + anta* → (306, 330, 407) *a[t] + guh + sa[k] + anta* → (294, 211) *aguḍh + sa + anta* → (189) *aghuḍh + sa + anta* → (405) *aghuk + sa + anta* → (108) *aghuk + ṣa + anta* → (408) *aghuk + ṣ + anta* → (317) *aghukṣata* <*bhūteśa āt.* 1.3>.

➢ *guh[ū] + dhvam* → (306, *i[ṭ]* is not inserted by 351, 407) *a[t] + guh + sa[k] + dhvam* → (294, two options by 469):
i) (*sa[k]* is deleted) *aguh + dhvam* → (211) *aguḍh + dhvam* → (189) *aghuḍh + dhvam* → (205) *aghuḍh + ḍhvam* → (411) *aghu + ḍhvam* → *aghūḍhvam* <*bhūteśa āt.* 2.1>.
ii) (*sa[k]* is not deleted, 211) *aguḍh + sa + dhvam* → (189) *aghuḍh + sa + dhvam* → (405) *aghuksadhvam* → (108) *aghukṣadhvam* <*bhūteśa āt.* 2.1>.

➢ *guh + i* → (306, 330, 407) *a[t] + guh + sa[k] + i* → (294, 211) *aguḍh + sa + i* → (189) *aghuḍh + sa + i* → (405) *aghuk + sa + i* → (108) *aghuk + ṣa + i* → (408) *aghukṣi* <*bhūteśa āt.* 3.1>.

Since the *va-rāma* of a *pratyaya* is a dento-labial *varṇa* (see *Bṛhat vṛtti* 457), we get the following forms:

➢ *guh[ū] + vahi* → (306, *i[ṭ]* is not inserted by 351, 407) *a[t] + guh + sa[k] + vahi* → (294, two options by 469):
i) (*sa[k]* is deleted) *aguhvahi* <*bhūteśa āt.* 3.2>.
ii) (*sa[k]* is not deleted, 211) *aguḍh + sa[k] + vahi* → (189) *aghuḍh + sa[k] + vahi* (405) *aghuk + sa[k] + vahi* → (292) *aghuksāvahi* → (108) *aghukṣāvahi* <*bhūteśa āt.* 3.2>.

bhūteśa ātmapada of *guh[ū] saṁvaraṇe*		
agūhiṣṭa / agūḍha / aghukṣata	*agūhiṣātām / aghukṣātām*	*agūhiṣata / aghukṣata*
agūhiṣṭhāḥ / agūḍhāḥ / aghukṣathāḥ	*agūhiṣāthām / aghukṣāthām*	*agūhiḍhvam / agūhidhvam / aghūḍhvam / aghukṣadhvam*
agūhiṣi / aghukṣi	*agūhiṣvahi / aguhvahi / aghukṣāvahi*	*agūhiṣmahi / aghukṣāmahi*

➢ *guh + [ṇ]a[l]* → (330, 333) *goh + a* → (468) *gūh + a* → (322, 323, the *ū* is treated like the original *u* by 373) *gu + gūh + a* → (345) *jugūha* <*adhokṣaja pa.* 1.1>.
➢ *guh + atus* → (330, 337, 294, 322, 323) *gu + guh + atus* → (345) *juguhatus* → (93) *juguhatuḥ* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *guh[ū] saṁvaraṇe*		
jugūha	*juguhatuḥ*	*juguhuḥ*
jugūhitha	*juguhathuḥ*	*juguha*
jugūha	*juguhiva*	*juguhima*

adhokṣaja ātmapada of *guh[ū] saṁvaraṇe*		
juguhe	*juguhāte*	*juguhire*
juguhiṣe	*juguhāthe*	*juguhiḍhve / juguhidhve*
juguhe	*juguhivahe*	*juguhimahe*

➢ *guh[ū] + tā* → (*i[ṭ]* is not inserted by 351, 333) *goh + tā* → (211) *goḍh + tā* → (354) *goḍh + dhā* → (205) *goḍh + ḍhā* → (411) *goḍhā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu hṛ[ñ] haraṇe* (1U, to take, remove, steal).

➢ *hṛ + ti[p]* → (288) *hṛ + [ś]a[p] + ti[p]* → (289) *harati* <*acyuta pa.* 1.1>.
➢ *hṛ + te* → (288) *hṛ + [ś]a[p] + te* → (289) *harate* <*acyuta āt.* 1.1>.

acyuta parapada / ātmapada of *hṛ[ñ] haraṇe*		
harati / harate	*harataḥ / harete*	*haranti / harante*
harasi / harase	*harathaḥ / harethe*	*haratha / haradhve*
harāmi / hare	*harāvaḥ / harāvahe*	*harāmaḥ / harāmahe*

➢ *hṛ + d[ip]* → (306, 307, *hṛ* is *aniṭ* by verse 1) *a[ṭ] + hṛ + s[i] + d[ip]* → (380) *ahār + s[i] + d[ip]* → (334) *ahār + s[i] + ī[ṭ] + d[ip]* → (108) *ahārṣīd* → (185) *ahārṣīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *hṛ[ñ] haraṇe*		
ahārṣīt	*ahārṣṭām*	*ahārṣuḥ*
ahārṣīḥ	*ahārṣṭam*	*ahārṣṭa*
ahārṣam	*ahārṣva*	*ahārṣma*

When *s[i]* is *kapila* by *ṛ-dvayād viṣṇujanānteśoddhavāc ca vaiṣṇavādi-si-kāmapālau kapilāv ātmapade, games tu vā* (355), we get the following forms:

➢ *hṛ + ta* → (306, 307, *hṛ* is *aniṭ* by verse 1) *a[ṭ] + hṛ + s[i] + ta* → (355, 294, 353) *ahṛta* <*bhūteśa āt.* 1.1>.
➢ *hṛ + ātām* → (306, 307, *hṛ* is *aniṭ* by verse 1) *a[ṭ] + hṛ + s[i] + ātām* → (355, 294, 108) *ahṛṣātām* <*bhūteśa āt.* 1.2>.

bhūteśa ātmapada of *hṛ[ñ] haraṇe*		
ahṛta	*ahṛṣātām*	*ahṛṣata*
ahṛthāḥ	*ahṛṣāthām*	*ahṛḍhvam*
ahṛṣi	*ahṛṣvahi*	*ahṛṣmahi*

४७० । हस्य जो नरस्य ।

470. hasya jo narasya

hasya—of the *ha-rāma; jaḥ*—the replacement *ja-rāma; narasya*—of a *nara.*

The *h* of a *nara* changes to *j.*

jahāra. ṛ-rāmāt tu nityaṁ neṭ—jahartha. bhaja sevāyām—bhajati bhajate. babhāja bhejatuḥ. bhejitha babhaktha. śriñ sevāyām—ṇi-śrīty aṅ—aśiśriyat. ranja rāge—rajati rajyate. yaja deva-pūjā-saṅgati-karaṇa-dāneṣu—yajati yajate.

VṚTTI—

➢ *hṛ* + *[ṇ]a[l]* → (330, 314) *hār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *hṛ* + *hār* + *a* → (470) *jṛ* + *hār* + *a* → (371) *jahāra* <*adhokṣaja pa.* 1.1>.

***Ṛ-rāmāt tu nityaṁ neṭ* (389) is applied and we get the following form:**

➢ *hṛ* + *tha[l]* → (389, 289) *har* + *tha* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *hṛ* + *har* + *tha* → (470) *jṛ* + *har* + *tha* → (371) *jahartha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *hṛ[ñ] haraṇe*		
jahāra	*jahratuḥ*	*jahruḥ*
jahartha	*jahrathuḥ*	*jahra*
jahāra / jahara	*jahriva*	*jahrima*

adhokṣaja ātmapada of *hṛ[ñ] haraṇe*		
jahre	*jahrāte*	*jahrire*
jahriṣe	*jahrāthe*	*jahriḍhve / jahridhve*
jahre	*jahrivahe*	*jahrimahe*

Now we begin the conjugation of the *dhātu bhaj[a] sevāyām* (1U, to serve, worship, divide, experience).

➢ *bhaj* + *ti[p]* → (288) *bhaj* + *[ś]a[p]* + *ti[p]* → *bhajati* <*acyuta pa.* 1.1>.
➢ *bhaj* + *te* → (288) *bhaj* + *[ś]a[p]* + *te* → *bhajate* <*acyuta āt.* 1.1>.

acyuta parapada / ātmapada of *bhaj[a] sevāyām*		
bhajati / bhajate	*bhajataḥ / bhajete*	*bhajanti / bhajante*
bhajasi / bhajase	*bhajathaḥ / bhajethe*	*bhajatha / bhajadhve*
bhajāmi / bhaje	*bhajāvaḥ / bhajāvahe*	*bhajāmaḥ / bhajāmahe*

➢ *bhaj* + *[ṇ]a[l]* → (330, 358) *bhāj* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *bha* + *bhāj* + *a* → (329) *babhāja* <*adhokṣaja pa.* 1.1>.
➢ *bhaj* + *atus* → (330, 322, 323) *bha* + *bhaj* + *atus* → (337, 363) *bha* + *bhej* + *atus* → *bhejatus* → (93) *bhejatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *bhaj* + *tha[l]* → (two options by 386):
1) (*i[ṭ]* is inserted) *bhaj* + *i[ṭ]* + *tha[l]* → (322, 323) *bha* + *bhaj* + *itha* → (337, 364) *bha* + *bhej* + *itha* → *bhejitha* <*adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not inserted, 322, 323) *bha* + *bhaj* + *tha[l]* → (329) *ba* + *bhaj* + *tha* → (177) *ba* + *bhag* + *tha* → (63) *babhaktha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *bhaj[a] sevāyām*		
babhāja	*bhejatuḥ*	*bhejuḥ*
bhejitha / *babhaktha*	*bhejathuḥ*	*bheja*
babhāja / *babhaja*	*bhejiva*	*bhejima*

adhokṣaja ātmapada of *bhaj[a] sevāyām*		
bheje	*bhejāte*	*bhejire*
bhejiṣe	*bhejāthe*	*bhejidhve*
bheje	*bhejivahe*	*bhejimahe*

Now we begin the conjugation of the *dhātu śri[ñ] sevāyām* (1U, to serve, worship, dwell, depend on). *A[ṅ]* is applied by *ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari* (434) and we get the following form:

➢ *śri* + *d[ip]* → (306, 434, 330) *a[ṭ]* + *śri* + *a[ṅ]* + *d[ip]* → (381) *a* + *śriy* + *a[ṅ]* + *d[ip]* → (322, 323, the replacement *iy* is treated like the original *i* by 373) *a* + *śri* + *śriy* + *a* + *d* → (341) *a* + *śi* + *śriy* + *a* + *d* → (185) *aśiśriyat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu ranj[a] rāge* (1U, to be colored, delighted, to love, be attached).

➢ *ranj* + *ti[p]* → (288) *ranj* + *[ś]a[p]* + *ti[p]* → (440) *rajati* <*acyuta pa.* 1.1>.

acyuta parapada / *ātmapada* of *ranj[a] rāge*		
rajati / *rajate*	*rajataḥ* / *rajete*	*rajanti* / *rajante*
rajasi / *rajase*	*rajathaḥ* / *rajethe*	*rajatha* / *rajadhve*
rajāmi / *raje*	*rajāvaḥ* / *rajāvahe*	*rajāmaḥ* / *rajāmahe*

➢ *ranj* + *te* → (293) *ranj* + *ya[k]* + *te* → (343) *rajyate* <*acyuta bhāve* 1.1>.

Now we begin the conjugation of the *dhātu yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu* (1U, to worship, sacrifice; to meet; to give).

- *yaj + ti[p]* → (288) *yaj + [ś]a[p] + ti[p]* → *yajati* <*acyuta pa.* 1.1>.
- *yaj + te* → (288) *yaj + [ś]a[p] + te* → *yajate* <*acyuta āt.* 1.1>.

acyuta parapada / ātmapada of *yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu*		
yajati / yajate	*yajataḥ / yajete*	*yajanti / yajante*
yajasi / yajase	*yajathaḥ / yajethe*	*yajatha / yajadhve*
yajāmi / yaje	*yajāvaḥ / yajāvahe*	*yajāmaḥ / yajāmahe*

४७१ । वचिस्वपियजादीनां सङ्कर्षणः कपिले ।

471. vaci-svapi-yaj-ādīnāṁ saṅkarṣaṇaḥ kapile

vaci-svapi-yaj-ādīnām—of *vac[a] paribhāṣaṇe* (2P, to speak, say, tell), *[ñi] ṣvap[a] śaye* (2P, to sleep, lie down), and the *yaj-ādis* (see explanation below); *saṅkarṣaṇaḥ*—*saṅkarṣaṇa; kapile*—when a *kapila pratyaya* follows.

***Vac[a], [ñi]ṣvap[a],* and the *yaj-ādis* take *saṅkarṣaṇa* when a *kapila pratyaya* follows.**

➲*yajo vapo vahaś caiva / veñ-vyeñau hvayatis tathā // vad-vasau śvayatiś caiva / navaite syur yaj-ādayaḥ*➲ *ijyate. nityatvāt saṅkarṣaṇe sati—aijyata. cha-śo rāj iti ṣatvam—ayākṣīt ayāṣṭām.*

VṚTTI—"The following nine *dhātus* are called the *yaj-ādis:*"

yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu	1U	to worship, sacrifice; to meet; to give
[ḍu]vap[a] bīja-tantu-santāne	1U	to sow
vah[a] prāpaṇe	1U	to bear, lead, carry
ve[ñ] tantu-santāne	1U	to weave, sew, compose
vye[ñ] saṁvaraṇe	1U	to cover, close
hve[ñ] spardhāyāṁ śabde ca	1U	to vie with, challenge; to call
vad[a] vyaktāyāṁ vāci	1P	to speak, say, tell
vas[a] nivāse	1P	to dwell, live, stay
[ṭu][o]śvi gati-vṛddhyoḥ	1P	to go, move; to grow

- *yaj + te* → (293) *yaj + ya[k] + te* → (471) *ijyate* <*acyuta karmaṇi* 1.1>.

Because *saṅkarṣaṇa* is done first, since it is *nitya,* we get the following form:

➢ *yaj* + *ta* → (293) *yaj* + *ya[k]* + *ta* → (471) *ij* + *ya* + *ta* → (360) *aij* + *ya* + *ta* → (306) *a[t]* + *aij* + *ya* + *ta* (48) *aijyata* <*bhūteśvara karmaṇi* 1.1>.

The change to *ṣ* takes place by *cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca ṣo viṣṇupadānte vaiṣṇave ca* (182) and we get the following forms:

➢ *yaj* + *d[ip]* → (306, 307, *yaj* is *aniṭ* by verse 3) *a[t]* + *yaj* + *s[i]* + *d[ip]* → (352) *ayāj* + *s[i]* + *d[ip]* → (334) *ayāj* + *s[i]* + *ī[ṭ]* + *d[ip]* → (182) *ayāṣ* + *s[i]* + *ī[ṭ]* + *d[ip]* → (405) *ayāksīd* → (108) *ayākṣīd* → (185) *ayākṣīt* <*bhūteśa pa.* 1.1>.

➢ *yaj* + *tām* → (306, 307, *yaj* is *aniṭ* by verse 3) *a[t]* + *yaj* + *s[i]* + *tām* → (352) *ayāj* + *s[i]* + *tām* → (353) *ayāj* + *tām* → (182) *ayāṣtām* → (205) *ayāṣṭām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu*		
ayākṣīt	*ayāṣṭām*	*ayākṣuḥ*
ayākṣīḥ	*ayāṣṭam*	*ayāṣṭa*
ayākṣam	*ayākṣva*	*ayākṣma*

bhūteśa ātmapada of *yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu*		
ayaṣṭa	*ayakṣātām*	*ayakṣata*
ayaṣṭhāḥ	*ayakṣāthām*	*ayaḍḍhvam*
ayakṣi	*ayakṣvahi*	*ayakṣmahi*

Amṛta—Both *vac[a] paribhāṣaṇe* and the *vac* that replaces the *dhātu brū[ñ] vyaktāyāṁ vāci* (see *sūtra* 499) are accepted by the mention of *vaci* here. Someone may wonder, "In *bhūteśvara* of the *dhātu yaj[a],* should *dhātoḥ pūrvam at bhūteśvara-bhūteśājiteṣu* (306) be done first or should *saṅkarṣaṇa* be done first?" In answer to that, Jīva Gosvāmī says *saṅkarṣaṇa* is done first, since it is *nitya. Saṅkarṣaṇa* takes place regardless of whether or not *a[t]* is applied by *sūtra* 306, therefore it is *nitya* and thus it is done first, before the application of *a[t].* After *saṅkarṣaṇa* is done, *sarveśvarāder vṛṣṇīndro 't-prasaṅga-mātre* (360) is applied.

४७२ । वच्यादीनां ग्रहादीनां च नरस्य सङ्कर्षणोऽधोक्षजे ।

472. vacy-ādīnāṁ grah-ādīnāṁ ca narasya saṅkarṣaṇo 'dhokṣaje

vacy-ādīnām—of the *vacy-ādis* (all the *dhātus* mentioned in the previous *sūtra,* including the *yaj-ādis*); *grah-ādīnām*—of the *grah-ādis* (all the *dhātus*

mentioned in *sūtra* 473); *ca*—and; *narasya*—of the *nara; saṅkarṣaṇaḥ*—*saṅkarṣaṇa; adhokṣaje*—when an *adhokṣaja pratyaya* follows.

The *nara* of the *vacy-ādis* and *grah-ādis* takes *saṅkarṣaṇa* when an *adhokṣaja pratyaya* follows.

grahādayo vakṣyante.

Vṛtti—The *grah-ādis* are all the *dhātus* listed in the next *sūtra.*

Amṛta—This rule only applies when an *adhokṣaja pratyaya* which is not *kapila* follows, for when an *adhokṣaja pratyaya* which is *kapila* follows, *saṅkarṣaṇa* is done first by *sūtra* 471 or *sūtra* 473, then there is reduplication of the *saṅkarṣaṇa,* and thus we get such forms as *ījatuḥ* <*adhokṣaja pa.* 1.2>.

Saṁśodhinī—The reason why there is reduplication of the *saṅkarṣaṇas* like *i-rāma* and so on in *ījatuḥ* and so on (see next few *vṛttis*) instead of the reduplication of the original *ya-rāma* and so on is because, even though *saṅkarṣaṇa* is in some ways a *sarveśvarasyādeśaḥ*, Jīva Gosvāmī doesn't include it in his elaboration on the phrase *sarveśvarasyādeśaḥ* in *vṛtti* 373. So whereas *govinda, vṛṣṇīndra,* and other replacements are *sthāni-vat* since they are included in that list, *saṅkarṣaṇa* is not *sthāni-vat* because it is not included in that list.

४७३ । ग्रहिज्यावयिव्यधिवशिव्यचिव्रश्चिप्रच्छिभ्रस्जीनां सङ्कर्षणः कंसारौ ।

473. grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnāṁ saṅkarṣaṇaḥ kaṁsārau

grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnām—of the *dhātus* listed below; *saṅkarṣaṇaḥ—saṅkarṣaṇa; kaṁsārau*—when a *kaṁsāri pratyaya* follows.

The following *dhātus* (known as the *grah-ādis*) take *saṅkarṣaṇa* when a *kaṁsāri pratyaya* follows:

grah[a] upādāne	9U	to accept, take
jyā vayo-hānau	9P	to grow old
vay[i] (the replacement of *ve[ñ]*) (ref. *veño vayi vādhokṣaje, Bṛhat* 616)		
vyadh[a] tāḍane	4P	to pierce, wound
vaś[a] kāntau	2P	to desire
vyac[a] vyājī-karaṇe	6P	to deceive
[o]vraśc[ū] chedane	6P	to cut
pracch[a] jñīpsāyām	6P	to ask, question
bhrasj[a] pāke	6U	to roast, fry

iyāja ījatuḥ, iyajitha iyaṣṭha. ijyāt. ḍuvapa bīja-tantu-santāne—ḍur it—vapati vapate. upyate. vaha prāpaṇe—vahati vahate. uhyate. avākṣīt. viśeṣatvād o-rāmo vṛṣṇīndraṁ bādhate—avoḍhām. uvāha ūhatuḥ. veñ tantu-santāne—vayati vayate. ūyate. hveñ spardhāyām śabde ca—hvayati hvayate. hūyate.

VṚTTI—

➢ *yaj + [ṇ]a[l]* → (330, 358) *yāj + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *ya + yāj + a* → (472) *iyāja <adhokṣaja pa.* 1.1>.
➢ *yaj + atus* → (330, 337, 471) *ij + atus* → (322, 323) *i + ij + atus* → (42) *ījatus* → (93) *ījatuḥ <adhokṣaja pa.* 1.2>.
➢ *yaj + tha[l]* → (two options by 386):
1) (*i[ṭ]* is inserted) *yaj + i[ṭ] + tha[l]* → (322, 323) *ya + yaj + itha* → (472) *iyajitha <adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not inserted, 322, 323) *ya + yaj + tha[l]* → (472) *i + yaj + tha* → (182) *iyaṣtha* → (205) *iyaṣṭha <adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu*		
iyāja	*ījatuḥ*	*ījuḥ*
īyajitha / iyaṣṭha	*ījathuḥ*	*īja*
iyāja / iyaja	*ījiva*	*ījima*

adhokṣaja ātmapada of *yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu*		
īje	*ījāte*	*ījire*
ījiṣe	*ījāthe*	*ījidhve*
īje	*ījivahe*	*ījimahe*

➢ *yaj + yāt* → (330, 331, 471) *ijyāt <kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu [ḍu]vap[a] bīja-tantu-santāne* (1U, to sow).

➢ *vap + ti[p]* → (288) *vap + [ś]a[p] + ti[p]* → *vapati <acyuta pa.* 1.1>.
➢ *vap + te* → (288) *vap + [ś]a[p] + te* → *vapate <acyuta āt.* 1.1>.
➢ *vap + te* → (293) *vap + ya[k] + te* → (471) *upyate <acyuta karmaṇi* 1.1>.

Now we begin the conjugation of the *dhātu vah[a] prāpaṇe* (1U, to bear, lead, carry).

➢ *vah + ti[p]* → (288) *vah + [ś]a[p] + ti[p]* → *vahati <acyuta pa.* 1.1>.
➢ *vah + te* → (288) *vah + [ś]a[p] + te* → *vahate <acyuta āt.* 1.1>.

acyuta parapada / ātmapada of *vah[a] prāpaṇe*		
vahati / vahate	*vahataḥ / vahete*	*vahanti / vahante*
vahasi / vahase	*vahathaḥ / vahethe*	*vahatha / vahadhve*
vahāmi / vahe	*vahāvaḥ / vahāvahe*	*vahāmaḥ / vahāmahe*

➢ *vah + te* → (293) *vah + ya[k] + te* → (471) *uhyate* <*acyuta karmaṇi* 1.1>.
➢ *vah + d[ip]* → (306, 307, *vah* is *aniṭ* by verse 8) *a[t] + vah + s[i] + d[ip]* → (352) *avāh + s[i] + d[ip]* → (334) *avāh + s[i] + ī[ṭ] + d[ip]* → (211) *avāḍh + s[i] + ī[ṭ] + d[ip]* → (405) *avāksīd* → (108) *avākṣīd* → (185) *avākṣīt* <*bhūteśa pa.* 1.1>.

Since the change to *o-rāma* by *sūtra* 465 is more specific, it blocks the *vṛṣṇīndra* by *sūtra* 352.[135]

➢ *vah + tām* → (306, 307, *vah* is *aniṭ* by verse 8) *a[t] + vah + s[i] + tām* → (353) *avah + tām* → (211) *avaḍh + tām* → (354) *avaḍh + dhām* → (205) *avaḍh + ḍhām* → (411) *avaḍhām* → (465) *avoḍhām* <*bhūteśa pa.* 1.2>.

bhūteśa parapada of *vah[a] prāpaṇe*		
avākṣīt	*avoḍhām*	*avākṣuḥ*
avākṣīḥ	*avoḍham*	*avoḍha*
avākṣam	*avākṣva*	*avākṣma*

bhūteśa ātmapada of *vah[a] prāpaṇe*		
avoḍha	*avakṣātām*	*avakṣata*
avoḍhāḥ	*avakṣāthām*	*avoḍhvam*
avakṣi	*avakṣvahi*	*avakṣmahi*

➢ *vah + [ṇ]a[l]* → (330, 358) *vāh + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *va + vāh + a* → (472) *uvāha* <*adhokṣaja pa.* 1.1>.
➢ *vah + atus* → (330, 337, 471) *uh + atus* → (322, 323) *u + uh + atus* → (42) *ūhatus* → (93) *ūhatuḥ* <*adhokṣaja pa.* 1.2>.

adhokṣaja parapada of *vah[a] prāpaṇe*		
uvāha	*ūhatuḥ*	*ūhuḥ*
uvahitha / uvoḍha	*ūhathuḥ*	*ūha*
uvāha / uvaha	*ūhiva*	*ūhima*

adhokṣaja ātmapada of *vah[a] prāpaṇe*		
ūhe	*ūhāte*	*ūhire*
ūhiṣe	*ūhāthe*	*ūhiḍhve / ūhidhve*
ūhe	*ūhivahe*	*ūhimahe*

Now we begin the conjugation of the *dhātu ve[ñ] tantu-santāne* (1U, to weave, sew, compose).

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135 In this regard, one should remember the maxim *utsargāpavādayor apavādo balavān* (*vṛtti* 50).

➢ *ve + ti[p]* → (288) *ve + [ś]a[p] + ti[p]* → (289) *vayati <acyuta pa.* 1.1>.
➢ *ve + te* → (288) *ve + [ś]a[p] + te* → (289) *vayate <acyuta āt.* 1.1>.
➢ *ve* → (412) *vā* → *vā + te* → (293) *vā + ya[k] + te* → (471) *u + ya + te* → (390) *ūyate <acyuta karmaṇi* 1.1>.

Now we begin the conjugation of the *dhātu hve[ñ] spardhāyām śabde ca* (1U, to vie with, challenge; to call).

➢ *hve + ti[p]* → (288) *hve + [ś]a[p] + ti[p]* → (54) *hvayati <acyuta pa.* 1.1>.
➢ *hve + te* → (288) *hve + [ś]a[p] + te* → (54) *hvayate <acyuta āt.* 1.1>.

acyuta parapada / ātmapada of *hve[ñ] spardhāyām śabde ca*		
hvayati / hvayate	*hvayataḥ / hvayete*	*hvayanti / hvayante*
hvayasi / hvayase	*hvayathaḥ / hvayethe*	*hvayatha / hvayadhve*
hvayāmi / hvaye	*hvayāvaḥ / hvayāvahe*	*hvayāmaḥ / hvayāmahe*

➢ *hve* → (412) *hvā* → *hvā + te* → (293) *hvā + ya[k] + te* → (471) *hu + ya + te* → (390) *hūyate <acyuta karmaṇi* 1.1>.

४७४ । ह्वो नरनारायणयोः सङ्कर्षणो नामधातुं विना ।

474. hvo nara-nārāyaṇayoḥ saṅkarṣaṇo nāma-dhātuṁ vinā

hvaḥ—of the *dhātu hve[ñ] spardhāyām śabde ca* (1U, to vie with, challenge; to call); *nara-nārāyaṇayoḥ*—of the *nara* and *nārāyaṇa; saṅkarṣaṇaḥ—saṅkarṣaṇa; nāma-dhātum*—a *nāma-dhātu vinā*—except.

Both the *nara* and *nārāyaṇa* of *hve[ñ]* take *saṅkarṣaṇa,* but not when *hve[ñ]* is part of a *nāma-dhātu.*

juhāva. vasa nivāse—vasati.

Vṛtti—

➢ *hve* → (412) *hvā* → *hvā + [ṇ]a[l]* → (330, 474) *hu + [ṇ]a[l]* → (314) *hau + a* → (55) *hāv + a* → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *hu + hāv + a* → (470) *juhāva <adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *hve[ñ] spardhāyām śabde ca*		
juhāva	*juhuvatuḥ*	*juhuvuḥ*
juhavitha / juhotha	*juhuvathuḥ*	*juhuva*
juhāva / juhava	*juhuviva*	*juhuvima*

adhokṣaja ātmapada of *hve[ñ] spardhāyām śabde ca*		
juhuve	*juhuvāte*	*juhuvire*
juhuviṣe	*juhuvāthe*	*juhuviḍhve / juhuvidhve*
juhuve	*juhuvivahe*	*juhuvimahe*

Now we begin the conjugation of the *dhātu vas[a] nivāse* (1P, to dwell, live, stay).

- *vas + ti[p]* → (288) *vas+ [ś]a[p] + ti[p]* → *vasati <acyuta pa.* 1.1>.

acyuta parapada of *vas[a] nivāse*		
vasati	*vasataḥ*	*vasanti*
vasasi	*vasathaḥ*	*vasatha*
vasāmi	*vasāvaḥ*	*vasāmaḥ*

Amṛta—The consideration of what is *kapila* and what is not *kapila* is thrown out on the strength of the words *nara* and *nārāyaṇa* here. Therefore the *saṅkarṣaṇa* of the *nara* and *nārāyaṇa* takes place when any *adhokṣaja pratyaya* follows.

Saṁśodhinī—Commenting on the equivalent Pāṇinian *sūtra* (*Aṣṭādhyāyī* 6.1.33), *Siddhānta-kaumudī* says *abhyastī-bhaviṣyato hveñaḥ samprasāraṇaṁ syāt, tato dvitvam* (the *dhātu hve[ñ],* which is just about to be reduplicated, first takes *samprasāraṇa* (*saṅkarṣaṇa*) and then reduplication is done). In other words, when any *pratyaya* that causes reduplication follows, *hve[ñ]* first becomes *hu* by *saṅkarṣaṇa,* and then *hu* gets reduplicated.

Why do we say *nāma-dhātuṁ vinā*? Consider *jihvāyakīyiṣati <acyuta pa.* 1.1 of the *san-anta-dhātu jihvāyakīyiṣa*>. The *san-anta-dhātu jihvāyakīyiṣa* is formed by applying *sa[n]* after the *nāma-dhātu hvāyakīya* (*hvāyaka* + *[k]ya[n]*) which means "to desire a *hvāyaka.*"[136] When we have *hvāyakīya* + *sa[n],* reduplication is done by *sūtra* 322, but *saṅkarṣaṇa* is not done due to the phrase *nāma-dhātuṁ vinā.*

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136 A *hvāyaka* is someone who calls out. The word *hvāyaka* is a *kṛdanta* formed by applying the *kṛt pratyaya [ṇ]aka* after the *dhātu hve[ñ].*

४७५ । वसिघस्योः षः ।

475. vasi-ghasyoḥ ṣaḥ

vasi-ghasyoḥ—of the *dhātus vas[a] nivāse* (1P, to dwell, live, stay) and *ghas[ḷ] adane* (1P, to eat); *ṣaḥ*—*ṣa-rāma.*
The *s* of *vas[a]* and *ghas[ḷ]* changes to *ṣ*

uṣyate.

Vṛtti—➢ *vas + te* → (293) *vas + ya[k] + te* → (471) *us + ya + te* → (475) *uṣyate* <*acyuta bhāve* 1.1>.

Amṛta—This rule ordains the change to *ṣ* where it was previously unobtained by *sūtra* 108 because, since *vas[a]* and *ghas[ḷ]* are *dhātus,* they are not *pratyayas* or *viriñcis.* Both *ghas[ḷ] adane* (1P, to eat) and the *ghas[ḷ]* that replaces *ad[a] bhakṣaṇe* (2P, to eat) by *sūtra* 481 are accepted here.

Saṁśodhinī—In accordance with *pūrvokta-nimittatve saty eva ṣatva-ṇatve* (302), this rule can only be applied when the *s* of *vas[a]* and *ghas[ḷ]* comes after an *īśvara, harimitra, k,* or *ṅ.*

४७६ । सस्य तः सरामादिरामधातुके ।

476. sasya taḥ sa-rāmādi-rāma-dhātuke

sasya—of *sa-rāma; taḥ*—the replacement *ta-rāma; sa-rāma-ādi-rāma-dhātuke*—when a *rāma-dhātuka* beginning with *sa-rāma* follows.

***S* changes to *t* when a *rāma-dhātuka* beginning with *sa-rāma* follows.**

avātsīt avāttām avātsuḥ. uvāsa ūṣatuḥ uvastha uvasitha. vada vyaktāyāṁ vāci—avādīt. iti miśra-prakriyā. bhv-ādi-gaṇaḥ samāptaḥ.

Vṛtti—
➢ *vas + d[ip]* → (306, 307, *vas* is *aniṭ* by verse 8) *a[t] + vas + s[i] + d[ip]* → (352) *avās + s[i] + d[ip]* → (334) *avās + s[i] + ī[ṭ] + d[ip]* → (476) *avātsīd* → (185) *avātsīt* <*bhūteśa pa.* 1.1>.
➢ *vas + tām* → (306, 307, *vas* is *aniṭ* by verse 8) *a[t] + vas + s[i] + tām* → (352) *avās + s[i] + tām* → (476) *avāt + s[i] + tām* → (353) *avāttām* <*bhūteśa pa.* 1.2>.

➢ *vas + an* → (306, 307, *vas* is *aniṭ* by verse 8) *a[ṭ] + vas + s[i] + an* → (352) *avās + s[i] + an* → (476) *avāt + s[i] + an* → (336) *avāt + s[i] + us* → (93) *avātsuḥ* <*bhūteśa pa.* 1.3>.

bhūteśa parapada of *vas[a] nivāse*		
avātsīt	*avāttām*	*avātsuḥ*
avātsīḥ	*avāttam*	*avātta*
avātsam	*avātsva*	*avātsma*

➢ *vas + [ṇ]a[l]* → (330, 358) *vās + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *va + vās + a* → (472) *uvāsa* <*adhokṣaja pa.* 1.1>.
➢ *vas + atus* → (330, 337, 471) *us + atus* → (322, 323) *u + us + atus* → (475) *u + uṣ + atus* → (42) *ūṣatus* → (93) *ūṣatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *vas + tha[l]* → (two options by 386):

1) (*i[ṭ]* is inserted) *vas + i[ṭ] + tha[l]* → (322, 323) *va + vas + itha* → (472) *uvasitha* <*adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not inserted, 322, 323) *va + vas + tha[l]* → (472) *uvastha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *vas[a] nivāse*		
uvāsa	*ūṣatuḥ*	*ūṣuḥ*
uvasitha / uvastha	*ūṣathuḥ*	*ūṣa*
uvāsa / uvasa	*ūṣiva*	*ūṣima*

Now we begin the conjugation of the *dhātu vad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell).

➢ *vad + d[ip]* → (306, 307, 316) *a[ṭ] + vad + i[ṭ] + s[i] + d[ip]* → (334) *avad + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (378) *avād + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *avād + i[ṭ] + ī[ṭ] + d[ip]* → (42) *avādīd* → (185) *avādīt* <*bhūteśa pa.* 1.1>.

Here ends the section on the mixed group of *bhv-ādi-dhātus*. Thus ends the section dealing with the *bhv-ādi-gaṇa* (the first class of primary *dhātus*).

Ad-ādiḥ

The second class of primary *dhātus*

Now we begin the conjugation of the *dhātu ad[a] bhakṣaṇe* (2P, to eat).

४७७ । अदादेः शपो महाहरः ।

477. ad-ādeḥ śapo mahāharaḥ

ad-ādeḥ—after an *ad-ādi-dhātu; śapaḥ*—of *[ś]a[p]; mahāharaḥ—mahāhara.*

[Ś]a[p]* undergoes *mahāhara* when it comes after an *ad-ādi-dhātu.

atti attaḥ adanti. adyate. adyāt. attu.

Vṛtti—

➢ *ad + ti[p]* → (288) *ad + [ś]a[p] + ti[p]* → (477) *ad + ti* → (63) *atti <acyuta pa.* 1.1>.

➢ *ad + tas* → (288) *ad + [ś]a[p] + tas* → (477) *ad + tas* → (63) *attas* → (93) *attaḥ <acyuta pa.* 1.2>.

➢ *ad + anti* → (288) *ad + [ś]a[p] + anti* → (477) *adanti <acyuta pa.* 1.3>.

acyuta parapada of *ad[a] bhakṣaṇe*		
atti	*attaḥ*	*adanti*
atsi	*atthaḥ*	*attha*
admi	*advaḥ*	*admaḥ*

➢ *ad + te* → (293) *ad + ya[k] + te* → (330) *adyate <acyuta karmaṇi* 1.1>.

➢ *ad + yāt* → (288) *ad + [ś]a[p] + yāt* → (477) *adyāt <vidhi pa.* 1.1>.

vidhi parapada of *ad[a] bhakṣaṇe*		
adyāt	*adyātām*	*adyuḥ*
adyāḥ	*adyātam*	*adyāta*
adyām	*adyāva*	*adyāma*

➢ *ad + tu[p]* → (288) *ad + [ś]a[p] + tu[p]* → (477) *ad + tu* → (63) *attu <vidhātā pa.* 1.1>.

Amṛta—The word *ad-ādeḥ* here means *ad-ādi-gaṇa-paṭhitāt dhātoḥ* (after a *dhātu* listed in the *ad-ādi-gaṇa*).

४७८ । हुवैष्णवाभ्यां हेर्धिः ।

478. hu-vaiṣṇavābhyāṁ her dhiḥ

hu-vaiṣṇavābhyām—after the *dhātu hu vahnau dāne* (3P, to offer into the sacrificial fire, to sacrifice) and after a *vaiṣṇava; heḥ*—of the *vidhātā pratyaya hi; dhiḥ*—the replacement *dhi.*

Hi* is replaced by *dhi* when it comes after the *dhātu hu* or after a *vaiṣṇava.

addhi.

Vṛtti—➢ *ad + hi* → (288) *ad + [ś]a[p] + hi* → (477) *ad + hi* → (478) *ad + dhi* → *addhi* <*vidhātā pa.* 2.1>.

vidhātā parapada of *ad[a] bhakṣaṇe*		
attu / attāt	*attām*	*adantu*
addhi / attāt	*attam*	*atta*
adāni	*adāva*	*adāma*

Amṛta—Regarding *addhi,* on the strength of the word *sarvatra* in *tu-hyos tātaṅ āśiṣi vā sarvatra* (299) the optional subsitution of *tāt[aṅ]* for *hi* when *āśiṣ* is understood is not set aside even when there is substitution of *dhi* for *hi.*

४७९ । अदेरट् भूतेश्वरदिस्योः ।

479. ader aṭ bhūteśvara-di-syoḥ

adeḥ—after the *dhātu ad[a] bhakṣaṇe* (2P, to eat); *aṭ*—the *āgama a[ṭ]; bhūteśvara-di-syoḥ*—when the *bhūteśvara pratyayas d[ip]* and *s[ip]* follow.

***A[ṭ]* is inserted after the *dhātu ad[a]* when the *bhūteśvara pratyayas d[ip]* and *s[ip]* follow.**

४८० । रुदादेरीट् च ।

480. rud-āder īṭ ca

rud-ādeḥ—after the *rud-ādis* (a sub-group of five *ad-ādi-dhātus* beginning with *rud[ir] aśru-vimocane* (2P, to cry)); *īṭ*—the *āgama ī[ṭ]; ca*—also.

***A[ṭ]* or *ī[ṭ]* is inserted after the *rud-ādis* when the *bhūteśvara pratyayas d[ip]* and *s[ip]* follow.**

ādat ādaḥ.

Vṛtti—

➢ *ad + d[ip]* → (288) *ad + [ś]a[p] + d[ip]* → (477) *ad + d[ip]* → (360) *ād + d[ip]* → (306) *a[t] + ād + d[ip]* → (479) *a[t] + ād + a[ṭ] + d[ip]* → (42) *ādad* → (185) *ādat* <*bhūteśvara pa.* 1.1>.

➢ *ad + s[ip]* → (288) *ad + [ś]a[p] + s[ip]* → (477) *ad + s[ip]* → (360) *ād + s[ip]* → (306) *a[t] + ād + s[ip]* → (479) *a[t] + ād + a[ṭ] + s[ip]* → (42) *ādas* → (93) *ādaḥ* <*bhūteśvara pa.* 2.1>.

bhūteśvara parapada of *ad[a] bhakṣaṇe*		
ādat	*āttām*	*ādan*
ādaḥ	*āttam*	*ātta*
ādam	*ādva*	*ādma*

Amṛta—Because of the word *ca, a[ṭ]* is also inserted after the *rud-ādis.* This *sūtra* is an *apavāda* of *rud-ādibhya iṭ kṛṣṇa-dhātuke* (504). Because *a[ṭ]* and *ī[ṭ]* were made with the indicatory letter *ṭ* they are connected to the *pratyaya* and thus they are also considered *pṛthu.* Thus *govinda* is not blocked by *apṛthu-kṛṣṇa-dhātuko nirguṇaḥ* (290). This will be seen in *arodat* and so on in *vṛtti* 504.

Saṁśodhinī—The following five *dhātus* are called the *rud-ādis:*

rud[ir] aśru-vimocane	2P	to cry
[ñi]ṣvap[a] śaye	2P	to sleep, lie down
śvas[a] prāṇane	2P	to breathe
an[a] prāṇane	2P	to breathe
jakṣ[a] bhakṣa-hasanayoḥ	2P	to eat; to laugh

४८१ । अदो घस्ऌर्भूतेशसनोरधोक्षजे तु वा ।

481. ado ghasḷr bhūteśa-sanor, adhokṣaje tu vā

adaḥ—of the *dhātu ad[a] bhakṣaṇe* (2P, to eat); *ghasḷḥ*—the replacement *ghas[ḷ]; bhūteśa-sanoḥ*—when a *bhūteśa pratyaya* or *sa[n]* follows; *adhokṣaje*—when an *adhokṣaja pratyaya* follows; *tu*—but; *vā*—optionally.

***Ad[a]* is replaced by *ghas[ḷ]* when *sa[n]* or a *bhūteśa pratyaya* follows, but it is only optionally replaced by *ghas[ḷ]* when an *adhokṣaja pratyaya* follows.**

ḷ-rāma it. puṣādīti ṅaḥ—aghasat. aghāsi aghatsātām. jaghāsa jakṣatuḥ jaghasitha. vikalpanam idaṁ jñāpakam, tataḥ sahajāniṭ-ghasḷ-prayogo na sārvatrika iti jaghastheti na bhaved eva. pakṣe—āda ādatuḥ. atty-arti-vṛ-vyeñbhyo nityam iṭ thali—āditha. vaśa kāntau—kāntir icchā—vaṣṭi uṣṭaḥ uśanti vakṣi. uśyate. vaṣṭu. ṣasya ḍaḥ—uḍḍhi.

Vṛtti—The *ḷ* is an indicatory letter. *[Ṅ]a* is applied by *puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade* (435) and we get the following form:

➢ *ad* + *d[ip]* → (481) *ghas* + *d[ip]* → (306, 435, *ghas* is *aniṭ* by verse 8) *a[t]* + *ghas* + *[ṅ]a* + *d[ip]* → (185) *aghasat* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *ad[a] bhakṣaṇe*		
aghasat	*aghasatām*	*aghasan*
aghasaḥ	*aghasatam*	*aghasata*
aghasam	*aghasāva*	*aghasāma*

➢ *ad* + *ta* → (481) *ghas* + *ta* → (306, 313) *a[t]* + *ghas* + *i[ṇ]* + *ta* → (358) *aghās* + *i[ṇ]* + *ta* → (315) *aghāsi* <*bhūteśa karmaṇi* 1.1>.
➢ *ad* + *ātām* → (481) *ghas* + *ātām* → (306, 307, *ghas* is *aniṭ* by verse 8) *a[t]* + *ghas* + *s[i]* + *ātām* → (476) *aghatsātām* <*bhūteśa karmaṇi* 1.2>.

bhūteśa karmaṇi of *ad[a] bhakṣaṇe*		
aghāsi	*aghatsātām*	*aghatsata*
aghasthāḥ	*aghatsāthām*	*aghadhvam*
aghatsi	*aghatsvahi*	*aghatsmahi*

➢ *ad* + *[ṇ]a[l]* → (481) *ghas* + *[ṇ]a[l]* → (330, 358) *ghās* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *gha* + *ghās* + *a* → (329) *ga* + *ghās* + *a* → (345) *jaghāsa* <*adhokṣaja pa.* 1.1>.
➢ *ad* + *atus* → (481) *ghas* + *atus* → (330, 337, 437) *ghs* + *atus* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *gha* + *ghs* + *atus* → (329) *ga* + *ghs* + *atus* → (345) *ja* + *ghs* + *atus* → (63) *jaksatus* → (108) *jakṣatus* → (93) *jakṣatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *ad* + *tha[l]* → (481) *ghas* + *tha[l]* → (356, 316) *ghas* + *i[ṭ]* + *tha[l]* → (322, 323) *gha* + *ghas* + *itha* → (329) *ga* + *ghas* + *itha* → (345) *jaghasitha* <*adhokṣaja pa.* 2.1>.

This option (that *ad[a]* is optionally replaced by *ghas[ḷ]* when an *adhokṣaja pratyaya* follows) is a *jñāpaka.*[137]

137 A *jñāpaka* is an expression or a rule that implies something more than what is directly

Thus, since the *sahājaniṭ dhātu ghas[ḷ] adane* (1P, to eat) is a defective verb, we can never make *jaghastha <adhokṣaja pa.* 2.1>. In the case that *ad[a]* is not replaced by *ghas[ḷ]* we get the following forms:

➢ *ad + [ṇ]a[l]* → (330, 358) *ād + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *a + ād + a* → (361) *ā + ad + a* → (42) *āda* *<adhokṣaja pa.* 1.1>.

➢ *ad + atus* → (330, 322, 323) *a + ad + atus* → (361) *ā + ad + atus* → (42) *ādatus* → (93) *ādatuḥ <adhokṣaja pa.* 1.2>.

When *tha[l]* follows, *i[ṭ]* is always inserted in accordance with *atty-arti-vṛ-vyeñbhyo nityam* (388):

➢ *ad + tha[l]* → (388) *ad + i[ṭ] + tha[l]* → (322, 323) *a + ad + itha* → (361) *ā + ad + itha* → (42) *āditha <adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *ad[a] bhakṣaṇe*		
jaghāsa / āda	*jakṣatuḥ / ādatuḥ*	*jakṣuḥ / āduḥ*
jaghasitha / āditha	*jakṣathuḥ / ādathuḥ*	*jakṣa / āda*
jaghāsa / jaghasa / āda	*jakṣiva / ādiva*	*jakṣima / ādima*

Now we begin the conjugation of the *dhātu vaś[a] kāntau* (2P, to desire). *Kānti* means *icchā* (desire).

➢ *vaś + ti[p]* → (288, 477, 182) *vaṣti* → (205) *vaṣṭi <acyuta pa.* 1.1>.

➢ *vaś + tas* → (288, 477, 290, 473) *uś + tas* → (182) *uṣtas* → (205) *uṣṭas* → (93) *uṣṭaḥ <acyuta pa.* 1.2>.

➢ *vaś + anti* → (288, 477, 290, 473) *uśanti <acyuta pa.* 1.3>.

➢ *vaś + si[p]* → (288, 477, 182) *vaṣ + si* → (405) *vaksi* → (108) *vakṣi <acyuta pa.* 2.1>.

acyuta parapada of *vaś[a] kāntau*		
vaṣṭi	*uṣṭaḥ*	*uśanti*
vakṣi	*uṣṭhaḥ*	*uṣṭha*
vaśmi	*uśvaḥ*	*uśmaḥ*

➢ *vaś + te* → (293) *vaś + ya[k] + te* → (473) *uśyate <acyuta karmaṇi* 1.1>.

➢ *vaś + tu[p]* → (288, 477, 182) *vaṣtu* → (205) *vaṣṭu <vidhātā pa.* 1.1>.

stated by the rule itself. The option made in this rule is a *jñāpaka* because it informs us that the *sahājaniṭ dhātu ghas[ḷ] adane* (1P, to eat) is a defective verb.

***Ṣasya ḍo viṣṇupadānte harighoṣe ca* (184) is applied and we get the following form:**

➢ *vaś + hi* → (288, 477, 478) *vaś + dhi* → (290, 473) *uś + dhi* → (182) *uṣ + dhi* → (184) *uḍ + dhi* → (205) *uḍḍhi* <*vidhātā pa.* 2.1>.

vidhātā parapada of *vaś[a] kāntau*		
vaṣṭu / uṣṭāt	*uṣṭām*	*uśantu*
uḍḍhi / uṣṭāt	*uṣṭam*	*uṣṭa*
vaśāni	*vaśāva*	*vaśāma*

Amṛta—Someone might argue, "Only the *dhātu ghas[ḷ] adane* (1P, to eat) is listed in the list of the *sahajāniṭ dhātus* in *vṛtti* 379. Since the forms *jaghāsa* and so on could also be made from that *dhātu,* what is the point of this rule?" In answer to this, Jīva Gosvāmī speaks the sentence beginning "this option." The implied meaning of this sentence is that the optional replacement of *ghas[ḷ]* for *ad[a]* ordained here when an *adhokṣaja pratyaya* follows informs us that the *sahājaniṭ dhātu ghas[ḷ] adane* (1P, to eat) is a defective verb, and thus it never takes the form *jagastha* <*adhokṣaja pa.* 2.1>, even though it should theoretically only optionally take *i[ṭ]* when *tha[l]* follows, in accordance with *sahajā-rāmavataś ca tādṛśāt* (386). Otherwise, if the *dhātu ghas[ḷ] adane* (1P, to eat) were used in all the tenses, then two forms (*jagasitha* and *jagastha*) would be made when *tha[l]* follows, and thus the optional replacement of *ghas[ḷ]* for *ad[a]* ordained here when an *adhokṣaja pratyaya* follows would be pointless. Therefore, since the replacement *ghas[ḷ]* is not *sahajāniṭ, i[ṭ]* is always applied when *tha[l]* follows.

Saṁśodhinī—The replacement *ghas[ḷ]* is treated like the *dhātu ghas[ḷ] adane* (1P, to eat) in accordance with the maxim *dhātu-pratirūpādeśas tad-dhātu-vat-prayogo vaktavyaḥ* (*vṛtti* 384). Thus, although the replacement *ghas[ḷ]* is not *sahajāniṭ* since it is not directly mentioned in the *aniḍ-gaṇa,* it is still *aniṭ* because it is treated like the *dhātu ghas[ḷ] adane,* thus we get *aghatsātām* <*bhūteśa karmaṇi* 1.2> and so on.

४८२ । विष्णुजनाद्दिस्योर्हरः ।

482. viṣṇujanād di-syor haraḥ

viṣṇujanāt—after a *viṣṇujana; di-syoḥ*—of the *bhūteśvara / bhūteśa pratyayas d[ip]* and *s[ip]; haraḥ*—deletion.

D[ip]* and *s[ip]* are deleted when they come after a *viṣṇujana.

avaṭ auṣṭām. "vaṣṭiś chāndasaḥ" iti bhāṣyam. hana hiṁsā-gatyoḥ—hanti. hariveṇv-antety-ādi—hataḥ. gama-hanety uddhavādarśanam, hano hasya gho ṇin-nayoḥ—ghnanti. haṁsi hathaḥ hatha. hanmi hanvaḥ hanmaḥ.

Vṛtti—

➢ *vaś + d[ip]* → (288, 477, 306) *a[t] + vaś + d[ip]* → (482) *avaś* → (182) *avaṣ* → (184) *avaḍ* → (185) *avaṭ* <*bhūteśvara pa.* 1.1>.

➢ *vaś + tām* → (288, 477, 290, 473) *uś + tām* → (360) *auś + tām* → (306) *a[t] + auś + tām* → (49) *auś + tām* → (182) *auṣtām* → (205) *auṣṭām* <*bhūteśvara pa.* 1.2>.

bhūteśvara parapada of *vaś[a] kāntau*		
avaṭ	*auṣṭām*	*auśan*
avaṭ	*auṣṭam*	*auṣṭa*
avaśam	*auśva*	*auśma*

The *Mahābhāṣya* says *vaṣṭiś chāndasaḥ* (*vaś[a] kāntau* is a Vedic *dhātu*).

Now we begin the conjugation of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move).

➢ *han + ti[p]* → (288, 477, 165) *haṁti* → (73) *hanti* <*acyuta pa.* 1.1>.

The *sūtra* beginning *hariveṇv-anta* (*sūtra* 436) is applied and we get the following form:

➢ *han + tas* → (288, 477, 290, 436) *hatas* → (93) *hataḥ* <*acyuta pa.* 1.2>.

The *uddhava* disappears by *gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā* (437), then *hano hasya gho ṇin-nayoḥ* (197) is applied and we get the following form:

➢ *han + anti* → (288, 477, 290, 437) *hn + anti* → (197) *ghnanti* <*acyuta pa.* 1.3>.
➢ *han + si[p]* → (288, 477, 165) *haṁsi* <*acyuta pa.* 2.1>.
➢ *han + thas* → (288, 477, 290, 436) *hathas* → (93) *hathaḥ* <*acyuta pa.* 2.2>.
➢ *han + tha* → (288, 477, 290, 436) *hatha* <*acyuta pa.* 2.3>.
➢ *han + mi[p]* → (288, 477) *hanmi* <*acyuta pa.* 3.1>.
➢ *han + vas* → (288, 477, 93) *hanvaḥ* <*acyuta pa.* 3.2>.
➢ *han + mas* → (288, 477, 93) *hanmaḥ* <*acyuta pa.* 3.3>.

acyuta parapada of *han[a] hiṁsā-gatyoḥ*		
hanti	*hataḥ*	*ghnanti*
haṁsi	*hathaḥ*	*hatha*
hanmi	*hanvaḥ*	*hanmaḥ*

➢ *han + tu[p]* → (288, 477, 165) *haṁtu* → (73) *hantu* <*vidhātā pa.* 1.1>.
➢ *han + tu[p]* → (299) *han + tāt[aṅ]* → (288, 477, 290, 436) *hatāt* <*vidhātā pa.* 1.1>.

४८३ । हन्हेर्जहि ।

483. han-her jahi

han-heḥ—of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move) along with the *vidhātā pratyaya hi; jahi*—the replacement *jahi.*

Han + hi* is replaced by *jahi.

jahi. tātaṅ-pakṣe tu—hatāt. hanāni hanāva hanāma. ahan ahatām aghnan.

Vṛtti—➢ *han + hi* → (288, 477, 483) *jahi* <*vidhātā pa.* 2.1>.

But in the case that *tāt[aṅ]* is applied we get *hatāt:*

➢ *han + hi* → (299) *han + tāt[aṅ]* → (288, 477, 290, 436) *hatāt* <*vidhātā pa.* 2.1>.
➢ *han + āni[p]* → (288, 477) *hanāni* <*vidhātā pa.* 3.1>.
➢ *han + āva[p]* → (288, 477) *hanāva* <*vidhātā pa.* 3.2>.
➢ *han + āma[p]* → (288, 477) *hanāma* <*vidhātā pa.* 3.2>.

vidhātā parapada of *han[a] hiṁsā-gatyoḥ*		
hantu / hatāt	*hatām*	*ghnantu*
jahi / hatāt	*hatam*	*hata*
hanāni	*hanāva*	*hanāma*

➢ *han + d[ip]* → (288, 477, 306) *a[t] + han + d[ip]* → (482) *ahan* <*bhūteśvara pa.* 1.1>.
➢ *han + tām* → (288, 477, 306) *a[t] + han + tām* → (290, 436) *ahatām* <*bhūteśvara pa.* 1.2>.
➢ *han + an* → (288, 477, 306) *a[t] + han + an* → (290, 437) *a[t] + hn + an* → (197) *aghnan* <*bhūteśvara pa.* 1.3>.

bhūteśvara parapada of *han[a] hiṁsā-gatyoḥ*		
ahan	*ahatām*	*aghnan*
ahan	*ahatam*	*ahata*
ahanam	*ahanva*	*ahanma*

Amṛta—*Jahi* is mentioned here in the neuter gender for the sake of easy comprehension. This rule is a special rule for the *dhātu han[a],* and thus someone may think, "On the strength of this rule, *tāt[aṅ]* is blocked). In answer to that, Jīva Gosvāmī says "but in the case that *tāt[aṅ]* is applied we get *hatāt.*" The meaning is that since the word *sarvatra* (in all cases) is used in *sūtra* 299 there is no room for such a doubt.

४८४ । हनो वधो भूतेशकामपालयोः ।

484. hano vadho bhūteśa-kāmapālayoḥ

hanaḥ—of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *vadhaḥ*—the replacement *vadha; bhūteśa-kāmapālayoḥ*—when a *bhūteśa* or *kāmapāla pratyaya* follows.

***Han[a]* is replaced by *vadha* when a *bhūteśa* or *kāmapāla pratyaya* follows.**

४८५ । भूतेशात्मपदे तु वा ।

485. bhūteśātmapade tu vā

bhūteśa-ātmapade—when a *bhūteśa ātmapada pratyaya* follows; *tu*—but; *vā*—optionally.

But *han[a]* is only optionally replaced by *vadha* when a *bhūteśa ātmapada pratyaya* follows.

sarveśvarāntatve 'py ekāctvābhāvād iṭ, a-rāma-haraḥ, anta-hare na govinda-vṛṣṇīndrau—avadhīt. avadhi aghāni.

Vṛtti—Even though *vadha* ends in a *sarveśvara,* because it does not have only one *sarveśvara* (*ac*) it takes *i[ṭ]* (see verse 1 of the *aniḍ-gaṇa*). Then *a-rāma-haro rāma-dhātuke* (393) and *anta-hare na govinda-vṛṣṇīndrau* (420) are applied and we get the following form:

➢ *han + d[ip]* → (484) *vadha + d[ip]* → (306, 307, 316) *a[ṭ] + vadha + i[ṭ] + s[i] + d[ip]* → (393) *avadh + i[ṭ] + s[i] + d[ip]* → (420, 334) *avadh + i[ṭ] +*

s[i] + ī[ṭ] + d[ip] → (335) *avadh + i[ṭ] + ī[ṭ] + d[ip]* → (42) *avadhīd* → (185) *avadhīt <bhūteśa pa.* 1.1>.

bhūteśa parapada of *han[a] hiṁsā-gatyoḥ*		
avadhīt	*avadhiṣṭām*	*avadhiṣuḥ*
avadhīḥ	*avadhiṣṭam*	*avadhiṣṭa*
avadhiṣam	*avadhiṣva*	*avadhiṣma*

➢ *han + ta* → (two options by 485):
1) (*han[a]* is replaced by *vadha*) *vadha + ta* → (306, 313) *a[ṭ] + vadha + i[ṇ] + ta* → (393) *avadh + i[ṇ] + ta* → (420, 315) *avadhi <bhūteśa karmaṇi* 1.1>.
2) (*han[a]* is not replaced by *vadha,* 306, 313) *a[ṭ] + han + i[ṇ] + ta* → (197) *a[ṭ] + ghan + i[ṇ] + ta* → (358) *aghān + i[ṇ] + ta* → (315) *aghāni <bhūteśa karmaṇi* 1.1>.

४८६ । हनः सिः कपिलः ।

486. hanaḥ siḥ kapilaḥ

hanaḥ—after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *siḥ—s[i]; kapilaḥ—kapila.*

After *han[a], s[i]* is *kapila.*

ahasātām.

Vṛtti—➢ *han + ātām* → (306, 307, *han* is *aniṭ* by verse 5) *a[ṭ] + han + s[i] + ātām* → (486, 436) *ahasātām <bhūteśa karmaṇi* 1.2>.

bhūteśa karmaṇi of *han[a] hiṁsā-gatyoḥ*		
avadhi / *aghāni*	*avadhiṣātām /* *ahasātām*	*avadhiṣata /* *ahasata*
avadhiṣṭhāḥ / *ahathāḥ*	*avadhiṣāthām /* *ahasāthām*	*avadhiḍhvam /* *avadhidhvam /* *ahadhvam*
avadhiṣi / *ahasi*	*avadhiṣvahi /* *ahasvahi*	*avadhiṣmahi /* *ahasmahi*

Amṛta—This rule only comes into effect when an *ātmapada pratyaya* follows, since *han[a]* is always replaced by *vadha* when a *parapada pratyaya* follows. In the case that *vadha* replaces *han[a]* by *sūtra* 485 we get *avadhiṣātām <bhūteśa karmaṇi* 1.2> and so on.

४८७ । नराद्धन्तेर्हस्य घः ।

487. narād dhanter hasya ghaḥ

narāt—after a *nara; hanteḥ*—of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *hasya*—of the *ha-rāma; ghaḥ*—the replacement *gha-rāma.*

The *h* of *han[a]* changes to *gh* when it comes after a *nara.*

jaghāna jaghnatuḥ jaghnuḥ. jaghanitha jaghantha. vadhyāt haniṣyati. yu miśraṇāmiśraṇayoḥ—

Vṛtti—

➢ *han* + *[ṇ]a[l]* → (330, 358) *hān* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *ha* + *hān* + *a* → (487) *ha* + *ghān* + *a* → (470) *jaghāna* <*adhokṣaja pa.* 1.1>.

➢ *han* + *atus* → (330, 337, 437) *hn* + *atus* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *ha* + *hn* + *atus* → (487) *ha* + *ghn* + *atus* → (470) *jaghnatus* → (93) *jaghnatuḥ* <*adhokṣaja pa.* 1.2>.

➢ *han* + *us* → (330, 337, 437) *hn* + *us* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *ha* + *hn* + *us* → (487) *ha* + *ghn* + *us* → (470) *jaghnus* → (93) *jaghnuḥ* <*adhokṣaja pa.* 1.3>.

➢ *han* + *tha[l]* → (two options by 386)

1) (*i[ṭ]* is inserted) *han* + *i[ṭ]* + *tha[l]* → (322, 323) *ha* + *han* + *itha* → (487) *ha* + *ghan* + *itha* → (470) *jaghanitha* <*adhokṣaja pa.* 1.1>.

2) (*i[ṭ]* is not inserted, 322, 323) *ha* + *han* + *tha[l]* → (487) *ha* + *ghan* + *tha* → (470) *jaghantha* → (165) *jaghaṁtha* → (73) *jaghantha* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *han[a] hiṁsā-gatyoḥ*		
jaghāna	*jaghnatuḥ*	*jaghnuḥ*
jaghanitha / jaghantha	*jaghnathuḥ*	*jaghna*
jaghāna / jaghana	*jaghniva*	*jaghnima*

➢ *han* + *yāt* → (484) *vadha* + *yāt* → (330, 393) *vadhyāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *han[a] hiṁsā-gatyoḥ*		
vadhyāt	*vadhyāstām*	*vadhyāsuḥ*
vadhyāḥ	*vadhyāstam*	*vadhyāsta*
vadhyāsam	*vadhyāsva*	*vadhyāsma*

➢ *han + syati* → (425) *han + i[ṭ] + syati* → (108) *haniṣyati <kalki pa.* 1.1>.

kalki parapada of *han[a] hiṁsā-gatyoḥ*		
haniṣyati	*haniṣyataḥ*	*haniṣyanti*
haniṣyasi	*haniṣyathaḥ*	*haniṣyatha*
haniṣyāmi	*haniṣyāvaḥ*	*haniṣyāmaḥ*

Now we begin the conjugation of the *dhātu yu miśraṇāmiśraṇayoḥ* (2P, to mix; to separate).

Amṛta—Even though the forms *jaghāna, jaghnuḥ,* and so on could have been achieved by *hano hasya gho ṇin-nayoḥ* (197), one should know that only the current *sūtra* is succesful in achieving forms like *jaghanitha, jaghantha,* and *jaṅghanyate.*

४८८ । उरामस्य वृष्णीन्द्रः शब्लुकि पृथुविष्णुजने ।

488. u-rāmasya vṛṣṇīndraḥ śab-luki pṛthu-viṣṇujane

u-rāmasya—of *u-rāma; vṛṣṇīndraḥ*—*vṛṣṇīndra; śap-luki*—when there is *luk* (*mahāhara*) of *[ś]a[p]* by *sūtra* 477; *pṛthu-viṣṇujane*—when a *pṛthu pratyaya* beginning with a *viṣṇujana* follows (ref. *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134)).

When *[ś]a[p]* undergoes *mahāhara,* the final *u-rāma* of a *dhātu* takes *vṛṣṇīndra* when a *pṛthu pratyaya* beginning with a *viṣṇujana* follows.

४८९ । न तु नारायणस्य ।

489. na tu nārāyaṇasya

na—not; *tu*—but; *nārāyaṇasya*—of a *nārāyaṇa* (see *sūtras* 327 and 505).

But when *[ś]a[p]* undergoes *mahāhara,* the final *u-rāma* of a *nārāyaṇa* does not take *vṛṣṇīndra* when a *pṛthu pratyaya* beginning with a *viṣṇujana* follows.

yauti yutaḥ yuvanti. yūyate, yuyāt, ayāvīt. lākṣaṇikatvān nā-rāmānta-pāṭhatvam. iṇ gatau—eti itaḥ. eti-huvor iti yaḥ—yanti. īyate, iyāt.

Vṛtti—➢ *yu + ti[p]* → (288, 477, 488) *yauti <acyuta pa.* 1.1>.
➢ *yu + tas* → (288, 477, 290, 294, 93) *yutaḥ <acyuta pa.* 1.2>.
➢ *yu + anti* → (288, 477, 290, 294, 381) *yuvanti <acyuta pa.* 1.3>.

acyuta parapada of *yu miśraṇāmiśraṇayoḥ*		
yauti	*yutaḥ*	*yuvanti*
yauṣi	*yuthaḥ*	*yutha*
yaumi	*yuvaḥ*	*yumaḥ*

➢ *yu + te* → (292) *yu + ya[k] + te* → (330, 294, 390) *yūyate* <*acyuta karmaṇi* 1.1>.
➢ *yu + yāt* → (288, 477, 290, 294) *yuyāt* <*vidhi pa.* 1.1>.
➢ *yu + d[ip]* → (306, 307, 316) *a[t] + yu + i[ṭ] + s[i] + d[ip]* → (380) *ayau + i[ṭ] + s[i] + d[ip]* → (55) *ayāv + i[ṭ] + s[i] + d[ip]* → (334) *ayāv + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *ayāv + i[ṭ] + ī[ṭ] + d[ip]* → (42) *ayāvīd* → (185) *ayāvīt* <*bhūteśa pa.* 1.1>.

Since *yau* is *lākṣaṇika,* it does not change to a *dhātu* ending in an original *ā-rāma.*[138] Now we begin the conjugation of the *dhātu i[ṇ] gatau* (2P, to go, move).

➢ *i + ti[p]* → (288, 477, 289) *eti* <*acyuta pa.* 1.1>.
➢ *i + tas* → (288, 477, 290, 294, 93) *itaḥ* <*acyuta pa.* 1.2>.

***I* changes to *y* by *eti-huvor ya-vau kṛṣṇa-dhātuka eva* (384):**

➢ *i + anti* → (288, 477, 290, 294, 384) *yanti* <*acyuta pa.* 1.3>.

acyuta parapada of *i[ṇ] gatau*		
eti	*itaḥ*	*yanti*
eṣi	*ithaḥ*	*itha*
emi	*ivaḥ*	*imaḥ*

➢ *i + te* → (293) *i + ya[k] + te* → (330, 294, 390) *īyate* <*acyuta karmaṇi* 1.1>.
➢ *i + yāt* → (288, 477, 290, 294) *iyāt* <*vidhi pa.* 1.1>.

Amṛta—Someone might argue, "When *vṛṣṇīndra* is done, why doesn't *yau* change to a *dhātu* ending in an original *ā-rāma* in accordance with *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412)?" In answer to this, Jīva Gosvāmī speaks the sentence beginning *lākṣaṇikatvāt* ("since *yau* is *lākṣaṇika*").

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138 In this regard, one should remember the maxim: *lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam* (*vṛtti* 59).

४९० । इणो गा भूतेशे ।

490. iṇo gā bhūteśe

iṇaḥ—of the *dhātu i[ṇ] gatau* (2P, to go, move); *gāḥ*—the replacement *gā; bhūteśe*—when a *bhūteśa pratyaya* follows.

***I[ṇ]* is replaced by *gā* when a *bhūteśa pratyaya* follows.**

iṇ-stheti ser mahāharaḥ—agāt. vṛṣṇīndraḥ, dvir-vacanam, iy-ādeśaḥ—iyāya. etīty-ādāv eva-kārān na yādeśaḥ. tato dvir-vacane iy-ādeśe ca kṛte—īyatuḥ īyuḥ. iyayitha iyetha. īyāt. ik smaraṇe—

VṚTTI—Then *s[i]* undergoes *mahāhara* by *iṇ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade* (308):

➢ *i + d[ip]* → (490) *gā + d[ip]* → (306, 307, *gā* is *aniṭ* by verse 1) *a[t] + gā + s[i] + d[ip]* → (308) *agād* → (185) *agāt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *i[ṇ] gatau*		
agāt	*agātām*	*aguḥ*[1]
agāḥ	*agātam*	*agāta*
agām	*agāva*	*agāma*

Vṛṣṇīndra* is done, then reduplication is done, and the substitution of *iy* is done by *sūtra* 374. Thus we get *iyāya:

➢ *i + [ṇ]a[l]* → (330, 314) *ai + a* → (54) *āy + a* → (322, 323, the *vṛṣṇīndra ai* and the replacement *āy* are *sthāni-vat* by 373) *i + āy + a* → (374) *iyāya* <*adhokṣaja pa.* 1.1>.

Due to the word *eva* in *eti-huvor ya-vau kṛṣṇa-dhātuka eva* (384) the substitution of *y* is not done here. Thus when reduplication and the substitution of *iy* are done, we get the following forms:

➢ *i + atus* → (330, 337, 294, 381) *iy + atus* → (322, 323, the replacement *iy* is treated like the original *i* by 373) *i + iy + atus* → (42) *īyatus* → (93) *īyatuḥ* <*adhokṣaja pa.* 1.2>.

➢ *i + us* → (330, 337, 294, 381) *iy + us* → (322, 323, the replacement *iy* is treated like the original *i* by 373) *i + iy + us* → (42) *īyus* → (93) *īyuḥ* <*adhokṣaja pa.* 1.3>.

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1 Here *an* changes to *us* by *ā-rāmād ana us, bhūteśvarasya tu vā* (529).

➢ *i + tha[l]* → (two options by 385):
1) (*i[ṭ]* is applied) *i + i[ṭ] + tha[l]* → (289) *e + itha* → (54) *ay + itha* → (322, 323, the *govinda e* and the replacement *ay* are *sthāni-vat* by 373) *i + ay + itha* → (374) *iyayitha* <*adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not applied) *i + tha[l]* → (289) *e + tha* → (322, 323) *e + e + tha* → (375, 173) *i + e + tha* → (374) *iyetha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *i[ṇ] gatau*		
iyāya	*īyatuḥ*	*īyuḥ*
iyayitha / iyetha	*īyathuḥ*	*īya*
iyāya / iyaya	*īyiva*	*īyima*

➢ *i + yāt* → (*i* is *aniṭ* by verse 1, 331, 294, 390) *īyāt* <*kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu i[k] smaraṇe* (2P, to remember).

४९१ । इण्वदिक् ।

491. iṇ-vad ik

iṇ-vat—like the *dhātu i[ṇ] gatau* (2P, to go, move); *ik*—the *dhātu i[k] smaraṇe* (2P, to remember).

I[k]* is conjugated like *i[ṇ].

tato ya-rāmādi—

VṚTTI—Therefore *i[k]* also undergoes the substitution of *y* by *sūtra* 384 and so on.

४९२ । इकिङौ नित्यमधिपूर्वौ ।

492. ik-iṅau nityam adhi-pūrvau

ik-iṅau—the *dhātus i[k] smaraṇe* (2P, to remember) and *i[ṅ] adhyayane* (2A, to study); *nityam*—always; *adhi-pūrvau*—preceded by the *upendra adhi.*

I[k]* and *i[ṅ]* are always preceded by *adhi.

adhyeti adhītaḥ adhiyanti. adhyagāt. mā māne—māti. mīyate. meyāt. khyā prakathane—

VṚTTI—

➢ *adhi + i + ti[p]* → (288, 477, 289) *adhi + eti* → (50) *adhyeti* <*acyuta pa.* 1.1>.
➢ *adhi + i + tas* → (288, 477, 290, 294, 93) *adhi + itaḥ* → (42) *adhītaḥ* <*acyuta pa.* 1.2>.
➢ *adhi + i + anti* → (288, 477, 290, 294, 491, 384) *adhiyanti* <*acyuta pa.* 1.3>.
➢ *adhi + i + d[ip]* → (491, 490) *adhi + gā + d[ip]* → (306, 307, *gā* is *aniṭ* by verse 1) *adhi + a[t] + gā + s[i] + d[ip]* → (308) *adhi + agād* → (50) *adhyagād* → (185) *adhyagāt* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu mā māne* (2P, to measure).

➢ *mā + ti[p]* → (288, 477) *māti* <*acyuta pa.* 1.1>.
➢ *mā + te* → (293) *mā + ya[k] + te* → (*mā* is *aniṭ* by verse 1, 417) *mīyate* <*acyuta karmaṇi* 1.1>.
➢ *mā + yāt* → (*mā* is *aniṭ* by verse 1, 331, 418) *meyāt* <*kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu khyā prakathane* (2P, to declare, tell).

AMṚTA—Bhaṭṭoji-dīkṣita, the author of *Siddhānta-kaumudī,* says that according to some the *atideśa-sūtra iṇ-vad ik* (491) only applies when a *rāma-dhātuka* follows. Thus, in their opinion, only the substitution of *gā* by *sūtra* 490 takes place, but not the substitution of *y* by *sūtra* 384. An example of this, is seen in the following phrase from *Bhaṭṭi-kāvya: sa-sītayo rāghavayor adhīyan* (remembering Rāma and Lakṣmaṇa along with Sītā).

SAṀŚODHINĪ—The word *adhīyan* (remembering) seen in the example from *Bhaṭṭi-kāvya,* is the first case singular form of *adhīyat,* the combination of *adhi + i[k]* + the *kṛt pratyaya [ś]at[r].* In *adhīyan,* the substitution of *iy* by *dhātoś catuḥsanasyey-uvau sarveśvare* (381) is done instead of the substitution of *y* by *eti-huvor ya-vau kṛṣṇa-dhātuka eva* (384), because in their opinion the *atideśa-sūtra iṇ-vad ik* (491) only applies when a *rāma-dhātuka* follows.

४९३ । अस्यतिवक्तिख्यातिभ्यो ङो भूतेशे कर्तरि ।

493. asyati-vakti-khyātibhyo ṅo bhūteśe kartari

asyati-vakti-khyātibhyaḥ—after the *dhātus as[u] kṣepaṇe* (4P, to throw), *vac[a] paribhāṣaṇe* (2P, to speak, say, tell), and *khyā prakathane* (2P, to declare, tell); *ṅaḥ*—the *pratyaya [ṅ]a; bhūteśe*—when a *bhūteśa pratyaya* follows; *kartari*—when the *kartā* is to be expressed.

In *kartari prayoga, [ṅ]a* is applied after *as[u], vac[a]* and *khyā* when a *bhūteśa pratyaya* follows.

ā-rāma-haraḥ, akhyat. yā prāpaṇe—yāti. vā gati-gandhanayoḥ—gatir vātasyaiva, gandhanaṁ hiṁsā sūcanaṁ vā—vāti. drā kutsāyāṁ gatau—ni-pūrvo nidrāyām—nidrāti. vida jñāne—vetti vittaḥ vidanti.

VṚTTI—Then *ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca* (415) is applied and we get the following form:

➢ *khyā + d[ip]* → (306, 493, *khyā* is *aniṭ* by verse 1) *a[t] + khyā + [ṅ]a + d[ip]* → (415) *akhyad* → (185) *akhyat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu yā prāpaṇe* (2P, to go, move, to attain).

➢ *yā + ti[p]* → (288, 477) *yāti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu vā gati-gandhanayoḥ* (2P, to blow; to strike, kill, point out the faults of others). The word *gati* here refers only to the movement of the wind. The word *gandhana* can mean *hiṁsā* (striking, killing) or *sūcana* (pointing out).

➢ *vā + ti[p]* → (288, 477) *vāti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu drā kutsāyāṁ gatau* (2P, to be ashamed; to run, make haste). When the *dhātu drā* is preceded by the *upendra ni,* it means "to sleep":

➢ *ni + drā + ti[p]* → (288, 477) *nidrāti* (he sleeps) <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu vid[a] jñāne* (2P, to know).

➢ *vid + ti[p]* → (288, 477, 333) *ved + ti[p]* → (63) *vetti* <*acyuta pa.* 1.1>.
➢ *vid + tas* → (288, 477, 290, 294, 63) *vittas* → (93) *vittaḥ* <*acyuta pa.* 1.2>.
➢ *vid + anti* → (288, 477, 290, 294) *vidanti* <*acyuta pa.* 1.3>.

AMṚTA—This is an *apavāda* of *sir bhūteśe* (307). Due to the mention of *asyati,* which includes the *vikaraṇa [ś]ya,* only *as[u] kṣepaṇe* (4P, to throw) is accepted here, and not *as[a] bhuvi* (2P, to be, become, exist). Both *vac[a] paribhāṣaṇe* (2P, to speak, say, tell) and the *vac* that replaces *brū[ñ]* by *sūtra*

499 are accepted by the mention of *vakti* here. Similarly both *khyā prakathane* (2P, to declare, tell) and the *khyā[ñ]* which replaces *cakṣ[iṅ]* by *sūtra* 511 are accepted by the mention of *khyāti* here.[139] Even though *as[u] kṣepaṇe* (4P, to throw) is listed among the *puṣ-ādis* and thus already takes *[ṅ]a* by *sūtra* 435, it is mentioned again here so that it will also take *[ṅ]a* when a *bhūteśa ātmapada pratyaya* follows.[140]

Saṁśodhinī—Commenting of the *dhātu khyā prakathane* (2P, to declare, tell), *Siddhānta-kaumudī* says *ayaṁ sarva-dhātuka-mātra-viṣayaḥ* (this *dhātu* is conjugated only in the *sarva-dhātuka* (*kṛṣṇa-dhātuka*) tenses). Thus *khyā prakathane* (2P, to declare, tell) is a defective verb and what might appear as *rāma-dhātuka* forms of the *dhātu* are actually made from the *khyā[ñ]* which replaces *cakṣ[iṅ]* by *sūtra* 511.

४९४ । वेत्तिप्रभृतीनां वेदादयो नव निपाता वा ।

494. vetti-prabhṛtīnāṁ vedādayo nava nipātā vā

vetti-prabhṛtīnām—of the nine *acyuta parapada* forms of *vid[a]* beginning with *vetti; veda-ādayaḥ*—beginning with *veda; nava*—nine; *nipātāḥ*—substitute forms (see the definition of a *nipāta* given in *Saṁśodhinī* 248); *vā*—optionally.

The nine *nipātas* beginning with *veda* optionally replace *vetti* and so on.

veda vidatuḥ viduḥ. vettha vidathuḥ vida. veda vidva vidma. anayos tu viṣṇusargābhāvena nipātaḥ.

Vṛtti—The nine *nipātas* beginning with *veda* are *veda, vidatuḥ, viduḥ, vettha, vidathuḥ, vida, veda, vidva,* and *vidma.* The substitute forms of *vidvaḥ* and *vidmaḥ* are without a *viṣṇusarga.*

acyuta parapada of *vid[a] jñāne*		
vetti / veda	*vittaḥ / vidatuḥ*	*vidanti / viduḥ*
vetsi / vettha	*vitthaḥ / vidathuḥ*	*vittha / vida*
vedmi / veda	*vidvaḥ / vidva*	*vidmaḥ / vidma*

139 In *vṛtti* 512, Jīva Gosvāmī himself confirms that *vac* and *khyā[ñ]* are also accepted by the mention of *vakti* and *khyāti* here.

140 After an *upendra,* the *dhātu as[u] kṣepaṇe* (4P, to throw) optionally takes the *ātmapada* endings by *prāder ūhāsyatibhyāṁ vā* (*Bṛhat* 1151).

४९५ । वेत्तुप्रभृतीनां विदाङ्करोतुप्रभृतीनि वा ।

495. vettu-prabhṛtīnāṁ vidāṅkarotu-prabhṛtīni vā

vettu-prabhṛtīnām—of the nine *vidhātā parapada* forms of *vid[a]* beginning with *vettu; vidāṅkarotu-prabhṛtīni*—the *nipātas* beginning with *vidāṅkarotu; vā*—optionally;

The *nipātas* beginning with *vidāṅkarotu* optionally replace *vettu* and so on.

vidāṅkarotu vidāṅkurutāt vā vidāṅkurutām vidāṅkurvantu. vidāṅkuru vidāṅkurutāt vā vidāṅkurutam vidāṅkuruta. vidāṅkaravāṇi vidāṅkaravāva vidāṅkaravāma iti. avet avittām aviduḥ avedīt. uṣa-vetti-jāgṛbhya ām—

Vṛtti—The *nipātas* beginning with *vidāṅkarotu* are *vidāṅkarotu* or *vidāṅkurutāt, vidāṅkurutām, vidāṅkurvantu, vidāṅkuru* or *vidāṅkurutāt, vidāṅkurutam, vidāṅkuruta, vidāṅkaravāṇi, vidāṅkaravāva,* and *vidāṅkaravāma.*

vidhātā parapada of *vid[a] jñāne*		
vettu / vittāt / vidāṅkarotu / vidāṅkurutāt	*vittām / vidāṅkurutām*	*vidantu / vidāṅkurvantu*
viddhi / vittāt / vidāṅkuru / vidāṅkurutāt	*vittam / vidāṅkurutam*	*vitta / vidāṅkuruta*
vedāni / vidāṅkaravāṇi	*vedāva / vidāṅkaravāva*	*vedāma / vidāṅkaravāma*

➢ *vid* + *d[ip]* → (288, 477, 306) *a[t]* + *vid* + *d[ip]* → (333) *aved* + *d[ip]* → (482) *aved* → (185) *avet* <*bhūteśvara pa.* 1.1>.
➢ *vid* + *tām* → (288, 477, 290, 294, 306) *a[t]* + *vid* + *tām* → (63) *avittām* <*bhūteśvara pa.* 1.2>.
➢ *vid* + *an* → (288, 477, 290, 294, 306) *a[t]* + *vid* + *an* → (336) *a[t]* + *vid* + *us* → (93) *aviduḥ* <*bhūteśvara pa.* 1.3>.

bhūteśvara parapada of *vid[a] jñāne*		
avet	*avittām*	*aviduḥ*
avet / aveḥ[1]	*avittam*	*avitta*
avedam	*avidva*	*avidma*

1 Reference: *da-dho ruḥ sipi vā* (*Bṛhat* 651).

➢ *vid* + *d[ip]* → (306, 307, 316) *a[t]* + *vid* + *i[ṭ]* + *s[i]* + *d[ip]* → (333) *aved* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *aved* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *aved* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *avedīd* → (185) *avedīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *vid[a] jñāne*		
avedīt	*avediṣṭām*	*avediṣuḥ*
avedīḥ	*avediṣṭam*	*avediṣṭa*
avediṣam	*avediṣva*	*avediṣma*

When *uṣa-vetti-jāgṛbhya ām adhokṣaje vā* (410) is applied, the following rule applies:

४९६ । विदेरामि न गोविन्दः ।

496. vider āmi na govindaḥ

videḥ—of vid[a] jñāne (2P, to know); *āmi*—when *ām* follows; *na*—not; *govindaḥ—govinda.*

***Vid[a]* does not take *govinda* when *ām* follows.**

vidāñcakāra viveda. asa bhuvi—sattāyām ity arthaḥ—asti.

Vṛtti—

➢ *vid* + *[ṇ]a[l]* → (two options by 410):
1) (*ām* is applied) *vid* + *ām* + *[ṇ]a[l]* → (496, 369) *vidām* + *kṛ* + *[ṇ]a[l]* → (330, 314) *vidām* + *kār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *vidām* + *kṛ* + *kār* + *a* → (345) *vidām* + *cṛ* + *kār* + *a* → (371) *vidām* + *ca* + *kār* + *a* → (165) *vidāṁ* + *cakāra* → (73) *vidāñcakāra* <*adhokṣaja pa.* 1.1>.
2) (*ām* is not applied, 330, 333) *ved* + *a* → (322, 323, the *govinda e* is treated like the original *i* by 373) *viveda* <*adhokṣaja pa.* 1.1>.

adhokṣaja parapada of *vid[a] jñāne*		
vidāñcakāra / *viveda*	*vidāñcakratuḥ* / *vividatuḥ*	*vidāñcakruḥ* / *vividuḥ*
vidāñcakartha / *viveditha*	*vidāñcakrathuḥ* / *vividathuḥ*	*vidāñcakra* / *vivida*
vidāñcakāra / *vidāñcakara* / *viveda*	*vidāñcakṛva* / *vividiva*	*vidāñcakṛma* / *vividima*

Now we begin the conjugation of the *dhātu as[a] bhuvi* (2P, to be, become, exist). *Bhuvi* means *sattāyām.*

- *as + ti[p]* → (288, 477) *asti* <*acyuta pa.* 1.1>.

Amṛta—Given that *govinda* would be applied by *laghūddhavasya govindaḥ* (333), this *sūtra* prohibits it.

४९७ । श्नमस्त्योरराममहरो निर्गुणे ।

497. śnam-astyor a-rāma-haro nirguṇe

śnam-astyoḥ—of the *vikaraṇa [ś]na[m]* (see *sūtra* 551) and the *dhātu as[a] bhuvi* (2P, to be, become, exist); *a-rāma-haraḥ*—deletion of the *a-rāma; nirguṇe*—when a *nirguṇa pratyaya* follows.

The *a* of *[ś]na[m]* and *as[a]* is deleted when a *nirguṇa pratyaya* follows.

staḥ santi.

Vṛtti—
- *as + tas* → (288, 477, 290, 497) *stas* → (93) *staḥ* <*acyuta pa.* 1.2>.
- *as + anti* → (288, 477, 290, 497) *santi* <*acyuta pa.* 1.3>.

४९८ । अस्तेः सलोपः से ।

498. asteḥ sa-lopaḥ se

asteḥ—of the *dhātu as[a] bhuvi* (2P, to be, become, exist); *sa-lopaḥ*—deletion of the *sa-rāma; se*—when *sa-rāma* follows.

The *s* of *as[a]* is deleted when another *s* follows.

asi sthaḥ stha. asmi svaḥ smaḥ.

Vṛtti—
- *as + si[p]* → (288, 477, 498) *asi* <*acyuta pa.* 2.1>.
- *as + thas* → (288, 477, 290, 497) *sthas* → (93) *sthaḥ* <*acyuta pa.* 2.2>.
- *as + tha* → (288, 477, 290, 497) *stha* <*acyuta pa.* 2.3>.
- *as + mi[p]* → (288, 477) *asmi* <*acyuta pa.* 3.1>.
- *as + vas* → (288, 477, 290, 497) *svas* → (93) *svaḥ* <*acyuta pa.* 3.2>.
- *as + mas* → (288, 477, 290, 497) *smas* → (93) *smaḥ* <*acyuta pa.* 3.3>.

acyuta parapada of *as[a] bhuvi*		
asti	*staḥ*	*santi*
asi	*sthaḥ*	*stha*
asmi	*svaḥ*	*smaḥ*

४९९ । अस्तेर्भूर्ब्रुवो वची रामधातुके ।

499. aster bhūr bruvo vacī rāma-dhātuke

asteḥ—of the *dhātu as[a] bhuvi* (2P, to be, become, exist); *bhūḥ*—the replacement *bhū; bruvaḥ*—of the *dhātu brū[ñ] vyaktāyāṁ vāci* (2U, to speak, say, tell); *vaciḥ*—the replacement *vac*[141]; *rāma-dhātuke*—when a *rāma-dhātuka* follows.

When a *rāma-dhātuka* follows, *as[a]* is replaced by *bhū,* and *brū[ñ]* is replaced by *vac* (*vṛtti* 518).

bhūyate. syāt syātām. astu stāt vā.

Vṛtti—➢ *as + te* → (293) *as + ya[k] + te* → (499) *bhū + ya + te* → (330, 294) *bhūyate* <*acyuta bhāve* 1.1>.

➢ *as + yāt* → (288, 477, 290, 2497) *syāt* <*vidhi pa.* 1.1>.

➢ *as + yātām* → (288, 477, 290, 497) *syātām* <*vidhi pa.* 1.2>.

vidhi parapada of *as[a] bhuvi*		
syāt	*syātām*	*syuḥ*
syāḥ	*syātam*	*syāta*
syām	*syāva*	*syāma*

➢ *as + tu[p]* → (288, 477) *astu* <*vidhātā pa.* 1.1>.

➢ *as + tu[p]* → (299) *as + tāt[aṅ]* → (288, 477, 290, 294, 497) *stāt* <*vidhātā pa.* 1.1>.

५०० । अस्हेरेधि ।

500. as-her edhi

as-heḥ—of the *dhātu as[a] bhuvi* (2P, to be, become, exist) along with the *vidhātā pratyaya hi; edhi*—the replacement *edhi.*

141 In this *sūtra,* the word *vaci* is made from *vac* + the *kṛt pratyaya i[k].* The *i* is not an indicatory letter because then we would have to apply *i-rāmed-dhātor num* (344).

As + hi* is replaced by *edhi.

edhi. pakṣe—stāt. asāni. asti-sibhyām īṭ—āsīt.

Vṛtti—➢ *as + hi* → (288, 477, 500) *edhi <vidhātā pa.* 2.1>.

In the case that *tāt[aṅ]* is applied instead by *sūtra* 299, we get *stāt:*

➢ *as + hi* → (299) *as + tāt[aṅ]* → (288, 477, 290, 497) *stāt <vidhātā pa.* 2.1>.
➢ *as + āni[p]* → (288, 477) *asāni <vidhātā pa.* 3.1>.

vidhātā parapada of *as[a] bhuvi*		
astu / stāt	*stām*	*santu*
edhi / stāt	*stam*	*sta*
asāni	*asāva*	*asāma*

***Asti-sibhyām īḍ dip-sipoḥ* (334) is applied and we get the following form:**

➢ *as + d[ip]* → (288, 477, 360) *ās + d[ip]* → (306) *a[t] + ās + d[ip]* → (334) *a[t] + ās + ī[ṭ] + d[ip]* → (42) *āsīd* → (185) *āsīt <bhūteśvara pa.* 1.1>.

५०१ । अस्तेर्नारामहरो भूतेश्वरे ।

501. aster nā-rāma-haro bhūteśvare

asteḥ—of the *dhātu as[a] bhuvi* (2P, to be, become, exist); *na*—not; *a-rāma-haraḥ*—deletion of the *a-rāma bhūteśvare*—when a *bhūteśvara pratyaya* follows.

The *a* of *as[a]* is not deleted when a *bhūteśvara pratyaya* follows.

āstām āsan. abhūt, bhuvaṁ prati mahāharo 'yaṁ sannipātas tasya vighātāya na bhavati. babhūva. mṛjūṣ śuddhau—

Vṛtti—
➢ *as + tām* → (288, 477, 501, 360) *ās + tām* → (306) *a[t] + ās + tām* → (42) *āstām <bhūteśvara pa.* 1.2>.

bhūteśvara parapada of *as[a] bhuvi*		
āsīt	*āstām*	*āsan*
āsīḥ	*āstam*	*āsta*
āsam	*āsva*	*āsma*

➢ *as + d[ip]* → (306, 307) *a[t] + as + s[i] + d[ip]* → (499) *a[t] + bhū + s[i] + d[ip]* → (308) *a[t] + bhū + d[ip]* → (310, 185) *abhūt* <*bhūteśa pa.* 1.1>.

Since the *mahāhara* of *s[i]* is based on the existence of *bhū,* it does not cause the disappearance of *bhū.*[142]

➢ *as + [ṇ]a[l]* → (499) *bhū + [ṇ]a[l]* → (330, 311) *bhūv + a* → (322, 323) *bhū + bhūv + a* → (328) *bha + bhūv + a* → (329) *babhūva* <*adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu mṛj[ūṣ] śuddhau* (2P, to clean, purify).

Amṛta—Given that the *a* of *as[a]* would be deleted by *śnam-astyor a-rāma-haro nirguṇe* (497), this *sūtra* prohibits it. Someone might argue, "Regarding *abhūt,* why doesn't *bhū* revert back to *as[a]* since when *s[i]* undergoes *mahāhara* there is no longer a *rāma-dhātuka* following?" In answer to this, Jīva Gosvāmī states the sentence beginning "Since the *mahāhara* of *s[i].*"

५०२ । मृजेर्वृष्णीन्द्रः ।

502. mṛjer vṛṣṇīndraḥ

mṛjeḥ—of the *dhātu mṛj[ūṣ] śuddhau* (2P, to clean, purify); *vṛṣṇīndraḥ*—*vṛṣṇīndra.*

Mṛj[ūṣ]* takes *vṛṣṇīndra.

mārṣṭi. īśasya na govinda-vṛṣṇīndrau, mṛṣṭaḥ. "kaṁsāri-sarveśvarādau vā" iti tu bhāṣya-matam, mṛjanti mārjanti. mārkṣi. mṛjyate. mṛḍḍhi. amārjīt amārkṣīt. mamṛjatuḥ mamārjatuḥ. ādi-grahaṇān naika-sarveśvare—mamṛjuḥ. vaca paribhāṣaṇe—ca-vargasya ka-vargaḥ—vakti vaktaḥ. vacantīti tu na syāt. "na hi vacir anti-paraḥ prayujyate" iti bhāṣyam. evaṁ vacantu avacan ity api na syād iti jñeyam. ucyate. asyati-vaktīti ṅaḥ—

Vṛtti—

➢ *mṛj + ti[p]* → (288, 477, 502) *mārj + ti[p]* → (182) *mārṣti* → (205) *mārṣṭi* <*acyuta pa.* 1.1>.

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142 In this regard one should remember the maxim *yaṁ dṛṣṭvā yasyotpattiḥ, sa tasya sannipātaḥ. sannipāta-lakṣaṇa-vidhir animittaṁ tad-vighātāya* (*vṛtti* 529).

Īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu **(294) is applied, and so we get this form:**

➢ *mṛj + tas* → (288, 477, 290, 294, 182) *mṛṣ + tas* → (205) *mṛṣṭas* → (93) *mṛṣṭaḥ* <*acyuta pa.* 1.2>.

However it is the opinion of *Mahā-bhāṣya* that the *dhātu mṛj[ūṣ]* optionally takes *vṛṣṇīndra* when a *kaṁsāri pratyaya* beginning with a *sarveśvara* follows. Thus *mṛjanti* or *mārjanti:*

➢ *mṛj + anti* → (288, 477, two forms according to *Mahā-bhāṣya*):
1) (290, 294) *mṛjanti* <*acyuta pa.* 1.3>.
2) (502) *mārjanti* <*acyuta pa.* 1.3>.

➢ *mṛj + si[p]* → (288, 477, 502) *mārj + si[p]* → (182) *mārṣ + si* → (405) *mārksi* → (108) *mārkṣi* <*acyuta pa.* 2.1>.

acyuta parapada of *mṛj[ūṣ] śuddhau*		
mārṣṭi	*mṛṣṭaḥ*	*mṛjanti / mārjanti*
mārkṣi	*mṛṣṭhaḥ*	*mṛṣṭha*
mārjmi	*mṛjvaḥ*	*mṛjmaḥ*

➢ *mṛj + te* → (293) *mṛj + ya[k] + te* → (330, 294) *mṛjyate* <*acyuta karmaṇi.* 1.1>.
➢ *mṛj + hi* → (288, 477, 290, 294, 182) *mṛṣ + hi* → (478) *mṛṣ + dhi* → (184) *mṛḍdhi* → (205) *mṛḍḍhi* <*vidhātā pa.* 2.1>.

vidhātā parapada of *mṛj[ūṣ] śuddhau*		
mārṣṭu / mṛṣṭāt	*mṛṣṭām*	*mṛjantu / mārjantu*
mṛḍḍhi / mṛṣṭāt	*mṛṣṭam*	*mṛṣṭa*
mārjāni	*mārjāva*	*mārjāma*

➢ *mṛj + d[ip]* → (306, 307) *a[t] + mṛj + s[i] + d[ip]* → (two options by 351):
1) (*i[ṭ]* is inserted) *a[t] + mṛj + i[ṭ] + s[i] + d[ip]* → (502) *amārj + i[ṭ] + s[i] + d[ip]* → (334) *amārj + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *amārj + i[ṭ] + ī[ṭ] + d[ip]* → (42) *amārjīd* → (185) *amārjīt* <*bhūteśa pa.* 1.1>.
2) (*i[ṭ]* is not inserted, 352) *amārj + s[i] + d[ip]* → (334) *amārj + s[i] + ī[ṭ] + d[ip]* → (182) *amārṣ + s[i] + ī[ṭ] + d[ip]* → (405) *amārksīd* → (108) *amārkṣīd* → (185) *amārkṣīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *mṛj[ūṣ] śuddhau*		
amārjīt / amārkṣīt	*amārjiṣṭām / amārṣṭām*	*amārjiṣuḥ / amārkṣuḥ*
amārjīḥ / amārkṣīḥ	*amārjiṣṭam / amārṣṭam*	*amārjiṣṭa / amārṣṭa*
amārjiṣam / amārkṣam	*amārjiṣva / amārkṣva*	*amārjiṣma / amārkṣma*

➢ *mṛj + atus* → (330, two forms according to *Mahā-bhāṣya*):
1) (337, 294, 322, 323) *mṛ + mṛj + atus* → (371) *mamṛjatus* → (93) *mamṛjatuḥ* *<adhokṣaja pa.* 1.2>.
2) (502) *mārj + atus* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *mṛ + mārj + atus* → (371) *mamārjatus* → (93) *mamārjatuḥ* *<adhokṣaja pa.* 1.2>.

Due to the inclusion of the word *ādi* (in *Mahā-bhāṣya's* rule *kaṁsāri-sarveśvarādau vā*) the *dhātu mṛj[ūṣ]* does not take *vṛṣṇīndra* when a *pratyaya* that only has one *sarveśvara* follows:

➢ *mṛj + us* → (330, 337, 294, 322, 323) *mṛ + mṛj + us* → (371) *mamṛjus* → (93) *mamṛjuḥ <adhokṣaja pa.* 1.3>.

adhokṣaja parapada of *mṛj[ūṣ] śuddhau*		
mamārja	*mamṛjatuḥ / mamārjatuḥ*	*mamṛjuḥ*
mamārjitha	*mamṛjathuḥ / mamārjathuḥ*	*mamṛja*
mamārja	*mamṛjiva / mamārjiva*	*mamṛjima / mamārjima*

Now we begin the conjugation of the *dhātu vac[a] paribhāṣaṇe* (2P, to speak, say, tell). The rule *ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge* (177) is applied and we get the following forms:

➢ *vac + ti[p]* → (288, 477, 177) *vakti <acyuta pa.* 1.1>.
➢ *vac + tas* → (288, 477, 177) *vaktas* → (93) *vaktaḥ <acyuta pa.* 1.2>.

But there is no such form as *vacanti <acyuta pa.* 1.3> because *Mahā-bhāṣya* says *na hi vacir anti-paraḥ prayujyate,* "But the *dhātu vac[a]* is not used in connection with *anti.*" In the same way, one should know that there are no such forms as *vacantu <vidhātā pa.* 1.3> and *avacan <bhūteśvara* 1.3>.

acyuta parapada of *vac[a] paribhāṣaṇe*		
vakti	*vaktaḥ*	
vakṣi	*vakthaḥ*	*vaktha*
vacmi	*vacvaḥ*	*vacmaḥ*

➢ *vac* + *te* → (293) *vac* + *ya[k]* + *te* → (330, 471) *ucyate <acyuta karmaṇi* 1.1>.

vidhātā parapada of *vac[a] paribhāṣaṇe*		
vaktu / vaktāt	*vaktām*	
vagdhi / vaktāt	*vaktam*	*vakta*
vacāni	*vacāva*	*vacāma*

bhūteśvara parapada of *vac[a] paribhāṣaṇe*		
avak	*avaktām*	
avak	*avaktam*	*avakta*
avacam	*avacva*	*avacma*

When *[ṅ]a* is applied by *asyati-vakti-khyātibhyo ṅo bhūteśe kartari* (493), the following rule applies:

Amṛta—The word *akaṁsāri-pratyaye* (when a *pratyaya* which is not *kaṁsāri* follows) has to be supplied in this *sūtra.* This *sūtra* is an *apavāda* of *laghūddhavasya govindaḥ* (333). It should be known that Jīva Gosvāmī agrees with the opinion of *Mahā-bhāṣya* that the *dhātu mṛj[ūṣ]* optionally takes *vṛṣṇīndra* when a *kaṁsāri pratyaya* beginning with a *sarveśvara* follows.

५०३ । वच उम् ङे ।

503. vaca um ṅe

vacaḥ—of the *dhātu vac[a] paribhāṣaṇe* (2P, to speak, say, tell); *um*—the *āgama u[m]; ṅe*—when *[ṅ]a* follows.

***Vac[a]* takes *u[m]* when *[ṅ]a* follows.**

avocat avocatām avocan ity api. uvāca ūcatuḥ ūcuḥ. rudir aśru-vimocane—

Vṛtti—

➢ *vac* + *d[ip]* → (306, 493, *vac* is *aniṭ* by verse 2) *a[t]* + *vac* + *[ṅ]a* + *d[ip]* → (503, 160) *a* + *va* + *u[m]* + *c* + *a* + *d* → (44) *avocad* → (185) *avocat <bhūteśa pa.* 1.1>.

➢ *vac* + *tām* → (306, 493, *vac* is *aniṭ* by verse 2) *a[t]* + *vac* + *[ṅ]a* + *tām* → (503, 160) *a* + *va* + *u[m]* + *c* + *a* + *tām* → (44) *avocatām* <*bhūteśa pa.* 1.2>.

We also get the form *avocan:*

➢ *vac* + *an* → (306, 493, *vac* is *aniṭ* by verse 2) *a[t]* + *vac* + *[ṅ]a* + *an* → (503, 160) *a* + *va* + *u[m]* + *c* + *a* + *an* → (44) *avoc* + *a* + *an* → (291) *avocan* <*bhūteśa pa.* 1.3>.

bhūteśa parapada of *vac[a] paribhāṣaṇe*		
avocat	*avocatām*	*avocan*
avocaḥ	*avocatam*	*avocata*
avocam	*avocāva*	*avocāma*

➢ *vac* + *[ṇ]a[l]* → (330, 358) *vāc* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *va* + *vāc* + *a* → (472) *uvāca* <*adhokṣaja pa.* 1.1>.
➢ *vac* + *atus* → (330, 337, 471) *uc* + *atus* → (322, 323) *u* + *uc* + *atus* → (42) *ūcatus* → (93) *ūcatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *vac* + *us* → (330, 337, 471) *uc* + *us* → (322, 323) *u* + *uc* + *us* → (42) *ūcus* → (93) *ūcuḥ* <*adhokṣaja pa.* 1.3>.

adhokṣaja parapada of *vac[a] paribhāṣaṇe*		
uvāca	*ūcatuḥ*	*ūcuḥ*
uvacitha / uvaktha	*ūcathuḥ*	*ūca*
uvāca / uvaca	*ūciva*	*ūcima*

Now we begin the conjugation of the *dhātu rud[ir] aśru-vimocane* (2P, to cry).

Amṛta—From the *pratyaya anti,* the followers of Pāṇini deduce other *prathama-puruṣa-bahuvacana-pratyayas* such as *antu, an* and so on. Thus one might think that since *Mahā-bhāṣya* says *anti-paraḥ* (see the previous *vṛtti*), *vac[a]* can never be used in the *prathama-puruṣa-bahuvacana.* Aware that such a doubt may arise, Jīva Gosvāmī dispels it by saying "We also get the form *avocan.*" The sense is that the form *avocan* certainly exists, because we see it in actual usage.

५०४ । रुदादिभ्य इट् कृष्णधातुके ।

504. rud-ādibhya iṭ kṛṣṇa-dhātuke

rud-ādibhyaḥ—after the *rud-ādis* (a sub-group of five *ad-ādi-dhātus* beginning with *rud[ir] aśru-vimocane* (2P, to cry)); *iṭ*—*i[ṭ]; kṛṣṇa-dhātuke*—when a *kṛṣṇa-dhātuka* follows.

***I[ṭ]* is inserted after the *rud-ādis* when a *kṛṣṇa-dhātuka* follows.**

roditi ruditaḥ. neṭ ya-sarveśvarayoḥ—rudanti. bhāve—rudyate. rud svap śvas an jakṣ rud-ādiḥ. di-syos tu rud-āder īṭ ca—arodīt arodat aruditām. ir-anubandhān ṅo vā—arudat arodīt. ñiṣvapa śaye—svapiti. supyate. kṛṣṇa-dhātuka-grahaṇāt tatrāniṭo 'pi syān, na tv anyatra, svaptā. ana śvasa prāṇane—śvasiti. ha-ma-yānteti—aśvasīt. aniti. jakṣa bhakṣa-hasanayoḥ—jakṣiti.

VṚTTI—➢ *rud + ti[p]* → (288, 477, 504) *rud + i[ṭ] + ti[p]* → (333) *roditi* <*acyuta pa.* 1.1>.

➢ *rud + tas* → (288, 477, 504) *rud + i[ṭ] + tas* → (290, 294, 93) *ruditaḥ* <*acyuta pa.* 1.2>.

***Neṭ ya-sarveśvarayoḥ* (330) is applied and we get the following form:**

➢ *rud + anti* → (288, 477, 330, 290, 294) *rudanti* <*acyuta pa.* 1.3>.

acyuta parapada of *rud[ir] aśru-vimocane*		
roditi	*ruditaḥ*	*rudanti*
rodiṣi	*rudithaḥ*	*ruditha*
rodimi	*rudivaḥ*	*rudimaḥ*

In *bhāve prayoga* we get this form:

➢ *rud + te* → (293) *rud + ya[k] + te* → (330, 294) *rudyate* <*acyuta bhāve.* 1.1>.

The following five *dhātus* are called the *rud-ādis:*

rud[ir] aśru-vimocane	2P	to cry
[ñi]ṣvap[a] śaye	2P	to sleep, lie down
śvas[a] prāṇane	2P	to breathe
an[a] prāṇane	2P	to breathe
jakṣ[a] bhakṣa-hasanayoḥ	2P	to eat; to laugh

But when *d[ip]* or *s[ip]* follows, *rud-āder īṭ ca* (480) is applied:

➢ *rud* + *d[ip]* → (288, 477, 306) *a[t]* + *rud* + *d[ip]* → (two options by 480):
1) (*a[ṭ]* is inserted) *a[t]* + *rud* + *a[ṭ]* + *d[ip]* → (333) *arodad* → (185) *arodat* <*bhūteśvara pa.* 1.1>.
2) (*ī[ṭ]* is inserted) *a[t]* + *rud* + *ī[ṭ]* + *d[ip]* → (333) *arodīd* → (185) *arodīt* <*bhūteśvara pa.* 1.1>.
➢ *rud* + *tām* → (288, 477, 306) *a[t]* + *rud* + *tām* → (504) *a[t]* + *rud* + *i[ṭ]* + *tām* → (290, 294) *aruditām* <*bhūteśvara pa.* 1.2>.

bhūteśvara parapada of *rud[ir] aśru-vimocane*		
arodat / arodīt	*aruditām*	*arudan*
arodaḥ / arodīḥ	*aruditam*	*arudita*
arodam	*arudiva*	*arudima*

***Ir-anubandhān ṅo vā bhūteśa-parapade* (340) is applied and we get the following forms:**

➢ *rud[ir]* + *d[ip]* → (306) *a[t]* + *rud[ir]* + *d[ip]* → (two options by 340):
1) (*[ṅ]a* is inserted, 330) *a[t]* + *rud* + *[ṅ]a* + *d[ip]* → (294, 185) *arudat* <*bhūteśa pa.* 1.1>.
2) (*s[i]* is inserted as usual by 307, 316) *a[t]* + *rud* + *i[ṭ]* + *s[i]* + *d[ip]* → (333) *arod* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *arod* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *arod* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *arodīd* → (185) *arodīt* <*bhūteśa pa.* 1.1>.

bhūteśvara parapada of *rud[ir] aśru-vimocane*		
arudat / *arodīt*	*arudatām /* *arodiṣṭām*	*arudan /* *arodiṣuḥ*
arudaḥ / *arodīḥ*	*arudatam /* *arodiṣṭam*	*arudata /* *arodiṣṭa*
arudam / *arodiṣam*	*arudāva /* *arodiṣva*	*arudāma /* *arodiṣma*

Now we begin the conjugation of the *dhātu [ñi]ṣvap[a] śaye* (2P, to sleep, lie down).

➢ *ṣvap* → (346) *svap* → *svap* + *ti[p]* → (288, 477, 504) *svap* + *i[ṭ]* + *ti[p]* → *svapiti* <*acyuta pa.* 1.1>.
➢ *ṣvap* → (346) *svap* → *svap* + *te* → (293) *svap* + *ya[k]* + *te* → (330, 471) *supyate* <*acyuta bhāve* 1.1>.

Due to the mention of a *kṛṣṇa-dhātuka* in this *sūtra,* even an *aniṭ dhātu* takes *i[ṭ]* when a *kṛṣṇa-dhātuka* follows, but not when any other *pratyaya* follows. Thus *svaptā:*

➢ *ṣvap* → (346) *svap* → *svap* + *tā* → (*svap* is *aniṭ* by verse 6) *svaptā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātus śvas[a] prāṇane* and *an[a] prāṇane* (both are: 2P, to breathe).

➢ *śvas* + *ti[p]* → (288, 477, 504) *śvas* + *i[ṭ]* + *ti[p]* → *śvasiti* <*acyuta pa.* 1.1>.

***Ha-ma-yānta-kṣaṇa-śvasa-śvīnām e-rāmetaś ca na vṛṣṇīndraḥ seṭi sau parapade* (391) is applied and we get the following form:**

➢ *śvas* + *d[ip]* → (306, 307, 316) *a[ṭ]* + *śvas* + *i[ṭ]* + *s[i]* + *d[ip]* → (391, 334) *aśvas* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *aśvas* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *aśvasīd* → (185) *aśvasīt* <*bhūteśa pa.* 1.1>.

➢ *an* + *ti[p]* → (288, 477, 504) *an* + *i[ṭ]* + *ti[p]* → *aniti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu jakṣ[a] bhakṣa-hasanayoḥ* (2P, to eat; to laugh).

➢ *jakṣ* + *ti[p]* → (288, 477, 504) *jakṣ* + *i[ṭ]* + *ti[p]* → *jakṣiti* <*acyuta pa.* 1.1>.

Amṛta—This is a special rule, given that *i[ṭ]* is not obtained when a *kṛṣṇa-dhātuka* follows since *i[ṭ]* is ordained only in relation to the *rāma-dhātukas.* Regarding *ruditaḥ, govinda* does not take place because *i[ṭ]* is *nirguṇa* as things that have the indicatory letter *ṭ* are connected to the *pratyaya.* Someone might argue, "It was previously ordained in *rud-āder īṭ ca* (480) that the *rud-ādis* take *ī[ṭ]* when *d[ip]* or *s[ip]* follow, but in the current *sūtra* it is ordained that the *rud-ādis* take *i[ṭ]* when a *kṛṣṇa-dhātuka* follows. Therefore only *i[ṭ]* should be applied in accordance with the maxim *vipratiṣedhe paraṁ kāryam.*"[143] In answer to this, Jīva Gosvāmī speaks the sentence beginning "but when *d[ip]* or *s[ip]* follows." The hidden meaning is that there should be no fear of a conflict between *sūtra* 480 and the current *sūtra* because, even when a *kṛṣṇa-dhātuka* follows, the rule of *ī[ṭ]* (*sūtra* 480) is stronger since it is *sv-alpāśrita* as it only applies to *d[ip]* and *s[ip].* Therefore only *rud-āder īṭ*

143 This maxim is one of Pāṇini's *sūtras*, namely *Aṣṭādhyāyī* 1.4.2. It means "when there is conflict between two rules, the later rule is applied."

ca (480) should be applied here. *A[ṭ]* is dragged in by the word *ca* in *rud-āder īṭ ca* (480).

५०५ । जक्षादिरपि नारायणः ।

505. jakṣ-ādir api nārāyaṇaḥ

jakṣ-ādiḥ—the *jakṣ-ādis* (a sub-group of five *ad-ādi-dhātus* beginning with *jakṣ[a] bhakṣa-hasanayoḥ* (2P, to eat; to laugh)); *api*—also; *nārāyaṇaḥ*—called *nārāyaṇa.*

The *jakṣ-ādis* are also called *nārāyaṇa* (327).

jakṣa jāgṛ daridrā cakāsṛ śāsu jakṣādiḥ.

Vṛtti—The following five *dhātus* are called the *jakṣ-ādis:*

jakṣ[a] bhakṣa-hasanayoḥ	2P	to eat; to laugh
jāgṛ nidrā-kṣaye	2P	to be awake
daridrā durgatau	2P	to be poor or needy
cakās[ṛ] dīptau	2P	to shine
śās[u] anuśiṣṭau	2P	to instruct, punish, rule

५०६ । नारायणादन्तो नस्य हरः ।

506. nārāyaṇād anto nasya haraḥ

nārāyaṇāt—after a *nārāyaṇa; antaḥ*—of *ant* (see explanation below); *nasya*—of the *na-rāma; haraḥ*—deletion.

After a *nārāyaṇa,* the *n* of *anti* and *antu* is deleted.

anta ity anty-ādīnām ekadeśa-nirdeśaḥ ṣaṣṭhy-antaḥ. jakṣati. ajakṣuḥ. jāgṛ nidrā-kṣaye—jāgarti jāgṛtaḥ jāgrati.

Vṛtti—The word *antaḥ* ends in the *ṣaṣṭhī-viṣṇubhakti [ṅ]as* and is an abbreviation of *anti* and so on.

➢ *jakṣ + anti* → (288, 477, 330, 505, 506) *jakṣati* <*acyuta pa.* 1.3>.
➢ *jakṣ + an* → (288, 477, 330, 306) *a[ṭ] + jakṣ + an* → (505, 336) *a + jakṣ + us* → (93) *ajakṣuḥ* <*bhūteśvara pa.* 1.3>.

Now we begin the conjugation of the *dhātu jāgṛ nidrā-kṣaye* (2P, to be awake).
➢ *jāgṛ + ti[p]* → (288, 477, 289) *jāgarti* <*acyuta pa.* 1.1>.
➢ *jāgṛ + tas* → (288, 477, 290, 294, 93) *jāgṛtaḥ* <*acyuta pa.* 1.2>.
➢ *jāgṛ + anti* → (288, 477, 290, 294, 505, 506) *jāgṛ + ati* → (52) *jāgrati* <*acyuta pa.* 1.3>.

Amṛta—One should understand that only the *n* of *anti* and the *n* of *antu* are deleted by this *sūtra.*

Bāla—Only *antu* is accepted by the word *ādi* in *anty-ādīnām* because in *dadate* <*acyuta āt.* 1.3 of *[ḍu]dā[ñ] dāne*> and so on the deletion of *n* takes place merely by *a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ* (317). Thus even though the *bahu-vacana* form *anty-ādīnām* was made here, the plural is without a purpose.

Saṁśodhinī—This rule is mostly used for third class *dhātus.* For instance, *dadati* is the <1.3> *acyuta parapada* form of *[ḍu]dā[ñ] dāne* (to give), and is obtained by this *sūtra* in conjunction with *sūtra* 524.

५०७ । जागर्तेर्गोविन्दः सर्वत्र , न तु इण्णल्निर्गुणेषु ।

507. jāgarter govindaḥ sarvatra, na tu iṇ-ṇal-nirguṇeṣu

jāgarteḥ—of the *dhātu jāgṛ nidrā-kṣaye* (2P, to be awake); *govindaḥ—govinda; sarvatra*—in all cases; *na*—not; *tu*—but; *iṇ-ṇal-nirguṇeṣu*—when *i[ṇ], [ṇ]a[l],* or a *nirguṇa pratyaya* follows.

***Jāgṛ* takes *govinda* in all cases, but not when *i[ṇ], [ṇ]a[l],* or a *nirguṇa pratyaya* follows.**

jāgaryate. ajāgaḥ ajāgṛtām.

Vṛtti—
➢ *jāgṛ + te* → (293) *jāgṛ + ya[k] + te* → (330, 507) *jāgaryate* <*acyuta bhāve* 1.1>.
➢ *jāgṛ + d[ip]* → (288, 477, 306) *a[t] + jāgṛ + d[ip]* → (507) *ajāgar + d[ip]* → (482) *ajāgar* → (93) *ajāgaḥ* <*bhūteśvara pa.* 1.1>.
➢ *jāgṛ + tām* → (288, 477, 306) *a[t] + jāgṛ + tām* → (290, 294) *ajāgṛtām* <*bhūteśvara pa.* 1.2>.

Amṛta—This *sūtra* counteracts the prohibition *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294) and also counteracts the *vṛṣṇīndra* that occurs

when there is a *nṛsiṁha pratyaya.* Examples when it counteracts the prohibition are *jāgaryāt* <*kāmapāla pa.* 1.1> and, when a *kṛt pratyaya* follows, *jāgaritaḥ* <1.1 of *jāgarita* (*jāgṛ* + *[k]ta*)>. Examples of it counteracts the *vṛṣṇīndra* are *jāgarayati* <*acyuta* 1.1 of the *ṇy-anta-dhātu jāgari* (*jāgṛ* + *[ṇ]i*)> and when a *kṛt pratyaya* follows, *jāgarakaḥ* <1.1 of *jāgaraka* (*jāgṛ* + *[ṇ]aka*)>.

Saṁśodhinī—Thus *jāgṛ* also takes *govinda* when a *kapila pratyaya* follows. This rule also counteracts the *vṛṣṇīndra* that would take place by *īśāntasya vṛṣṇīndraḥ sau parapade* (380).

५०८ । ईशान्तस्य गोविन्दोऽन उसि ।

508. īśāntasya govindo 'na usi

īśa-antasya—of a *dhātu* which ends in an *īśa; govindaḥ*—*govinda; anaḥ*—of the *bhūteśvara / bhūteśa pratyaya an; usi*—when there is the replacement *us.*

Dhātus* that end in an *īśa* take *govinda* when *an* is replaced by *us.

ajāgaruḥ ajāgaḥ. ajāgarīt. ajāgāri. jajāgāra jajāgaratuḥ. eka-sarveśvarād eva sarvam apy aniṭaṁ manyante—jajāgaritha. āmi—jāgarāmāsa jāgarāmāsatuḥ. cakāsṛ dīptau—cakāsti. hau—cakādhi. sarveśvara-vyavadhāne viṣṇujanāder laghor iti na manyante—acakāsīt. cakāsāmāsa. śāsu anuśiṣṭau—anuśiṣṭir upadeśo daṇḍanaṁ ca—śāsti.

Vṛtti—

➢ *jāgṛ* + *an* → (288, 477, 306) *a[t]* + *jāgṛ* + *an* → (505, 336) *a* + *jāgṛ* + *us* → (508) *ajāgarus* → (93) *ajāgaruḥ* <*bhūteśvara pa.* 1.3>.

➢ *jāgṛ* + *s[ip]* → (288, 477, 306) *a[t]* + *jāgṛ* + *s[ip]* → (507) *ajāgar* + *s[ip]* → (482) *ajāgar* → (93) *ajāgaḥ* <*bhūteśvara pa.* 2.1>.

➢ *jāgṛ* + *d[ip]* → (306, 307, 316) *a[t]* + *jāgṛ* + *i[ṭ]* + *s[i]* + *d[ip]* → (507) *ajāgar* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *ajāgar* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *ajāgar* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *ajāgarīd* → (185) *ajāgarīt* <*bhūteśa pa.* 1.1>.

➢ *jāgṛ* + *ta* → (306, 313) *a[t]* + *jāgṛ* + *i[ṇ]* + *ta* → (314) *ajāgār* + *i[ṇ]* + *ta* → (315) *ajāgāri* <*bhūteśa bhāve* 1.1>.

➢ *jāgṛ* + *[ṇ]a[l]* → (330, 314) *jāgār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *jā* + *jāgār* + *a* → (375) *jajāgāra* <*adhokṣaja pa.* 1.1>.

➢ *jāgṛ* + *atus* → (330, 507) *jāgar* + *atus* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *jā* + *jāgar* + *atus* → (375) *jajāgaratus* → (93) *jajāgaratuḥ* <*adhokṣaja pa.* 1.2>.

The learned consider that only *dhātus*that have a single *sarveśvara* are forbidden to take *i[ṭ]* by *ṛ-rāmāt tu nityaṁ neṭ* (389). Thus we get *jajāgaritha:*

➢ *jāgṛ + tha[l]* → (316) *jāgṛ + i[ṭ] + tha[l]* → (507) *jāgar + itha* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *jā + jāgar + itha* → (375) *jajāgaritha* <*adhokṣaja pa.* 2.1>.

In the case that *ām* is applied by *sūtra* 410 we get the following forms:

➢ *jāgṛ + [ṇ]a[l]* → (410) *jāgṛ + ām + [ṇ]a[l]* → (507) *jāgarām + [ṇ]a[l]* → (330, 369) *jāgarām + as + [ṇ]a[l]* → (330, 358) *jāgarām + ās + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *jāgarām + a + ās + a* → (361) *jāgarām + ā + ās + a* → (42) *jāgarāmāsa* <*adhokṣaja pa.* 1.1>.
➢ *jāgṛ + atus* → (410) *jāgṛ + ām + atus* → (507) *jāgarām + atus* → (330, 369) *jāgarām + as + atus* → (330, 322, 323) *jāgarām + a + as + atus* → (361) *jāgarām + ā + as + atus* → (42) *jāgarāmāsatus* → (93) *jāgarāmāsatuḥ* <*adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu cakās[ṛ] dīptau* (2P, to shine).

➢ *cakās + ti[p]* → (288, 477) *cakāsti* <*acyuta pa.* 1.1>.

When the *vidhātā pratyaya hi* follows, we get the following form:

➢ *cakās + hi* → (288, 477, 478) *cakās + dhi* → (319) *cakādhi* <*vidhātā pa.* 2.1>.

Learned persons consider that *viṣṇujanāder laghor a-rāmasya vṛṣṇīndra iḍ-ādau sau vā parapade* (357) cannot be applied when another *sarveśvara* comes in between the *laghu a-rāma* and *s[i]*. Thus we get *acakāsīt:*

➢ *cakās + d[ip]* → (306, 307, 316) *a[ṭ] + cakās + i[ṭ] + s[i] + d[ip]* → (334) *acakās + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *acakās + i[ṭ] + ī[ṭ] + d[ip]* → (42) *acakāsīd* → (185) *acakāsīt* <*bhūteśa pa.* 1.1>.
➢ *cakās + [ṇ]a[l]* → (395) *cakās + ām + [ṇ]a[l]* → (330, 369) *cakāsām + as + [ṇ]a[l]* → (330, 358) *cakāsām + ās + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *cakāsām + a + ās + a* → (361) *cakāsām + ā + ās + a* → (42) *cakāsāmāsa* <*adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu śās[u] anuśiṣṭau* (2P, to instruct, punish, rule). *Anuśiṣṭi* means *upadeśa* (instruction) or *daṇḍana* (punishing).

➢ *śās + ti[p]* → (288, 477) *śāsti* <*acyuta pa.* 1.1>.

Amṛta—This *sūtra* ordains *govinda* where it was otherwise forbidden by *sūtra* 507 when a *nirguṇa pratyaya* follows.

५०९ । शासः शिष्कंसारिविष्णुजनङयोः ।

509. śāsaḥ śiṣ kaṁsāri-viṣṇujana-ṅayoḥ

śāsaḥ—of the *dhātu śās[u] anuśiṣṭau* (2P, to instruct, punish, rule); *śiṣ*—the replacement *śiṣ; kaṁsāri-viṣṇujana-ṅayoḥ*—when a *kaṁsāri pratyaya* beginning with a *viṣṇujana* follows[144] or when *[ṅ]a* follows.

***Śās[u]* is replaced by *śiṣ* when *[ṅ]a* or a *kaṁsāri pratyaya* beginning with a *viṣṇujana* follows.**

śiṣṭaḥ śāsati. śiṣyate. śiṣyāt. āṅaḥ śāsu icchāyām ity ātmapadino na śiṣo grahaṇam, dhātv-antaratayā pṛthak-pāṭhāt. tena—āśāste.

Vṛtti—

➢ *śās + tas* → (288, 477, 290, 509) *śiṣ + tas* → (294, 205) *śiṣṭas* → (93) *śiṣṭaḥ* <*acyuta pa.* 1.2>.

➢ *śās + anti* → (288, 477, 290, 505, 506) *śāsati* <*acyuta pa.* 1.3>.

acyuta parapada of *śās[u] anuśiṣṭau*		
śāsti	*śiṣṭaḥ*	*śāsati*
śāssi	*śiṣṭhaḥ*	*śiṣṭha*
śāsmi	*śiṣvaḥ*	*śiṣmaḥ*

➢ *śās + te* → (293) *śās + ya[k] + te* → (330, 509) *śiṣ + ya + te* → (294) *śiṣyate* <*acyuta karmaṇi* 1.1>.

➢ *śās + yāt* → (288, 477, 290, 509) *śiṣ + yāt* → (294) *śiṣyāt* <*vidhi pa.* 1.1>.

The *ātmapadī dhātu ā[ṅ] + śās[u] icchāyām* (2A, to desire) does not undergo the change to *śiṣ* because it is listed as a separate *dhātu* in the *Dhātu-pāṭha.* Thus we get *āśāste:*

➢ *ā + śās + te* → (288, 477) *āśāste* <*acyuta āt.* 1.1 of *ā[ṅ] + śās[u] icchāyām*>.

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144 In this regard, one should remember the maxim *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134).

५१० । शास्हेः शाधि ।

510. śās-heḥ śādhi

śās-heḥ—of the *dhātu śās[u] anuśiṣṭau* (2P, to instruct, punish, rule) along with the *vidhātā pratyaya hi; śādhi*—the replacement *śādhi.*

Śās* + *hi* is replaced by *śādhi.

śādhi. pakṣe—śiṣṭāt. bhūteśe—aśiṣat. cakṣiṅ vyaktāyām vāci—i-ṅāv itau, i-rāma uccāraṇārthaḥ, nityam āṅ-pūrvo 'yam, s-koḥ sat-saṅgādyor haraḥ—ācaṣṭe ācakṣāte ācakṣate.

Vṛtti—➢ *śās* + *hi* → (288, 477, 510) *śādhi* <*vidhātā pa.* 2.1>.

But if *tāt[aṅ]* is applied we get *śiṣṭāt:*

➢ *śās* + *hi* → (299) *śās* + *tāt[aṅ]* → (288, 477, 509) *śiṣṭāt* → (205) *śiṣṭāt* <*vidhātā pa.* 2.1>.

vidhātā parapada of *śās[u] anuśiṣṭau*		
śāstu / śiṣṭāt	*śiṣṭām*	*śāsatu*
śādhi / śiṣṭāt	*śiṣṭam*	*śiṣṭa*
śāsāni	*śāsāva*	*śāsāma*

In *bhūteśa,* we get the following form:

➢ *śās* + *d[ip]* → (306, 427, 330) *a[t]* + *śās* + *[ṅ]a* + *d[ip]* → (509) *a[t]* + *śiṣ* + *[ṅ]a* + *d[ip]* → (294, 185) *aśiṣat* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *śās[u] anuśiṣṭau*		
aśiṣat	*aśiṣatām*	*aśiṣan*
aśiṣaḥ	*aśiṣatam*	*aśiṣata*
aśiṣam	*aśiṣāva*	*aśiṣāma*

Now we begin the conjugation of the *dhātu cakṣ[iṅ] vyaktāyām vāci* (2A, to speak, say, tell). The *i* and *ṅ* are indicatory letters. The *i* is for the sake of pronunciation. This *dhātu* is always preceded by *ā[ṅ]*. *S-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca* (183) is applied and we get the following forms:

➢ *ā* + *cakṣ* + *te* → (288, 477, 183) *ā* + *caṣ* + *te* → (205) *ācaṣṭe* <*acyuta āt.* 1.1 of *ā[ṅ]* + *cakṣ[iṅ] vyaktāyām vāci*>.
➢ *ā* + *cakṣ* + *āte* → (288, 477) *ācakṣāte* <*acyuta āt.* 1.2 of *ā[ṅ]* + *cakṣ[iṅ] vyaktāyām vāci*>.
➢ *ā* + *cakṣ* + *ante* → (288, 477, 317) *ācakṣate* <*acyuta āt.* 1.3 of *ā[ṅ]* + *cakṣ[iṅ] vyaktāyām vāci*>.

Amṛta—The *dhātu cakṣ[iṅ]* is always preceded by *ā[ṅ]* only when the meaning is *vyaktāyāṁ vāci* (to speak, say, tell), but not when the meaning is something else. Thus *vyacakṣata* (he saw) <*bhūteśvara āt.* 1.3 of *vi* + *cakṣ[iṅ] vyaktāyām vāci*> and *samacakṣiṣṭa* (he excluded) <*bhūteśa āt.* 1.1 of *sam* + *cakṣ[iṅ] vyaktāyām vāci*>

Saṁśodhinī—Although the *dhātu cakṣ[iṅ]* has the indicatory letter *i,* it doesn't take *n[um]* by *i-rāmed-dhātor num* (344) because the *i* is not *kevala* since it is accompanied by *ṅ* (see *Amṛta* 440). Moreover, by saying "the *i* is for the sake of pronunciation (*uccāraṇa*)," Jīva Gosvāmī blocks the insertion of *n[um]* in another way, because if an indicatory letter is used to aid pronunciation (*uccārāṇa*) it cannot also be the cause of a rule or prohibition (*vidhy-ādi-nimitta*).[145]

Furthermore, although the *dhātu cakṣ[iṅ]* is listed in the *Dhātu-pāṭha* as meaning *vyaktāyāṁ vāci* (to speak, say, tell), it is frequently used in the meaning of *darśana* (to see)[146], and when it has this meaning it is not preceded by *ā[ṅ].* Thus, in his commentary on the *Bhāgavatam* entitled *Bhāvārtha-dīpikā,* Śrīdhara Svāmī glosses *acaṣṭa* <*bhūteśvara āt.* 1.1 of *cakṣ[iṅ] vyaktāyām vāci*> in *Bhāgavatam* 4.9.8 as *apaśyat* (he saw) and *acakṣata* <*bhūteśvara āt.* 1.3 of *cakṣ[iṅ] vyaktāyām vāci*> in *Bhāgavatam* 3.2.24 as *apaśyan* (they saw). Therefore whenever the *dhātu cakṣ[iṅ]* isn't preceded by *ā[ṅ]* it means "to see," but when it is preceded by *ā[ṅ]* it means "to speak, say, tell."

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145 For further details. see *vṛtti* 91. There is no fear, however, that the indicatory letter *i* by itself at the end of a *dhātu* could ever be used for the sake of pronunciation because, unlike *cakṣ[iṅ],* all the *dhātus* ending in the indicatory letter *i* can be pronounced without the *i.* Thus *i-rāmed-dhātor num* (344) is applied whenever a *dhātu* ends with the indicatory letter *i.*

146 This is in accordance with the maxim *dhātūnām anekārthatvam* (*dhātus* have more than one meaning).

५११ । चक्षिङः ख्याञ् रामधातुके ।

511. cakṣiṅaḥ khyāñ rāma-dhātuke

cakṣiṅaḥ—of the *dhātu cakṣ[iṅ] vyaktāyām vāci* (2A, to speak, say, tell); *khyāñ*—the replacement *khyā[ñ]; rāma-dhātuke*—when a *rāma-dhātuka* follows.

Cakṣ[iṅ] is replaced by _khyā[ñ]_ when a _rāma-dhātuka_ follows.

५१२ । अधोक्षजे तु वा ।

512. adhokṣaje tu vā

adhokṣaje—when an *adhokṣaja pratyaya* follows; *tu*—but; *vā*—optionally.

But this is optional when an _adhokṣaja pratyaya_ follows.

ākhyāyate. bhāvini bhūta-vad-upacāra iti ṅa-pratyayāt pūrvam eva khyādeśaḥ. ñittvād ubhayapadam. asyati-vaktīty-ādāv ādeśo vaciḥ khyāñ copalakṣyate.[147] *ākhyat ākhyatām ākhyata. ācakhyau, ācakhye, ācacakṣe. āsa upaveśane vidyamānatāyāṁ ca—āste. vasa ācchādane—vaste. ṣūṅ prāṇi-garbha-vimocane—sūte. śīṅ svapne—*

Vṛtti—

➢ *ā + cakṣ + te* → (293) *ā[ṅ] + cakṣ + ya[k] + te* → (511) *ā[ṅ] + khyā[ñ] + ya[k] + te* → *ākhyāyate* <*acyuta karmaṇi.* 1.1 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.

The substitution of _khyā[ñ]_ is done before the application of _[ṅ]a_ in accordance with the maxim _bhāvini bhūta-vad-upacāraḥ_ (_vṛtti_ 394). Since _khyā[ñ]_ has the indicatory letter _ñ,_ it takes both the _parapada_ and _ātmapada_ endings (see _sūtra_ 285). The replacements _vac_ and _khyā[ñ]_ are also accepted in the _sūtra_ beginning _asyati-vakti_ (_sūtra_ 493).

➢ *ā + cakṣ + d[ip]* → (511) *ā + khyā[ñ] + d[ip]* → (306, 493, *khyā[ñ]* is *aniṭ* by verse 1[148]) *ā + a[t] + khyā[ñ] + [ṅ]a + d[ip]* → (415) *ā + akhyad* → (42) *ākhyad* → (185) *ākhyat* <*bhūteśa pa.* 1.1 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.

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147 All the printed editions of Hari-nāmāmṛta-vyākaraṇa list *ādeśo vaciḥ khyāñopalakṣyate* instead of *ādeśo vaciḥ khyāñ copalakṣyate.* The correct reading *ādeśo vaciḥ khyāñ copalakṣyate* can be found in manuscript 554D (Serial No: 3024, Accession No: 554D) in the Vrindavan Research Institute.

148 In this regard, one should remember the maxim *dhātu-pratirūpādeśas tad-dhātu-vat-prayogo vaktavyaḥ* (*vṛtti* 384).

➢ *ā + cakṣ + tām* → (511) *ā + khyā[ñ] + tām* → (306, 493, *khyā[ñ]* is *aniṭ* by verse 1) *ā + a[t] + khyā[ñ] + [ṅ]a + tām* → (415) *ā + akhyatām* → (42) *ākhyatām* <*bhūteśa pa.* 1.2 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.
➢ *ā + cakṣ + ta* → (511) *ā + khyā[ñ] + ta* → (306, 493, *khyā[ñ]* is *aniṭ* by verse 1) *ā + a[t] + khyā[ñ] + [ṅ]a + ta* → (415) *ā + akhyata* → (42) *ākhyata* <*bhūteśa āt.* 1.1 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.
➢ *ā + cakṣ + e* → (three options by 512):
1) (the replacement is done and *parapada* endings are used) *ā + khyā[ñ] + [ṇ]a[l]* → (414) *ā + khyā + au* → (330, 322, 323) *ā + khyā + khyā + au* → (341) *ā + khā + khyā + au* → (329) *ā + kā + khyā + au* → (345) *ā + cā + khyā + au* → (375) *ā + ca + khyā + au* → (49) *ācakhyau* <*adhokṣaja pa.* 1.1 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.
2) (the replacement is done and *ātmapada* endings are used) *ā + khyā[ñ] + e* → (330, 322, 323) *ā + khyā + khyā + e* → (341) *ā + khā + khyā + e* → (329) *ā + kā + khyā + e* → (345) *ā + cā + khyā + e* → (375) *ā + ca + khyā + e* → (337, 415) *ācakhye* <*adhokṣaja āt.* 1.1 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.
3) (the replacement is not done, 330, 322, 323) *ā + ca + cakṣ + e* → *ācacakṣe* <*adhokṣaja āt.* 1.1 of *ā[ṅ] + cakṣ[iṅ] vyaktāyām vāci*>.

Now we begin the conjugation of the *dhātu ās[a] upaveśane vidyamānatāyāṁ ca* (2A, to sit; to be, exist).

➢ *ās + te* → (288, 477) *āste* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu vas[a] ācchādane* (2A, to cover, dress).

➢ *vas + te* → (288, 477) *vaste* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu ṣū[ṅ] prāṇi-garbha-vimocane* (2A, to give birth, produce).

➢ *ṣū* → (346) *sū* → *sū + te* → (288, 477) *sūte* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down).

५१३ । शीङः शे कृष्णधातुके ।

513. śīṅaḥ śe kṛṣṇa-dhātuke

śīṅaḥ—of the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down); *śe*—the replacement *śe; kṛṣṇa-dhātuke*—when a *kṛṣṇa-dhātuka* follows.

***Śī[ṅ]* is replaced by *śe* when a *kṛṣṇa-dhātuka* follows.**

śete śayāte. a-rāmānyety-ādau śīṅo ruṭ ca—śerate.

Vṛtti—➢ *śī + te* → (513) *śe + te* → (288, 477) *śete* <*acyuta āt.* 1.1>.
➢ *śī + āte* → (513) *śe + āte* → (288, 477, 55) *śayāte* <*acyuta āt.* 1.2>.

After the *sūtra* beginning *a-rāmānya* (*sūtra* 317) is applied *śīṅo ruṭ ca* (318) is applied and we get the following form:

➢ *śī + ante* → (513) *śe + ante* → (288, 477, 317) *śe + ate* → (318) *śe + r[uṭ] + ate* → *śerate* <*acyuta āt.* 1.3>.

५१४ । शेतेः शय्कंसारिये ।

514. śeteḥ śay kaṁsāri-ye

śeteḥ—of the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down); *śay*—the replacement *śay; kaṁsāri-ye*—when a *kaṁsāri pratyaya* beginning with *ya-rāma* follows (ref. the maxim *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134)).

***Śī[ṅ]* is replaced by *śay* when a *kaṁsāri pratyaya* beginning with *y* follows.**

śayyate. iṅ adhyayane—nityam adhi-pūrvo 'yam—adhīte adhīyāte adhīyate. karmaṇi ca adhīyate. bhūteśvare—adhyaita.

Vṛtti—➢ *śī + te* → (293) *śī + ya[k] + te* → (330, 514) *śayyate* <*acyuta bhāve* 1.1>.

Now we begin the conjugation of the *dhātu i[ṅ] adhyayane* (2A, to study). This *dhātu* is always preceded by *adhi* (see *sūtra* 492).

➢ *adhi + i + te* → (288, 477, 42) *adhīte* <*acyuta āt.* 1.1>.
➢ *adhi + i + āte* → (288, 477, 381) *adhi + iy + āte* → (42) *adhīyāte*<*acyuta āt.* 1.2>.
➢ *adhi + i + ante* → (288, 477, 381) *adhi + iy + ante* → (317) *adhi + iy + ate* → (42) *adhīyate* <*acyuta āt.* 1.3>.

In *karmaṇi prayoga* too the form is *adhīyate:*
➢ *adhi + i + te* → (293) *adhi + i + ya[k] + te* → (390) *adhi + ī + ya[k] + te* → (42) *adhīyate* <*acyuta karmaṇi* 1.1>.

In *bhūteśvara* we get the following form:

➢ *adhi + i + ta* → (360) *adhi + ai + ta* → (288, 477, 306) *adhi + a[t] + ai + ta* → (48) *adhi + ai + ta* → (50) *adhyaita* <*bhūteśvara āt.* 1.1>.

५१५ । इङो गाङ्‌धोक्षजे, भूतेशाजितयोस्तु गीर्वा ।

515. iṅo gāṅ adhokṣaje, bhūteśājitayos tu gīr vā

iṅaḥ—of the *dhātu i[ṅ] adhyayane* (2A, to study); *gāṅ*—the replacement *gā[ṅ]; adhokṣaje*—when an *adhokṣaja pratyaya* follows; *bhūteśa-ajitayoḥ*—when a *bhūteśa* or *ajita pratyaya* follows; *tu*—but; *gīḥ*—the replacement *gī; vā*—optionally.

***I[ṅ]* is replaced by *gā[ṅ]* when an *adhokṣaja pratyaya* follows, but when a *bhūteśa* or *ajita pratyaya* follows, *i[ṅ]* is optionally replaced by *gī*.**

"yena nāvyavadhānaṁ sambhavati" iti nyāyena si-prabhṛti-vyavadhāne 'pi gīḥ syāt—adhyagīṣṭa adhyaiṣṭa. adhyagāyi adhyāyi. adhijage. adhyagīṣyata adhyaiṣyata. govindatvaṁ ced e-rāmaḥ kriyeta. dviṣa aprītau—dveṣṭi dviṣṭaḥ. adveṭ adviṣan. adviksạt adviksạn. duha prapūraṇe—dogdhi dhokṣi. dugdhe dhugdhve. adhok, adhukṣat adhukṣata. pakṣe—duha-liha-diheti sako haraḥ—adugdha adhukṣātām. diha upacaye—degdhi digdhe. liha āsvādane—leḍhi līḍhe. ṣṭuñ stutau—stauti stutaḥ. stute. stūyate. su-stu-dhuñbhya itīṭ—astāvīt. kr-ādi-niyamāt tuṣṭotha. ru śabde—rauti. evaṁ ṇu stutau—nauti. brūñ vyaktāyāṁ vāci.

VṚTTI—In accordance with the maxim *yena nāvyavadhānaṁ sambhavati tena vyavadhāne 'pi syāt* (*vṛtti* 306), the substitution of *gī* takes place even though *s[i],* and so on,[149] intervenes. If *govinda* were applicable, *e-rāma* would have been made (see *Amṛta* below).

➢ *adhi + i + ta* → (306, 307) *adhi + a[t] + i + s[i] + ta* → (two options by 515): 1) (*i[ṅ]* is replaced by *gī, gī* is *aniṭ* by verse 1) *adhi + a[t] + gī + s[i] + ta* → (108) *adhi + agīsta* → (205) *adhi+ agīṣta* → (50) *adhyagīṣṭa* <*bhūteśa āt.* 1.1>. 2) (*i[ṅ]* is not replaced by *gī, i[ṅ]* is *aniṭ* by verse 1, 360) *adhi + a[t] + ai + s[i] + ta* → (43) *adhi + aista* → (108) *adhi + aiṣta* → (205) *adhi + aiṣṭa* → (50) *adhyaiṣṭa* <*bhūteśa āt.* 1.1>.

149 The word *prabhṛti* (and so on) is included here so that the substitution of *gī* may also take place when *i[ṇ]* intervenes.

➢ *adhi + i + ta* → (306, 313) *adhi + a[t] + i + i[ṇ] + ta* → (two options by 515):
1) (*i[ṅ]* is replaced by *gī, gī* is *aniṭ* by verse 1) *adhi + a[t] + gī + i[ṇ] + ta* → (314) *adhi + agai + i[ṇ] + ta* → (54) *adhi + agāy + i[ṇ] + ta* → (315) *adhi + agāyi* → (50) *adhyagāyi* <*bhūteśa karmaṇi.* 1.1>.
2) (*i[ṅ]* is not replaced by *gī, i[ṅ]* is *aniṭ* by verse 1) *adhi + a[t] + i + i[ṇ] + ta* → (314) *adhi + a + ai + i[ṇ] + ta* → (48) *adhi + ai + i[ṇ] + ta* → (54) *adhi + āy + i[ṇ] + ta* → (315) *adhi + āyi* → (50) *adhyāyi* <*bhūteśa karmaṇi.* 1.1>.

➢ *adhi + i + e* → (515) *adhi + gā[ṅ] + e* → (337, 415) *adhi + g + e* → (322, 323, the deleted *ā* is *sthāni-vat* by 373) *adhi + gā + g + e* → (345) *adhi + jā + g + e* → (375) *adhijage* <*adhokṣaja āt.* 1.1>.

➢ *adhi + i + syata* → (306) *adhi + a[t] + i + syata* → (two options by 515):
1) (*i[ṅ]* is replaced by *gī, gī* is *aniṭ* by verse 1) *adhi + a[t] + gī + syata* → (108) *adhi + agīṣyata* → (50) *adhyagīṣyata* <*ajita āt.* 1.1>.
2) (*i[ṅ]* is not replaced by *gī, i[ṅ]* is *aniṭ* by verse 1, 360) *adhi + a[t] + ai + syata* → (43) *adhi + aisyata* → (108) *adhi + aiṣyata* → (50) *adhyaiṣyata* <*ajita āt.* 1.1>.

Now we begin the conjugation of the *dhātu dviṣ[a] aprītau* (2U, to hate).

➢ *dviṣ + ti[p]* → (288, 477, 333) *dveṣti* → (205) *dveṣṭi* <*acyuta pa.* 1.1>.
➢ *dviṣ + tas* → (288, 477, 290, 294, 205) *dviṣṭas* → (93) *dviṣṭaḥ* <*acyuta pa.* 1.2>.
➢ *dviṣ + d[ip]* → (288, 477, 306) *a[t] + dviṣ + d[ip]* → (333) *adveṣ + d[ip]* → (482) *adveṣ* → (184) *adveḍ* → (185) *adveṭ* <*bhūteśvara pa.* 1.1>.
➢ *dviṣ + an* → (288, 477, 306) *a[t] + dviṣ + an* → (290, 294) *adviṣan* <*bhūteśvara pa.* 1.3>.
➢ *dviṣ + d[ip]* → (306, 407, *dviṣ* is *aniṭ* by verse 7) *a[t] + dviṣ + sa[k] + d[ip]* → (294, 405) *adviksad* → (108) *advikṣad* → (185) *advikṣat* <*bhūteśa pa.* 1.1>.
➢ *dviṣ + an* → (306, 407, *dviṣ* is *aniṭ* by verse 7) *a[t] + dviṣ + sa[k] + an* → (294, 405) *advik + sa + an* → (108) *advik + ṣa + an* → (408) *advikṣan* <*bhūteśa pa.* 1.3>.

Now we begin the conjugation of the *dhātu duh[a] prapūraṇe* (2U, to milk, extract).

➢ *duh + ti[p]* → (288, 477, 333) *doh + ti* → (211) *dogh + ti* → (354) *dogh + dhi* → (61) *dogdhi* <*acyuta pa.* 1.1>.
➢ *duh + si[p]* → (288, 477, 333) *doh + si* → (211) *dogh + si* → (189) *dhogh + si* → (63) *dhoksi* → (108) *dhokṣi* <*acyuta pa.* 2.1>.

acyuta parapada of *duh[a] prapūraṇe*		
dogdhi	*dugdhaḥ*	*duhanti*
dhokṣi	*dugdhaḥ*	*dugdha*
dohmi	*duhvaḥ*	*duhmaḥ*

➢ *duh* + *te* → (288, 477, 290, 294, 211) *dugh* + *te* → (354) *dugh* + *dhe* → (61) *dugdhe* <*acyuta āt.* 1.1>.
➢ *duh* + *dhve* → (288, 477, 290, 294, 211) *dugh* + *dhve* → (189) *dhugh* + *dhve* → (61) *dhugdhve* <*acyuta āt.* 2.3>.

acyuta ātmapada of *duh[a] prapūraṇe*		
dugdhe	*duhāte*	*duhate*
dhukṣe	*duhāthe*	*dhugdhve*
duhe	*duhvahe*	*duhmahe*

➢ *duh* + *d[ip]* → (288, 477, 306) *a[t]* + *duh* + *d[ip]* → (333) *adoh* + *d[ip]* → (482) *adoh* → (211) *adogh* → (189) *adhogh* → (185) *adhok* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *duh[a] prapūraṇe*		
adhok	*adugdhām*	*aduhan*
adhok	*adugdham*	*adugdha*
adoham	*aduhva*	*aduhma*

bhūteśvara ātmapada of *duh[a] prapūraṇe*		
adugdha	*aduhātām*	*aduhata*
adugdhāḥ	*aduhāthām*	*adhugdhvam*
aduhi	*aduhvahi*	*aduhmahi*

➢ *duh* + *d[ip]* → (306, 407, *duh* is *aniṭ* by verse 8) *a[t]* + *duh* + *sa[k]* + *d[ip]* → (294, 211) *a* + *dugh* + *sa* + *d* → (189) *adhugh* + *sa* + *d* → (63) *adhuksad* → (108) *adhukṣad* → (185) *adhukṣat* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *duh[a] prapūraṇe*		
adhukṣat	*adhukṣatām*	*adhukṣan*
adhukṣaḥ	*adhukṣatam*	*adhukṣata*
adhukṣam	*adhukṣāva*	*adhukṣāma*

➢ *duh* + *ta* → (306, 407, *duh* is *aniṭ* by verse 8) *a[t]* + *duh* + *sa[k]* + *ta* → (294, 211) *a* + *dugh* + *sa* + *ta* → (189) *adhugh* + *sa* + *ta* → (63) *adhuksata* → (108) *adhukṣata* <*bhūteśa āt.* 1.1>.

In the other instance, *sa[k]* is deleted by *duha-liha-diha-guhebhyaḥ sako haro vā dantyādy-ātmapade* (469):

➢ *duh + ta* → (306, 407, *duh* is *aniṭ* by verse 8) *a[t] + duh + sa[k] + ta* → (294, 469) *a + duh + ta* → (211) *adugh + ta* → (354) *adugh + dha* → (61) *adugdha* <*bhūteśa āt.* 1.1>.
➢ *duh + ātām* → (306, 407, *duh* is *aniṭ* by verse 8) *a[t] + duh + sa[k] + ātām* → (294, 211) *a + dugh + sa + ātām* → (189) *adhugh + sa + ātām* → (63) *adhuk + sa + ātām* → (108) *adhuk + ṣa + ātām* (408) *adhukṣātām* <*bhūteśa āt.* 1.2>.

bhūteśa ātmapada of *duh[a] prapūraṇe*		
adhukṣata / adugdha	*adhukṣātām*	*adhukṣata*
adhukṣathāḥ / adugdhāḥ	*adhukṣāthām*	*adhukṣadhvam / adhugdhvam*
adhukṣi	*adhukṣāvahi*	*adhukṣāmahi*

Now we begin the conjugation of the *dhātu dih[a] upacaye* (2U, to smear).

➢ *dih + ti[p]* → (288, 477, 333) *deh + ti* → (211) *degh + ti* → (354) *degh + dhi* → (61) *degdhi* <*acyuta pa.* 1.1>.
➢ *dih + te* → (288, 477, 290, 294, 211) *digh + te* → (354) *digh + dhe* → (61) *digdhe* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu lih[a] āsvādane* (2U, to lick, taste).

➢ *lih + ti[p]* → (288, 477, 333) *leh + ti* → (211) *leḍh + ti* → (354) *leḍh + dhi* → (205) *leḍh + ḍhi* → (411) *leḍhi* <*acyuta pa.* 1.1>.
➢ *lih + te* → (288, 477, 211) *liḍh + te* → (354) *liḍh + dhe* → (205) *liḍh + ḍhe* → (411) *li + ḍhe* → *līḍhe* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu ṣṭu[ñ] stutau* (2U, to praise).

➢ *ṣṭu* → (346) *sṭu* → *stu*[150] → *stu + ti[p]* → (288, 477, 488) *stauti* <*acyuta pa.* 1.1>.

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150 Since *ṭu* (*ṭa-varga*) which comes after *r* or *ṣ* is born of *ta-varga,* the *naimittika ṭa-rāma* disappears (see *vṛtti* 420 and 178).

➢ *ṣṭu* → (346) *sṭu* → *stu* → *stu* + *tas* → (288, 477, 290, 294, 93) *stutaḥ* <*acyuta pa.* 1.2>.
➢ *ṣṭu* → (346) *sṭu* → *stu* → *stu* + *te* → (288, 477, 290, 294) *stute* <*acyuta āt.* 1.1>.
➢ *ṣṭu* → (346) *sṭu* → *stu* → *stu* + *te* → (293) *stu* + *ya[k]* + *te* → (*stu* is *aniṭ* by verse 1, 294, 390) *stūyate* <*acyuta karmaṇi* 1.1>.

***I[ṭ]* is inserted by *su-stu-dhūñbhya iṭ sau parapade* (*Bṛhat* 567) and we get the following form:**

➢ *ṣṭu* → (346) *sṭu* → *stu* → *stu* + *d[ip]* → (306, 307) *a[ṭ]* + *stu* + *s[i]* + *d[ip]* → (*Bṛhat* 567) *a[ṭ]* + *stu* + *i[ṭ]* + *s[i]* + *d[ip]* → (380) *astau* + *i[ṭ]* + *s[i]* + *d[ip]* → (55) *astāv* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *astāv* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *astāv* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *astāvīd* → (185) *astāvīt* <*bhūteśa pa.* 1.1>.

Due to the *niyama* beginning with *kṛ* (*sūtra* 356) we get the following form:

➢ *ṣṭu* → (346) *sṭu* → *stu* → *stu* + *tha[l]* → (356, 289) *sto* + *tha* → (322, 323) *sto* + *sto* + *tha* → (375, 173) *stu* + *sto* + *tha* → (342) *tustotha* → (108) *tuṣtotha* → (205) *tuṣṭotha* <*adhokṣaja pa.* 2.1>.

Now we begin the conjugation of the *dhātu ru śabde* (2P, to cry, sound):

➢ *ru* + *ti[p]* → (288, 477, 488) *rauti* <*acyuta pa.* 1.1>.

The *dhātu ṇu stutau* (2P, to praise) is conjugated in the same way.

➢ *ṇu* → (366) *nu* → *nu* + *ti[p]* → (288, 477, 488) *nauti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu brū[ñ] vyaktāyāṁ vāci* (2U, to speak, say, tell).

Amṛta—Someone might wonder, "Why doesn't the final *varṇa* of the replacement *gī* take *govinda* when a *bhūteśa* or *ajita pratyaya* follows?" In answer to this, Jīva Gosvāmī says "If *govinda* were applicable, *e-rāma* would have been made." The implied meaning of this sentence is that if *govinda* were desirable here, then, in the *sūtra, ge,* a replacement which has already undergone *govinda,* should have been made instead of *gī.* Thus, since *ge* was not made in this *sūtra, govinda* cannot take place.

५१६ । ब्रुव ईट् कृष्णधातुकपृथुविष्णुजने ।

516. bruva īṭ kṛṣṇa-dhātuka-pṛthu-viṣṇujane

bruvaḥ—after the *dhātu brū[ñ] vyaktāyāṁ vāci* (2U, to speak, say, tell); *īṭ*—the *āgama ī[ṭ]; kṛṣṇa-dhātuka-pṛthu-viṣṇujane*—when a *pṛthu kṛṣṇa-dhātuka* beginning with a *viṣṇujana* follows.

***Ī[ṭ]* is inserted after *brū[ñ]* when a *pṛthu kṛṣṇa-dhātuka* beginning with a *viṣṇujana* follows.**

५१७ । चक्रपाणेस्तु वा ।

517. cakrapāṇes tu vā

cakrapāṇeḥ—after a *cakrapāṇi* (a class of secondary *dhātus* formed by applying and then deleting *ya[ṅ]*. See *sūtras* 595 to 598); *tu*—but; *vā*—optionally.

***Ī[ṭ]* is optionally applied after a *cakrapāṇi* when a *pṛthu kṛṣṇa-dhātuka* beginning with a *viṣṇujana* follows.**

bravīti brūtaḥ bruvanti.

VṚTTI—➢ *brū + ti[p]* → (288, 477, 516) *brū + ī[ṭ] + ti[p]* → (289) *bro + ī + ti* → (55) *bravīti* <*acyuta pa.* 1.1>.

➢ *brū + tas* → (288, 477, 290, 294, 93) *brūtaḥ* <*acyuta pa.* 1.2>.

➢ *brū + anti*→ (288, 477, 290, 294, 381) *bruvanti* <*acyuta pa.* 1.3>.

५१८ । ब्रवीत्यादिपञ्चानामाहादयो वा ।

518. bravīty-ādi-pañcānām āhādayo vā

bravīti-ādi-pañcānām—of the five *acyuta parapada* forms of *brū[ñ]* beginning with *bravīti; āha-ādayaḥ*—the *nipātas* beginning with *āha; vā*—optionally.

The five *nipātas* beginning from *āha* optionally replace the five forms beginning from *bravīti.*

āha āhatuḥ āhuḥ. āttha āhathuḥ. bruvo vaciḥ—ucyate. avocat. uvāca. ity ad-ādiḥ.

VṚTTI—The five *nipātas* beginning with *āha* are *āha, āhatuḥ, āhuḥ, āttha,* and *āhathuḥ.*

acyuta parapada of *brū[ñ] vyaktāyāṁ vāci*		
bravīti / āha	*brūtaḥ / āhatuḥ*	*bruvanti / āhuḥ*
bravīṣi / āttha	*brūthaḥ / āhathuḥ*	*brūtha*
bravīmi	*brūvaḥ*	*brūmaḥ*

***Brū[ñ]* is replaced by *vac* by *sūtra* 499:**

➢ *brū* + *te* → (293) *brū* + *ya[k]* + *te* → (499) *vac* + *ya[k]* + *te* → (*vac* is *aniṭ* by verse 2, 471) *uc* + *ya[k]* + *te* → (294) *ucyate* <*acyuta karmaṇi* 1.1>.

➢ *brū* + *d[ip]* → (306, 493) *a[t]* + *brū* + *[ṅ]a* + *d[ip]* → (499) *a[t]* + *vac* + *[ṅ] a* + *d[ip]* → (*vac* is *aniṭ* by verse 2, 503, 160) *a* + *va* + *u[m]* + *c* + *a* + *d* → (44) *avocad* → (185) *avocat* <*bhūteśa pa.* 1.1>.

➢ *brū* + *[ṇ]a[l]* → (499) *vac* + *[ṇ]a[l]* → (330, 358) *vāc* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *va* + *vāc* + *a* → (472) *uvāca* <*adhokṣaja pa.* 1.1>.

Thus ends the section dealing with the *ad-ādi-dhātus.*

AMṚTA—It should be understood that since the replacement *vac* is *ubhayapadī* (since the original *dhātu brū[ñ]* is *ubhayapadī*) we also get *avocata* <*bhūteśa āt.* 1.1>, *ūce* <*adhokṣaja āt.* 1.1>, and so on.

Hv-ādiḥ

The third class of primary *dhātus*

hu vahnau dāne—

Now we begin the conjugation of the *dhātu hu vahnau dāne* (3P, to offer into the sacrificial fire, to sacrifice).

५१९ । जुहोत्यादेः पूर्ववद् द्विर्वचनं शब्लुकि ।

519. juhoty-ādeḥ pūrva-vad dvir-vacanaṁ śab-luki

juhoti-ādeḥ—of the *hv-ādis* (the *dhātus* beginning with *hu vahnau dāne,* also called the *juhoty-ādis*) *pūrva-vat*—according to the rules mentioned previously (*sūtras* 323 and 324); *dvir-vacanam*—reduplication; *śap-luki*—when there is *luk* (*mahāhara*) of *[ś]a[p]* by *sūtra* 477.

When *[ś]a[p]* undergoes *mahāhara,* the *hv-ādis* are reduplicated according to the rules mentioned previously.

na tu nārāyaṇasyeti na vṛṣṇīndraḥ—juhoti juhutaḥ juhvati. juhudhi. ajuhavuḥ.

VṚTTI—*Vṛṣṇīndra* is prohibited by *na tu nārāyaṇasya* (489):

- *hu + ti[p]* → (288, 477, 519, 323) *hu + hu + ti[p]* → (470) *ju + hu + ti[p]* → (489, 289) *juhoti* <*acyuta pa.* 1.1>.
- *hu + tas* → (288, 477, 519, 323) *hu + hu + tas* → (470) *ju + hu + tas* → (290, 294, 93) *juhutaḥ* <*acyuta pa.* 1.2>.
- *hu + anti* → (288, 477, 519, 323) *hu + hu + anti* → (470) *ju + hu + anti* → (506) *ju + hu + ati* → (290, 294, 384) *juhvati* <*acyuta pa.* 1.3>.

acyuta parapada of *hu vahnau dāne*		
juhoti	*juhutaḥ*	*juhvati*
juhoṣi	*juhuthaḥ*	*juhutha*
juhomi	*juhuvaḥ*	*juhumaḥ*

- *hu + hi* → (288, 477, 519, 323) *hu + hu + hi* → (470) *ju + hu + hi* → (290, 294, 478) *juhudhi* <*vidhātā pa.* 2.1>.
- *hu + an* → (288, 477, 306) *a[t] + hu + an* → (519, 323) *a + hu + hu + an* → (470) *a + ju + hu + an* → (336) *a + ju + hu + us* → (508) *a + ju + ho + us* → (55) *ajuhavus* → (93) *ajuhavuḥ* <*bhūteśvara pa.* 1.3>.

Amṛta—This rule ordains reduplication where it was otherwise unobtained when a *kṛṣṇa-dhātuka* follows. The word *pūrva-vat* here means that the rules of reduplication mentioned previously are to be applied as is appropriate. The word *śab-luki* indicates that the *hv-ādi-dhātus* are actually just a sub-group of the *ad-ādi-dhātus* (see also *vṛtti* 536). For the sake of easy comprehension, the *dhātu hu* is mentioned in its *[ś]ti[p]* form in the phrase *juhoty-ādeḥ.* Otherwise, if we said *hv-ādeḥ,* someone may suspect that the rule is ordaining the reduplication of *hve[ñ] spardhāyāṁ śabde ca* (1U, to vie with, challenge; to call).[151]

Saṁśodhinī—The rule *dvir-vacana-nimitta-sarveśvare para-mātre sati yaḥ sarveśvarasyādeśaḥ sa sthāni-vad dvir-vacane eva kartavye* (373) cannot be applied when reduplication takes place by the current *sūtra* because there is no *sarveśvara* that causes reduplication following. In other words, since none of the *kṛṣṇa-dhātukas* cause reduplication, the special reduplication ordained here when *[ś]a[p]* undergoes *mahāhara* is done first, before the *dhātu* takes *govinda* and so on.

५२० । भीह्रीभृहुभ्य आमधोक्षजे वा , द्विर्वचनं च ।

520. bhī-hrī-bhṛ-hubhya ām adhokṣaje vā, dvir-vacanaṁ ca

bhī-hrī-bhṛ-hubhyaḥ—after the *dhātus [ñi]bhī bhaye* (3P, to fear), *hrī lajjāyām* (3P, to be shy, ashamed), *[ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, bear; to support, nourish), and *hu vahnau dāne* (3P, to offer into the sacrificial fire, to sacrifice); *ām*—the *pratyaya ām; adhokṣaje*—when an *adhokṣaja pratyaya* follows; *vā*—optionally; *dvir-vacanam*—reduplication; ca—and.

Ām* is optionally applied after *[ñi]bhī, hrī, [ḍu]bhṛ[ñ],* and *hu* when an *adhokṣaja pratyaya* follows, and in the case that *ām* is inserted there is reduplication of the *dhātu.

juhavāmāsa juhāva. ñibhī bhaye—ñi-rāma it—bibheti bibhītaḥ bibhyati. abhaiṣīt abhaiṣīḥ. kathaṁ mā bhaiḥ śaśāṅka mama sīdhuni nāsti rāhur iti? "āgama-śāsanam anityam" iti nyāyād īṭo 'sad-bhāvāt. hrī lajjāyām—jihreti jihrītaḥ jihriyati. pṝ pālana-pūraṇayoḥ—

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151 This is because *hve[ñ]* becomes *hvā* by *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412), and *hvā* + *ādi* becomes *hvādi.*

Vṛtti—

➢ *hu + [ṇ]a[l]* → (two options by 520):
1) (*ām* is applied) *hu + ām + [ṇ]a[l]* → (330, 369) *hu + ām + as + [ṇ]a[l]* → (289) *ho + ām + as + [ṇ]a[l]* → (55) *hav + ām + as + [ṇ]a[l]* → (520, 323, the *govinda o* and the replacement *av* are *sthāni-vat* by 373) *hu + hav + ām + as + [ṇ]a[l]* → (470) *juhavām + as + [ṇ]a[l]* → (330, 358) *juhavām + ās + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *juhavām + a + ās + a* → (361) *juhavām + ā + ās + a* → (42) *juhavāmāsa <adhokṣaja pa.* 1.1>.
2) (*ām* is not applied, 330, 314) *hau + a* → (55) *hāv + a* → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *hu + hāv + a* → (470) *juhāva <adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu [ñi]bhī bhaye* (3P, to fear). The *ñi* is an indicatory letter.

➢ *bhī + ti[p]* → (288, 477, 519, 323) *bhī + bhī + ti[p]* → (329) *bī + bhī + ti[p]* → (375) *bi + bhī + ti[p]* → (289) *bibheti <acyuta pa.* 1.1>.
➢ *bhī + tas* → (288, 477, 519, 323) *bhī + bhī + tas* → (329) *bī + bhī + tas* → (375) *bi + bhī + tas* → (290, 294, 93) *bibhītaḥ <acyuta pa.* 1.2>.
➢ *bhī + anti* → (288, 477, 519, 323) *bhī + bhī + anti* → (329) *bī + bhī + anti* → (375) *bi + bhī + anti* → (506) *bi + bhī + ati* → (290, 294, 383) *bibhyati <acyuta pa.* 1.3>.

acyuta parapada of *[ñi]bhī bhaye*		
bibheti	*bibhītaḥ*	*bibhyati*
bibheṣi	*bibhīthaḥ*	*bibhītha*
bibhemi	*bibhīvaḥ*	*bibhīmaḥ*

➢ *bhī + d[ip]* → (306, 307, *bhī* is *aniṭ* by verse 1) *a[t] + bhī + s[i] + d[ip]* → (380) *abhai + s[i] + d[ip]* → (334) *abhai + s[i] + ī[ṭ] + d[ip]* → (108) *abhaiṣīd* → (185) *abhaiṣīt <bhūteśa pa.* 1.1>.
➢ *bhī + s[ip]* → (306, 307, *bhī* is *aniṭ* by verse 1) *a[t] + bhī + s[i] + s[ip]* → (380) *abhai + s[i] + s[ip]* → (334) *abhai + s[i] + ī[ṭ] + s[ip]* → (108) *abhaiṣīs* → (93) *abhaiṣīḥ <bhūteśa pa.* 2.1>.

bhūteśa parapada of *[ñi]bhī bhaye*		
abhaiṣīt	*abhaiṣṭām*	*abhaiṣuḥ*
abhaiṣīḥ	*abhaiṣṭam*	*abhaiṣṭa*
abhaiṣam	*abhaiṣva*	*abhaiṣma*

Well, why then do we see *mā bhaiḥ śaśāṅka mama sīdhuni nāsti rāhuḥ* (O moon, do not fear. Rāhu is not in my liquor)? Because *ī[ṭ]* is not applied in *bhaiḥ* in accordance with the maxim *āgama-śāsanam anityam* (Rules which deal with *āgamas* are not compulsory). Now we begin the conjugation of the *dhātu hrī lajjāyām* (3P, to be shy, ashamed).

➢ *hrī* + *ti[p]* → (288, 477, 519, 323) *hrī* + *hrī* + *ti[p]* → (341) *hī* + *hrī* + *ti[p]* → (470) *jī* + *hrī* + *ti[p]* → (375) *ji* + *hrī* + *ti[p]* → (289) *jihreti* <*acyuta pa.* 1.1>.
➢ *hrī* + *tas* → (288, 477, 519, 323) *hrī* + *hrī* + *tas* → (341) *hī* + *hrī* + *tas* → (470) *jī* + *hrī* + *tas* → (375) *ji* + *hrī* + *tas* → (290, 294, 93) *jihrītaḥ* <*acyuta pa.* 1.2>.
➢ *hrī* + *anti* → (288, 477, 519, 323) *hrī* + *hrī* + *anti* → (341) *hī* + *hrī* + *anti* → (470) *jī* + *hrī* + *anti* → (375) *ji* + *hrī* + *anti* → (506) *ji* + *hrī* + *ati* → (290, 294, 381) *jihriyati* <*acyuta pa.* 1.3>.

Now we begin the conjugation of the *dhātu pṝ pālana-pūraṇayoḥ* (3P, to nourish; to fill, fulfill).

Saṁśodhinī—*Bhaiḥ* is an alternate *bhūteśa pa.* 2.1 form which is without *a[ṭ]* by *aṭ-pratiṣedho mā-māsma-yoge* (312) and which is without *ī[ṭ]* in accordance with the maxim *āgama-śāsanam anityam.* Since *ī[ṭ]* is not intervening here, *s[ip]* is deleted by *viṣṇujanād di-syor haraḥ* (482) and *s[i]* becomes a *viṣnusarga* by *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93).

५२१ । अर्तिपिपर्त्योर्नरस्येरामः कृष्णधातुके ।

521. arti-pipartyor narasye-rāmaḥ kṛṣṇa-dhātuke

arti-pipartyoḥ—of the *dhātus ṛ gatau* (3P, to go, move) and *pṛ pālana-pūraṇayoḥ* and *pṝ pālana-pūraṇayoḥ* (both 3P, to nourish; to fill, fulfill); *narasya*—of the *nara; i-rāmaḥ*—the change to *i-rāma; kṛṣṇa-dhātuke*—when a *kṛṣṇa-dhātuka* follows.

The final *varṇa* of the *nara* of *ṛ, pṛ,* and *pṝ* changes to *i-rāma* when a *kṛṣṇa-dhātuka* follows.

piparti.

Vṛtti—
➢ *pṝ* + *ti[p]* → (288, 477, 519, 323) *pṝ* + *pṝ* + *ti[p]* → (521) *pi* + *pṝ* + *ti[p]* → (289) *piparti* <*acyuta pa.* 1.1>.

५२२ । ओष्ठ्योद्धवस्य ॠत उर्कंसारौ ।

522. oṣṭhyoddhavasya ṝta ur kaṁsārau

oṣṭhya-uddhavasya—of a *dhātu* whose *uddhava* is a labial *varṇa* (*p, ph, b, bh,* or *m*); *ṝtaḥ*—of the *ṝ-rāma; ur*—the replacement *ur; kaṁsārau*—when a *kaṁsāri pratyaya* follows.

The *ṝ-rāma* of a *dhātu* whose *uddhava* is labial changes to *ur* when a *kaṁsāri pratyaya* follows.

pipūrtaḥ pipurati. pūryate. sat-saṅgādy-ṛd-antasyety-ādinā govinda eva, mātra-grahaṇāt—paparatuḥ. vāmano 'py asti—pipṛtaḥ papratuḥ. ohāk tyāge—o-kāv itau—jahāti.

Vṛtti—

➢ *pṝ + tas* → (288, 477, 519, 323) *pṝ + pṝ + tas* → (521) *pi + pṝ + tas* → (290, 294, 522) *pipurtas* → (192) *pipūrtas* → (93) *pipūrtaḥ* <*acyuta pa.* 1.2>.
➢ *pṝ + anti* → (288, 477, 519, 323) *pṝ + pṝ + anti* → (521) *pi + pṝ + anti* → (290, 294, 522) *pipur + anti* → (506) *pipurati* <*acyuta pa.* 1.3>.
➢ *pṝ + te* → (293) *pṝ + ya[k] + te* → (330, 294, 522) *puryate* → (192) *pūryate* <*acyuta karmaṇi* 1.1>.

***Govinda* certainly take places in accordance with the *sūtra* beginning *sat-saṅgādy-ṛd-antasya* (*sūtra* 424) due to the inclusion of the word *mātra* there:**

➢ *pṝ + atus* → (330, 337, 294, 424) *par + atus* → (322, 323, the *govinda ar* is treated like the original *ṝ* by 373) *pṝ + par + atus* → (375) *pṛ + par + atus* → (371) *paparatus* → (93) *paparatuḥ* <*adhokṣaja pa.* 1.2>.

There is also the *dhātu pṛ* which ends in the *vāmana ṛ,* but its forms are as follows:

➢ *pṛ + tas* → (288, 477, 519, 323) *pṛ + pṛ + tas* → (521) *pi + pṛ + tas* → (290, 294, 93) *pipṛtaḥ* <*acyuta pa.* 1.2>.
➢ *pṛ + atus* → (330, 337, 294, 52) *pr + atus* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *pṛ + pr + atus* →(371) *papratus* → (93) *papratuḥ* <*adhokṣaja pa.* 1.2>.

Now we begin the conjugation of the *dhātu [o]hā[k] tyāge* (3P, to abandon). The *o* and *k* are indicatory letters.

➢ *hā* + *ti[p]* → (288, 477, 519, 323) *hā* + *hā* + *ti[p]* → (470) *jā* + *hā* + *ti[p]* → (375) *jahāti* <*acyuta pa.* 1.1>.

Saṁśodhinī—This *sūtra* is an *apavāda* of *ṝ-rāmasyer kaṁsārau* (439). Because it ends in the *vāmana ṛ,* the *dhātu pṛ pālana-pūraṇayoḥ* (3P, to nourish; to fill, fulfill) doesn't undergo the change to *ur* by the current *sūtra* nor does it take *govinda.* Some don't list *pṛ pālana-pūraṇayoḥ* as a separate *dhātu* because they say that by *śṝ-dṝ-prāṁ hrasvo vā* (*Aṣṭadhyāyī* 7.4.12) the *ṝ* of *pṝ pālana-pūraṇayoḥ* optionally becomes *vāmana* when an *adhokṣaja pratyaya* follows. In their opinion there is no such form as *pipṛtaḥ* <*acyuta pa.* 1.2>.

५२३ । दामोदरं विना श्नानारायणारामयोरी कृष्णधातुकनिर्गुणविष्णुजने, जहातेरिश्च ।

523. dāmodaraṁ vinā śnā-nārāyaṇā-rāmayor ī kṛṣṇa-dhātuka-nirguṇa-viṣṇujane, jahāter iś ca

dāmodaram—a *dāmodara; vinā*—except; *śnā-nārāyaṇa-ā-rāmayoḥ*—of the *ā-rāma* of the *vikaraṇa [ś]nā* or a *nārāyaṇa; ī*—the replacement *ī-rāma; kṛṣṇa-dhātuka-nirguṇa-viṣṇujane*—when a *nirguṇa kṛṣṇa-dhātuka* beginning with a *viṣṇujana* follows; *jahāteḥ*—of the *dhātu [o]hā[k] tyāge* (3P, to abandon); *iḥ*—the change to *i-rāma; ca*—also.

The *ā-rāma* of *[ś]nā* or of any *nārāyaṇa* except a *dāmodara* changes to *ī* when a *nirguṇa kṛṣṇa-dhātuka* beginning with a *viṣṇujana* follows, and the *ā-rāma* of *[o]hā[k]* can also change to *i.*

jahītaḥ jahitaḥ

Vṛtti—

➢ *hā* + *tas* → (288, 477, 519, 323) *hā* + *hā* + *tas* → (470) *jā* + *hā* + *tas* → (375) *ja* + *hā* + *tas* → (two options by 523):
1) (the *ā-rāma* changes to *ī*) *jahītas* → (93) *jahītaḥ* <*acyuta pa.* 1.2>.
2) (the *ā-rāma* changes to *i*) *jahitas* → (93) *jahitaḥ* <*acyuta pa.* 1.2>.

Saṁśodhinī—This *sūtra* is an *apavāda* of the next *sūtra.*

५२४ । श्नानारायणयोरारामहरो निर्गुणकृष्णधातुके ।

524. śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke

śnā-nārāyaṇayoḥ—of the *vikaraṇa [ś]nā* and of a *nārāyaṇa; ā-rāma-haraḥ*—deletion of *ā-rāma; nirguṇa-kṛṣṇa-dhātuke*—when a *nirguṇa kṛṣṇa-dhātuka* follows.

The *ā-rāma* of *[ś]nā* or a *nārāyaṇa* is deleted when a *nirguṇa kṛṣṇa-dhātuka* follows.

jahati. hīyate.

Vṛtti—

➢ *hā + anti* → (288, 477, 519, 323) *hā + hā + anti* → (470) *jā + hā + anti* → (375) *ja + hā + anti* → (524) *ja + h + anti* → (506) *jahati* <*acyuta pa.* 1.3>.

acyuta parapada of *[o]hā[k] tyāge*		
jahāti	*jahitaḥ / jahītaḥ*	*jahati*
jahāsi	*jahithaḥ / jahīthaḥ*	*jahitha / jahītha*
jahāmi	*jahivaḥ / jahīvaḥ*	*jahimaḥ / jahīmaḥ*

➢ *hā + te* → (293) *hā + ya[k] + te* → (330, 417) *hī + ya[k] + te* → (294) *hīyate* <*acyuta karmaṇi* 1.1>.

५२५ । जहातेरारामहरः कृष्णधातुकये ।

525. jahāter ā-rāma-haraḥ kṛṣṇa-dhātuka-ye

jahāteḥ—of the *dhātu [o]hā[k] tyāge* (3P, to abandon); *ā-rāma-haraḥ*—deletion of the *ā-rāma; kṛṣṇa-dhātuka-ye*—when a *kṛṣṇa-dhātuka* beginning with *ya-rāma* follows.

The *ā-rāma* of *[o]hā[k]* is deleted when a *kṛṣṇa-dhātuka* beginning with *y* follows.

jahyāt jahihi jahīhi jahāhīty api matam. ṛ gatau—arti-pipartyor itītvaṁ, nared-utor iy-uvāv iti—iyarti iyṛtaḥ iyrati. aryate. iy, vṛṣṇīndraḥ, govindaḥ, viṣṇujanād di-syor haraḥ—aiyaḥ aiyṛtām aiyaruḥ. ārad ity-ādi bhauvādika-vat. ṇijir śauce—

Vṛtti—➢ *hā + yāt* → (288, 477, 519, 323) *hā + hā + yāt* → (470) *jā + hā + yāt* → (375) *ja + hā + yāt* → (525) *jahyāt* <*vidhi pa.* 1.1>.

➢ *hā + hi* → (288, 477, 519, 323) *hā + hā + hi* → (470) *jā + hā + hi* → (375) *ja + hā + hi* → (two options by 523): *jahīhi* <*vidhātā pa.* 2.1> or *jahihi* <*vidhātā pa.* 2.1>.

***Jahāhi* is also considered a valid *vidhātā pa.* 2.1 form.**

Now we begin the conjugation of the *dhātu ṛ gatau* (3P, to go, move). The *nara* of *ṛ* changes to *i* by *arti-pipartyor narasye-rāmaḥ kṛṣṇa-dhātuke* (521) and that *i* changes to *iy* by *nared-utor iy-uvāv ekātmaketara-sarveśvare* (374). Thus we get the following form:

➢ *ṛ + ti[p]* → (288, 477, 519, 323) *ṛ + ṛ + ti[p]* → (521) *i + ṛ + ti[p]* → (374) *iy + ṛ + ti[p]* → (289) *iyarti* <*acyuta pa.* 1.1>.
➢ *ṛ + tas* → (288, 477, 519, 323) *ṛ + ṛ + tas* → (521) *i + ṛ + tas* → (374) *iy + ṛ + tas* → (290, 294, 93) *iyṛtaḥ* <*acyuta pa.* 1.2>.
➢ *ṛ + anti* → (288, 477, 519, 323) *ṛ + ṛ + anti* → (521) *i + ṛ + anti* → (374) *iy + ṛ + anti* → (290, 294, 506) *iy + ṛ + ati* → (52) *iyrati* <*acyuta pa.* 1.2>.
➢ *ṛ + te* → (293) *ṛ + ya[k] + te* → (330, 422) *aryate* <*acyuta bhāve* 1.1>.

The change to *iy* takes place by *sūtra* 374, *vṛṣṇīndra* is done by *sūtra* 360, *govinda* is done by *sūtra* 289, and *viṣṇujanād di-syor haraḥ* (482). Thus we get the following form:

➢ *ṛ + d[ip]* → (288, 477, 519, 323) *ṛ + ṛ + d[ip]* → (521) *i + ṛ + d[ip]* → (374) *iy + ṛ + d[ip]* → (360) *aiy + ṛ + d[ip]* → (306) *a[t] + aiy + ṛ + d[ip]* → (48) *aiy + ṛ + d[ip]* → (289) *aiy + ar + d[ip]* → (482) *aiyar* → (93) *aiyaḥ* <*bhūteśvara pa.* 1.1>.
➢ *ṛ + tām* → (288, 477, 519, 323) *ṛ + ṛ + tām* → (521) *i + ṛ + tām* → (374) *iy + ṛ + tām* → (360) *aiy + ṛ + tām* → (306) *a[t] + aiy + ṛ + tām* → (48) *aiy + ṛ + tām* → (290, 294) *aiyṛtām* <*bhūteśvara pa.* 1.2>.
➢ *ṛ + an* → (288, 477, 519, 323) *ṛ + ṛ + an* → (521) *i + ṛ + an* → (374) *iy + ṛ + an* → (360) *aiy + ṛ + an* → (306) *a[t] + aiy + ṛ + an* → (48) *aiy + ṛ + an* → (336) *aiy + ṛ + us* → (508) *aiyarus* → (93) *aiyaruḥ* <*bhūteśvara pa.* 1.3>.

The rest of the forms like *ārat* <*bhūteśa pa.* 1.1> and so on are the same as those of the *bhv-ādi-dhātu ṛ gatau* (see *vṛtti* 428). Now we begin the conjugation of the *dhātu ṇij[ir] śauce* (3U, to wash, purify).

Saṁśodhinī—This *sūtra* in an *apavāda* of *sūtra* 523. An interesting example from *Bhaṭṭi-kāvya* is *jahihi jahīhi jahāhi rāma-bhāryām* (Let go, let go, let go of the wife of Rāma) wherein all three *vidhātā pa.* 2.1 forms of *[o]hā[k]* are used.

५२६ । णिजिविजिविषां नरस्य गोविन्दः कृष्णधातुकमात्रे ।

526. ṇiji-viji-viṣāṁ narasya govindaḥ kṛṣṇa-dhātuka-mātre

ṇiji-viji-viṣām—of the *dhātus ṇij[ir] śauce* (3U, to wash, purify), *vij[ir] pṛthak-karaṇe* (3U, to separate, discriminate), and *viṣ[ḷ] vyāptau* (3U, to pervade); *narasya*—of the *nara; govindaḥ—govinda; kṛṣṇa-dhātuka-mātre*—when any *kṛṣṇa-dhātuka* follows.

The *nara* of *ṇij[ir], vij[ir]* and *viṣ[ḷ]* takes *govinda* when any *kṛṣṇa-dhātuka* follows.

nenekti.

Vṛtti—➢ *ṇij* → (366) *nij* → *nij* + *ti[p]* → (288, 477, 519, 323) *ni* + *nij* + *ti[p]* → (526) *ne* + *nij* + *ti[p]* → (333) *ne* + *nej* + *ti* → (177) *ne* + *neg* + *ti* → (63) *nenekti* <*acyuta pa.* 1.1>.

Amṛta—The word *mātra* is included here so that *govinda* will take place even when a *nirguṇa kṛṣṇa-dhātuka* follows.

५२७ । न नारायणोद्धवस्य गोविन्दः कृष्णधातुकसर्वेश्वरे ।

527. na nārāyaṇoddhavasya govindaḥ kṛṣṇa-dhātuka-sarveśvare

na—not; *nārāyaṇa-uddhavasya*—of the *uddhava* of a *nārāyaṇa; govindaḥ—govinda; kṛṣṇa-dhātuka-sarveśvare*—when a *kṛṣṇa-dhātuka* beginning with a *sarveśvara* follows.

The *uddhava* of a *nārāyaṇa* does not take *govinda* when a *kṛṣṇa-dhātuka* beginning with a *sarveśvara* follows.

nenijāni. viṣḷ vyāptau—veveṣṭi. jana janane chāndasaḥ. atrāpi sa-dhvor iṭ. kālāpās tu vyatijajñiṣa ity-ādikaṁ bhāṣāyām apīcchanti. ḍudāñ dāne—ḍu-ñāv itau—dadāti. śnā-nārāyaṇayor ā-rāma-haraḥ—dattaḥ dadati. datte. dīyate.

Vṛtti—

➢ *ṇij* → (366) *nij* → *nij* + *āni[p]* → (288, 477, 519, 323) *ni* + *nij* + *āni[p]* → (526) *ne* + *nij* + *āni[p]* → (527) *nenijāni* <*vidhātā pa.* 3.1>.

Now we begin the conjugation of the *dhātu viṣ[ḷ] vyāptau* (3U, to pervade).

➢ *viṣ* + *ti[p]* → (288, 477, 519, 323) *vi* + *viṣ* + *ti[p]* → (526) *ve* + *viṣ* + *ti[p]* → (333) *veveṣti* → (205) *veveṣṭi* <*acyuta pa.* 1.1>.

The *dhātu jan[a] janane* is found only in the *Vedas. I[ṭ]* is inserted after this *dhātu* when *s* or *dhv* follows. But the *Kalāpa* grammarians consider that *jan[a] janane* is also used in the common language and thus they give examples like *vyatijajñiṣe* <*acyuta āt.* 2.1 of *vi + ati + jan[a] janane*> and so on. Now we begin the conjugation of the *dhātu [ḍu]dā[ñ] dāne* (3U, to give). The *ḍu* and *ñ* are indicatory letters.

➢ *dā + ti[p]* → (288, 477, 519, 323) *dā + dā + ti[p]* → (375) *dadāti* <*acyuta pa.* 1.1>.
➢ *dā + tas* → (288, 477, 519, 323) *dā + dā + tas* → (375) *da + dā + tas* → (524) *da + d + tas* → (63) *dattas* → (93) *dattaḥ* <*acyuta pa.* 1.2>.
➢ *dā + anti* → (288, 477, 519, 323) *dā + dā + anti* → (375) *da + dā + anti* → (524) *da + d + anti* → (506) *dadati* <*acyuta pa.* 1.3>.

acyuta parapada of *[ḍu]dā[ñ] dāne*		
dadāti	*dattaḥ*	*dadati*
dadāsi	*datthaḥ*	*dattha*
dadāmi	*dadvaḥ*	*dadmaḥ*

➢ *dā + te* → (288, 477, 519, 323) *dā + dā + te* → (375) *da + dā + te* → (524) *da + d + te* → (63) *datte* <*acyuta āt.* 1.1>.

acyuta ātmapada of *[ḍu]dā[ñ] dāne*		
datte	*dadāte*	*dadate*
datse	*dadāthe*	*daddhve*
dade	*dadvahe*	*dadmahe*

➢ *dā + te* → (293) *dā + ya[k] + te* → (*dā* is *aniṭ* by verse 1, 417, 294) *dīyate* <*acyuta karmaṇi* 1.1>.

Amṛta—This *sūtra* prohibits the *govinda* that would normally take place by *laghūddhavasya govindaḥ* (333).

५२८ । दामोदरस्यैत्वनरादर्शने हौ ।

528. dāmodarasyaitva-narādarśane hau

dāmodarasya—of a *dāmodara; etva-nara-adarśane*—the change to *e* and the disappearance of the *nara; hau*—when the *vidhātā pratyaya hi* follows.

When *hi* follows, the *ā* of a *dāmodara* changes to *e* and the *nara* disappears.

dehi. adadāt. adāt.

Vṛtti—

➢ *dā + hi* → (288, 477, 519, 323) *dā + dā + hi* → (528) *da + de + hi* → *dehi* <*vidhātā pa.* 2.1>.

vidhātā parapada of *[ḍu]dā[ñ] dāne*		
dadātu / dattāt	*dattām*	*dadatu*
dehi / dattāt	*dattam*	*datta*
dadāni	*dadāva*	*dadāma*

➢ *dā + d[ip]* → (288, 477, 306) *a[t] + dā + d[ip]* → (519, 323) *a + dā + dā + d* → (375) *a + da + dā + d* → (185) *adadāt* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *[ḍu]dā[ñ] dāne*		
adadāt	*adattām*	*adaduḥ*[1]
adadāḥ	*adattam*	*adatta*
adadām	*adadva*	*adadma*

➢ *dā + d[ip]* → (306, 307, *dā* is *aniṭ* by verse 1) *a[t] + dā + s[i] + d[ip]* → (308) *adād* → (185) *adāt* <*bhūteśa pa.* 1.1>.

५२९ । आरामादन उस्, भूतेश्वरस्य तु वा ।

529. ā-rāmād ana us, bhūteśvarasya tu vā

ā-rāmāt—after *ā-rāma; anaḥ*—of the *pratyaya an* (*bhūteśvara / bhūteśa* 3.1); *us*—the replacement *us; bhūteśvarasya*—of *bhūteśvara; tu*—but; *vā*—optionally.

After *ā-rāma, an* is replaced by *us,* but this is optional in *bhūteśvara.*

aduḥ. atrā-rāma-hare 'pi na naimittikāpāyaḥ—➲yaṁ dṛṣṭvā yasyotpattiḥ, sa tasya sannipātaḥ. sannipāta-lakṣaṇa-vidhir animittaṁ tad-vighātāya⊂ iti nyāyena.

Vṛtti—

➢ *dā + an* → (306, 307, *dā* is *aniṭ* by verse 1) *a[t] + dā + s[i] + an* → (308) *a + dā + an* → (529) *a + dā + us* → (415) *adus* → (93) *aduḥ* <*bhūteśa pa.* 1.3>.

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1 Since *dā* is a *nārāyaṇa*, *an* changes to *us* here by *si-nārāyaṇa-vettibhyo 'na us* (336).

Even though the *nimitta ā-rāma* is deleted here, the *naimittika us* does not disappear. This is in accordance with the maxim ➲*yaṁ dṛṣṭvā yasyotpattiḥ, sa tasya sannipātaḥ. sannipāta-lakṣaṇa-vidhir animittaṁ tad-vighātāya*➲ (when upon the ascertainment of one thing there is application of another, that second thing is in relation (*sannipāta*)[152] to the first thing. A rule characterized by this causal relation does not cause the disappearance of the thing upon which it is based).

bhūteśa parapada of *[ḍu]dā[ñ] dāne*		
adāt	*adātām*	*aduḥ*
adāḥ	*adātam*	*adāta*
adām	*adāva*	*adāma*

Amṛta—This replacement of *an* with *us* is only done after *dhātus* ending in *ā-rāma* that have undergone *mahāhara* of *s[i].* All other *dhātus* ending in *ā-rāma* take *s[uk]* and *i[ṭ]* instead by *sūtra* 400. Thus *aglāsiṣuḥ* <*bhūteśa pa.* 1.3 of *glai harṣa-kṣaye*> and so on are not governed by this rule (since in these cases *s[i]* hasn't undergone *mahāhara* and thus *an* is replaced by *us* as usual by *sūtra* 336).

Someone might argue, "Regarding *aduḥ,* when the *nimitta ā-rāma* is deleted, why doesn't the *naimittika us* disappear by the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178)?" In answer to this, Jīva Gosvāmī speaks the maxim beginning *sannipāta.* Here the deletion of *ā-rāma* is based on the existence of *us.* Thus the deletion of *ā-rāma* does not cause the disappearance of *us.*

Saṁśodhinī—The phrase *bhūteśvarasya tu vā* is really for *ad-ādi dhātus* such as *pā, yā, vā, mā,* and so on, since the change of *an* to *us* after *hv-ādi dhātus* such as *dā, dhā,* and so on is already covered by *si-nārāyaṇa-vettibhyo 'na us* (336), since such *dhātus* are considered *nārāyaṇas* when reduplication takes place.

५३० । स्थादामोदरयोरिरामो वैष्णवादिसावात्मपदे, सिश्च कपिलः ।

530. sthā-dāmodarayor i-rāmo vaiṣṇavādi-sāv ātmapade, siś ca kapilaḥ

sthā-dāmodarayoḥ—of the *dhātu ṣṭhā gati-nivṛttau* (1P, to stand, remain) and the *dāmodaras* described in *sūtra* 408; *i-rāmaḥ*—the change to *i-rāma; vaiṣṇava-*

152 *Paribhāṣendu-śekhara* defines this as follows: *sannipāto dvayoḥ sambandhaḥ* (*sannipāta* is the relation of two things)

ādi-sau—when *s[i]* which begins with a *vaiṣṇava* follows[153]; *ātmapade*—when an *ātmapada pratyaya* follows; *siḥ—s[i]; ca*—and; *kapilaḥ—kapila.*

The final *ā* of *ṣṭhā* and the *dāmodaras* changes to *i* when *s[i]* which begins with a *vaiṣṇava* follows, provided *s[i]* is itself followed by an *ātmapada pratyaya.* And at this time *s[i]* is considered *kapila.*

adita. adiṣātām. adāyi. ḍudhāñ dhāraṇa-poṣaṇayoḥ—dadhāti.

VṚTTI—➢ *dā + ta* → (306, 307, *dā* is *aniṭ* by verse 1) *a[t] + dā + s[i] + ta* → (530) *adi + s[i] + ta* → (353) *adita* <*bhūteśa āt.* 1.1>.

➢ *dā + ātām* → (306, 307, *dā* is *aniṭ* by verse 1) *a[t] + dā + s[i] + ātām* → (530) *adisātām* → (108) *adiṣātām* <*bhūteśa āt.* 1.2>.

bhūteśa ātmapada of *[ḍu]dā[ñ] dāne*		
adita	*adiṣātām*	*adiṣata*
adāḥ	*adiṣāthām*	*adiḍhvam*
adiṣi	*adiṣvahi*	*adiṣmahi*

➢ *dā + ta* → (306, 313) *a[t] + dā + i[ṇ] + ta* → (413) *adā + y[uk] + i[ṇ] + ta* → (315) *adāyi* <*bhūteśa karmaṇi* 1.1>.

bhūteśa karmaṇi of *[ḍu]dā[ñ] dāne*		
adāyi	*adiṣātām*	*adiṣata*
adithāḥ	*adiṣāthām*	*adiḍhvam*
adiṣi	*adiṣvahi*	*adiṣmahi*

Now we begin the conjugation of the *dhātu [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow).

➢ *dhā + ti[p]* → (288, 477, 519, 323) *dhā + dhā + ti[p]* → (329) *dā + dhā + ti[p]* → (375) *dadhāti* <*acyuta pa.* 1.1>.

५३१ । अपेरादिहरो धाञ्नद्धयोर्वा ।

531. aper ādi-haro dhāñ-naddhayor vā

apeḥ—of the *upendra api; ādi-haraḥ*—deletion of the initial *varṇa; dhāñ-naddhayoḥ*—when *[ḍu]dhā[ñ]* or *naddha* follows; *vā*—optionally.

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153 The word *vaiṣṇavādi-si* means *s[i]* without *i[ṭ].*

The *a* of *api* is optionally deleted when *[ḍu]dhā[ñ]* or *naddha* follows.

Amṛta—*Naddha* is a word made by applying the *kṛt pratyaya [k]ta* after the *dhātu ṇah[a] bandhane* (4U, to bind, tie).

५३२ । अवस्य तंसे ।

532. avasya taṁse

avasya—of the *upendra ava; taṁse*—when *taṁsa* follows.

The *a* of *ava* is optionally deleted when *taṁsa* follows.

apidadhāti pidadhāti. avataṁsaḥ vataṁsaḥ.

Vṛtti—
➢ *api* + *dadhāti* → (531) *apidadhāti* or *pidadhāti* (he covers).
➢ *ava* + *taṁsa* → (531) *avataṁsaḥ* <1.1> or *vataṁsaḥ* <1.1> (an ornament).

Amṛta—The grammarian Bhāguri considers that the initial *varṇa* of *ava* and *api* should be deleted in all cases. The exact words in this regard are *vaṣṭi bhāgurir al-lopam avāpyor upasargayoḥ. āpaṁ caiva hal-antānāṁ yathā vācā niśā diśā* (The grammarian Bhāguri wishes that there shall be deletion of the *a* of *ava* and *api* and that the *taddhita pratyaya ā[p]* should be applied to all feminine words which would otherwise end in consonants, e.g *vācā* instead of *vāc, niśā* instead of *niś,* and *diśā* instead of *diś*) (*Vārttika* 2.4.82).[154] This statement is also accepted by the great poets. Thus we see *pūrvāparau toya-nidho vagāhya* in Kālidāsa's *Kumāra-sambhava* and *etad valagna-gaganāñcala-cumbi-cāru* in Kavi-karṇapūra's *Alaṅkāra-kaustubha* (8.226).

Saṁśodhinī—In *Amṛta's* examples, usually the words would be *avagāhya* and *avalagna,* but here the poets have chosen to honor the opinion of Bhāguri. The conclusion is that Bhāguri's rule is optional, for it rests on the opinion of a single grammarian.

The word *taṁsa* is made by applying the *kṛt pratyaya [gh]a[ṇ]* after the *dhātu tas[i] alaṅkāre* (1P or 10P, to decorate). Regarding *api* + *[ḍu]dhā[ñ],* in usage the most common form is the past passive participle *pihita* (concealed, closed).

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154 *Siddhānta-kaumudī* quotes the same statement while commenting on *Aṣṭādhyāyī* 2.4.82.

५३३ । धाञो नरस्य धो निर्गुणे वैष्णवे ।

533. dhāño narasya dho nirguṇe vaiṣṇave

dhāñaḥ—of the *dhātu [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow); *narasya*—of the *nara; dhaḥ*—the change to *dha-rāma; nirguṇe*—which is *nirguṇa; vaiṣṇave*—when a *pratyaya* beginning with a *vaiṣṇava* follows (ref. the maxim *pratyaya-varṇena tad-ādir gṛhyate* (*vṛtti* 134)).

The *dh* of the *nara* of *[ḍu]dhā[ñ]* remains *dh* when a *nirguṇa pratyaya* beginning with a *vaiṣṇava* follows.

harigadāpavādaḥ. dhattaḥ dhatthaḥ. dhatse dhaddhve.

VṚTTI—This is an *apavāda* of *harighoṣasya harigadā narasya* (329).

➢ *dhā* + *tas* → (288, 477, 519, 323) *dhā* + *dhā* + *tas* → (290, 533) *dhā* + *dhā* + *tas* → (375) *dha* + *dhā* + *tas* → (524) *dha* + *dh* + *tas* → (63) *dhattas* → (93) *dhattaḥ* <*acyuta pa.* 1.2>.

➢ *dhā* + *thas* → (288, 477, 519, 323) *dhā* + *dhā* + *thas* → (290, 533) *dhā* + *dhā* + *thas* → (375) *dha* + *dhā* + *thas* → (524) *dha* + *dh* + *thas* → (63) *dhatthas* → (93) *dhatthaḥ* <*acyuta pa.* 2.2>.

acyuta parapada of *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ*		
dadhāti	*dhattaḥ*	*dadhati*
dadhāsi	*dhatthaḥ*	*dhattha*
dadhāmi	*dadhvaḥ*	*dadhmaḥ*

➢ *dhā* + *se* → (288, 477, 519, 323) *dhā* + *dhā* + *se* → (290, 533) *dhā* + *dhā* + *se* → (375) *dha* + *dhā* + *se* → (524) *dha* + *dh* + *se* → (63) *dhatse* <*acyuta āt.* 2.1>.

➢ *dhā* + *dhve* → (288, 477, 519, 323) *dhā* + *dhā* + *dhve* → (290, 533) *dhā* + *dhā* + *dhve* → (375) *dha* + *dhā* + *dhve* → (524) *dha* + *dh* + *dhve* → (61) *dhaddhve* <*acyuta āt.* 2.3>.

acyuta ātmapada of *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ*		
dhatte	*dadhāte*	*dadhate*
dhatse	*dadhāthe*	*dhaddhve*
dadhe	*dadhvahe*	*dadhmahe*

bhūteśa ātmapada of *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ*		
adhita	*adhiṣātām*	*adhiṣata*
adhithāḥ	*adhiṣāthām*	*adhiḍhvam*
adhiṣi	*adhiṣvahi*	*adhiṣmahi*

bhūteśa karmaṇi of *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ*		
adhāyi	*adhiṣātām*	*adhiṣata*
adhithāḥ	*adhiṣāthām*	*adhiḍhvam*
adhiṣi	*adhiṣvahi*	*adhiṣmahi*

५३४ । श्रदित्यव्ययमुपेन्द्रवद्धाञि ।

534. śrad ity avyayam upendra-vad dhāñi

śrad iti—*śrad* (faithfulness); *avyayam*—the *avyaya; upendra-vat*—treated like an *upendra; dhāñi*—when the *dhātu [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow) follows.

The *avyaya śrad* is treated like an *upendra* when *[ḍu]dhā[ñ]* follows.

śraddadhāti, niścinoty abhilaṣati vety arthaḥ. ḍubhṛñ dhāraṇa-poṣaṇayoḥ—

Vṛtti—➢ *śrad + dhā + ti[p]* → (288, 477, 519, 323) *śrad + dhā + dhā + ti[p]* → (329) *śrad + dā + dhā + ti[p]* → (375) *śraddadhāti <acyuta pa.* 1.1 of *śrad + [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ>.*

***Śraddadhāti* means *niścinoti* (he has faith in) or *abhilaṣati* (he desires). Now we begin the conjugation of the *dhātu [ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, bear; to support, nourish).**

५३५ । हाङ्माङोर्नरस्येरामः कृष्णधातुके ।

535. hāṅ-māṅor narasye-rāmaḥ kṛṣṇa-dhātuke

hāṅ-māṅoḥ—of the *dhātus [o]hā[ṅ] gatau* (3A, to go, move) and *mā[ṅ] māne* (3A, to measure); *narasya*—of the *nara; i-rāmaḥ*—the change to *i-rāma; kṛṣṇa-dhātuke*—when a *kṛṣṇa-dhātuka* follows.

The final *varṇa* of the *nara* of *[o]hā[ṅ]* and the final *varṇa* of the *nara* of *mā[ṅ]* change to *i* when a *kṛṣṇa-dhātuka* follows.

Amṛta—Because *hā* is mentioned here along with indicatory letter *ṅ, [o]hā[k] tyāge* is excluded.

५३६ । भृञ आमि च ।

536. bhṛña āmi ca

bhṛñaḥ—of the *dhātu [ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, bear; to support, nourish); *āmi*—when the *pratyaya ām* follows; *ca*—also.

The final *varṇa* of the *nara* of *[ḍu]bhṛ[ñ]* changes to *i* when a *kṛṣṇa-dhātuka* or *ām* follows.

bibharti. bibharāñcakāra babhāra. ohāṅ gatau—jihīte jihāte. evaṁ māṅ māne—mimīte mimāte. ity ad-ādau juhoty-ādiḥ ad-ādiś ca samāptaḥ.

Vṛtti—➢ *bhṛ + ti[p]* → (288, 477, 519, 323) *bhṛ + bhṛ + ti[p]* → (329) *bṛ + bhṛ + ti[p]* → (536) *bi + bhṛ + ti[p]* → (289) *bibharti* <*acyuta pa.* 1.1>.
➢ *bhṛ + [ṇ]a[l]* → (two options by 520):
1) (*ām* is applied) *bhṛ + ām + [ṇ]a[l]* → (330, 369) *bhṛ + ām + kṛ + [ṇ]a[l]* → (289) *bhar + ām + kṛ + [ṇ]a[l]* → (520, 323, the *govinda ar* is treated like the original *ṛ* by 373) *bhṛ + bhar + ām + kṛ + [ṇ]a[l]* → (329) *bṛ + bhar + ām + kṛ + [ṇ]a[l]* → (536) *bibharām + kṛ + [ṇ]a[l]* → (330, 314) *bibharām + kār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *bibharām + kṛ + kār + a* → (345) *bibharām + cṛ + kār + a* → (371) *bibharām + cakāra* → (165) *bibharāṁ + cakāra* → (73) *bibharāñcakāra* <*adhokṣaja pa.* 1.1>.
2) (*ām* is not applied, 330, 314) *bhār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *bhṛ + bhār + a* → (329) *bṛ + bhār + a* → (371) *babhāra* <*adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu [o]hā[ṅ] gatau* (3A, to go, move).

➢ *hā + te* → (288, 477, 519, 323) *hā + hā + te* → (470) *jā + hā + te* → (536) *ji + hā + te* → (290, 523) *jihīte* <*acyuta pa.* 1.1>.
➢ *hā + āte* → (288, 477, 519, 323) *hā + hā + āte* → (470) *jā + hā + āte* → (536) *ji + hā + āte* → (290, 524) *jihāte* <*acyuta pa.* 1.2>.

Now we begin the conjugation of the *dhātu mā[ṅ] māne* (3A, to measure).

➢ *mā + te* → (288, 477, 519, 323) *mā + mā + te* → (536) *mi + mā + te* → (290, 523) *mimīte* <*acyuta pa.* 1.1>.
➢ *mā + āte* → (288, 477, 519, 323) *mā + mā + āte* → (536) *mi + mā + āte* → (290, 524) *mimāte* <*acyuta pa.* 1.2>.

Here ends the section dealing with the *juhoty-ādis* (*hv-ādis*), which are a sub-group of the *ad-ādi-dhātus.* Thus ends the section dealing with the *ad-ādi-dhātus.*

Div-ādiḥ

The fourth class of primary *dhātus*

divu krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-moda-mada-svapna-kānti-gatiṣu—

Now we begin the conjugation of the *dhātu div[u] krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-moda-mada-svapna-kānti-gatiṣu*[155] (4P, to play; to desire to conquer; to bet; to shine; to praise; to rejoice; to be intoxicated; to sleep; to desire; to go, move).

५३७ । दिवादेः शपः श्यः ।

537. div-ādeḥ śapaḥ śyaḥ

div-ādeḥ—after a *div-ādi-dhātu; śapaḥ*—of *[ś]a[p]; śyaḥ*—the replacement *[ś]ya.*

[Ś]a[p]* is replaced by *[ś]ya* when it comes after a *div-ādi-dhātu.

śa it. śit-karaṇān na sthāni-vattvam, tena na pṛthuḥ. dhāto ra-va-prāg id-utoḥ—dīvyati. evaṁ ṣivu tantu-santāne. nṛtī gātra-vikṣepe—nṛtyati. jṝṣ vayo-hānau—jīryati. sat-saṅgādy-ṛd-antasyeti jṝ-bhrameti—jajaratuḥ jeratuḥ. śo tanū-karaṇe—

VṚTTI—The *ś* is an indicatory letter. Because it was made with the indicatory letter *ś,* the replacement *[ś]ya* is not treated like the original *[ś]a[p],* thus it is not *pṛthu. Dhāto ra-va-prāg id-utos trivikramo ra-vato viṣṇujane* (192) is applied and we get the following form:

➢ *div + ti[p]* → (288) *div + [ś]a[p] + ti[p]* → (537) *div + [ś]ya + ti[p]* → (290, 294, 192) *dīvyati <acyuta pa.* 1.1>.

The *dhātu ṣiv[u] tantu-santāne* (4P, to sew) is conjugated in the same way. Now we begin the conjugation of the *dhātu nṛt[ī] gātra-vikṣepe* (4P, to dance).

➢ *nṛt + ti[p]* → (288, 537) *nṛt + [ś]ya + ti[p]* → (290, 294) *nṛtyati <acyuta pa.* 1.1>.

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155 This *dhātu* is listed in the *Dhātu-pāṭha* as *div[u] krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-kānti-gatiṣu* (4P, to play; to desire to conquer; to bet; to shine; to praise; to desire; to go).

Now we begin the conjugation of the *dhātu jṝ[ṣ] vayo-hānau* (4P, to grow old).

➢ *jṝ + ti[p]* → (288, 537) *jṝ + [ś]ya + ti[p]* → (290, 294, 439) *jir + ya + ti* → (192) *jīryati* <*acyuta pa.* 1.1>.

***Sat-saṅgādy-ṛd-antasya* (424) is applied, then *jṝ-bhramu-trasa-phaṇādīnāṁ hiṁsārtha-rādhaś ca vā* (365) is applied and we get the following forms:**

➢ *jṝ + atus* → (330, 424) *jar + atus* → (322, 323, the *govinda ar* is treated like the original *ṝ* by 373) *jṝ + jar + atus* → (two options by 365):
1) (the change to *e* and so on is done) *jṝ + jer + atus* → *jeratus* → (93) *jeratuḥ* <*adhokṣaja pa.* 1.2>.
2) (the change to *e* and so on is not done, 375) *jṛ + jar + atus* → (371) *ja + jar + atus* → (93) *jajaratuḥ* <*adhokṣaja pa.* 1.2>.

Now we begin the conjugation of the *dhātu śo tanū-karaṇe* (4P, to make thin, sharpen).

५३८ । ओरामस्य हरः श्ये ।

538. o-rāmasya haraḥ śye

o-rāmasya—of *o-rāma; haraḥ*—deletion; *śye*—when *[ś]ya* follows.

***O-rāma* is deleted when *[ś]ya* follows.**

śyati. śāyāt. evaṁ cho chedane—chyati. ṣo 'nta-karmaṇi—syati, sīyate, seyāt. do avakhaṇḍane—dyati, dīyate, deyāt. rādha saṁsiddhau—rādhyati, arātsīt. jṝ-bhramv ity-ādau hiṁsārtha-rādhaś ca vā—aparedhatuḥ apararādhatuḥ. vyadha tāḍane—grahi-jyeti saṅkarṣaṇaḥ—vidhyati. puṣa puṣṭau—puṣyati. puṣādīti ṅaḥ—apuṣat. tṛpa prīṇane—tṛpyati.

VṚTTI—
➢ *śo + ti[p]* → (288, 537) *śo + [ś]ya + ti[p]* → (538) *śyati* <*acyuta pa.* 1.1>.
➢ *śo* → (412) *śā* → *śā + yāt* → (*śā* is *aniṭ* by verse 1) *śāyāt* <*kāmapāla pa.* 1.1>.

The *dhātu cho chedane* (4P, to cut) is conjugated in the same way.

➢ *cho + ti[p]* → (288, 537) *cho + [ś]ya + ti[p]* → (538) *chyati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu ṣo anta-karmaṇi* (4P, to destroy, finish).

➢ *ṣo* → (346) *so* → *so* + *ti[p]* → (288, 537) *so* + *[ś]ya* + *ti[p]* → (538) *syati* <*acyuta pa.* 1.1>.
➢ *ṣo* → (346) *so* → (412) *sā* → *sā* + *te* → (293) *sā* + *ya[k]* + *te* → (*śā* is *aniṭ* by verse 1, 417) *sī* + *ya[k]* + *te* → (294) *sīyate* <*acyuta karmaṇi* 1.1>.
➢ *ṣo* → (346) *so* → (412) *sā* → *sā* + *yāt* → (*sā* is *aniṭ* by verse 1, 418) *seyāt* <*kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu do avakhaṇḍane* (4P, to break into pieces, destroy).

➢ *do* + *ti[p]* → (288, 537) *do* + *[ś]ya* + *ti[p]* → (538) *dyati* <*acyuta pa.* 1.1>.
➢ *do* → (412) *dā* → *dā* + *te* → (293) *dā* + *ya[k]* + *te* → (*dā* is *aniṭ* by verse 1, 417) *dī* + *ya[k]* + *te* → (294) *dīyate* <*acyuta karmaṇi* 1.1>.
➢ *do* → (412) *dā* → *dā* + *yāt* → (*dā* is *aniṭ* by verse 1, 418) *deyāt* <*kāmapāla pa.* 1.1>.

Now we begin the conjugation of the *dhātu rādh[a] saṁsiddhau* (4P, to succeed, accomplish).[156]

➢ *rādh* + *ti[p]* → (288, 537) *rādh* + *[ś]ya* + *ti[p]* → *rādhyati* <*acyuta pa.* 1.1>.
➢ *rādh* + *d[ip]* → (306, 307, *rādh* is *aniṭ* by verse 5) *a[t]* + *rādh* + *s[i]* + *d[ip]* → (334) *arādh* + *s[i]* + *ī[ṭ]* + *d[ip]* → (63) *arātsīd* → (185) *arātsīt* <*bhūteśa pa.* 1.1>.

In the *sūtra* beginning *jṝ-bhramu* (*sūtra* 365) there is the phrase *hiṁsārtha-rādhaś ca vā.* Thus we get the following forms:

➢ *apa* + *rādh* + *atus* → (330, 322, 323) *apa* + *rā* + *rādh* + *atus* → (337, two options by 365):
1) (the change to *e* and so on takes place) *apa* + *rā* + *redh* + *atus* → *aparedhatus* → (93) *aparedhatuḥ* (they (two) offended) <*adhokṣaja pa.* 1.2 of *apa* + *rādh[a] saṁsiddhau*>.
2) (the change to *e* and so on doesn't takes place, 375) *apararādhatus* → (93) *apararādhatuḥ* (they (two) offended) <*adhokṣaja pa.* 1.2 of *apa* + *rādh[a] saṁsiddhau*>.

156 The *dhātu sādh[a] saṁsiddhau* (4P) is conjugated in the same way.

Now we begin the conjugation of the *dhātu vyadh[a] tāḍane* (4P, to pierce, wound). There is *saṅkarṣaṇa* by *grahi-jyā* (473) and we get the following form:

➢ *vyadh* + *ti[p]* → (288, 537) *vyadh* + *[ś]ya* + *ti[p]* → (290, 473) *vidhyati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu puṣ[a] puṣṭau* (4P, to nourish).

➢ *puṣ* + *ti[p]* → (288, 537) *puṣ* + *[ś]ya* + *ti[p]* → (290, 294) *puṣyati* <*acyuta pa.* 1.1>.

***[Ṅ]a* is applied by *puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade* (435):**

➢ *puṣ* + *d[ip]* → (306, 435, *puṣ* is *aniṭ* by verse 7) *a[t]* + *puṣ* + *[ṅ]a* + *d[ip]* → (294, 185) *apuṣat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu tṛp[a] prīṇane* (4P, to satisfy, be satisfied).

➢ *tṛp* + *ti[p]* → (288, 537) *tṛp* + *[ś]ya* + *ti[p]* → (290, 294) *tṛpyati* <*acyuta pa.* 1.1>.

५३९ । रधादेरिड्वा ।

539. radh-āder iḍ vā

radh-ādeḥ—after the *radh-ādis; iṭ—i[ṭ]; vā*—optionally.

I[ṭ]* is optionally applied after the *radh-ādis.

Saṁśodhinī—The *radh-ādis* are a sub-group of eight *dhātus* belonging to the *puṣ-ādis.* They are listed below:

radh[a] saṁrāddhau hiṁsāyāṁ ca	4P	to accomplish, be completed; to hurt, kill
tṛp[a] prīṇane	4P	to satisfy, be satisfied
dṛp[a] garve	4P	to be proud
muh[a] vaicittye	4P	to be bewildered
druh[a] jighāṁsāyām	4P	to hate, seek to harm
ṣṇuh[a] udgiraṇe	4P	to vomit
ṣṇih[a] prītau	4P	to love, have affection for
ṇaś[a] adarśane	4P	to perish, disappear

kṛṣ-spṛś iti—atṛpat atarpīt. sahajāniṭsu pāṭhād aṁ vā—atārpsīt atrāpsīt. evaṁ dṛpa harṣa-mohanayoḥ. muha vaicittye—muhyati. amuhat. mogdhā moḍhā mohitā. ṇaśa adarśane—naśyati.

VṚTTI—*Kṛṣ-spṛś-mṛś-tṛp-dṛp-sṛpaḥ sir vā* (404) is applied, and because *tṛp[a]* is listed among the *sahajāniṭ dhātus* (see verse 6 of the *aniḍ-gaṇa*) it optionally takes *a[m]* by *sūtra* 406. Thus we get the following forms:

➢ *tṛp + d[ip]* → (306, two options by 404):
1) (*s[i]* is applied by 404) *a[t] + tṛp + s[i] + d[ip]* → (two options by 539):
i) (*i[ṭ]* is applied) *a[t] + tṛp + i[ṭ] + s[i] + d[ip]* → (333) *a[t] + tarp + i[ṭ] + s[i] + d[ip]* → (334) *a[t] + tarp + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *a[t] + tarp + i[ṭ] + ī[ṭ] + d[ip]* → (42) *atarpīd* → (185) *atarpīt* <*bhūteśa pa.* 1.1>.
ii) (*i[ṭ]* is not applied, two options by 406):
A) (*a[m]* is applied, 160) *a[t] + tṛ + a[m] + p + s[i] + d[ip]* → (52) *a[t] + trap + s[i] + d[ip]* → (352) *atrāp + s[i] + d[ip]* → (334) *atrāp + s[i] + ī[ṭ] + d[ip]* → (185) *atrāpsīt* <*bhūteśa pa.* 1.1>.
B) (*a[m]* is not applied, 352) *atārp + s[i] + d[ip]* → (334) *atārp + s[i] + ī[ṭ] + d[ip]* → (185) *atārpsīt* <*bhūteśa pa.* 1.1>.
2) (*[ṅ]a* is applied as usual by 435, 330) *a[t] + tṛp + [ṅ]a + d[ip]* → (294, 185) *atṛpat* <*bhūteśa pa.* 1.1>.

The *dhātu dṛp[a] harṣa-mohanayoḥ*[157] (4P, to be greatly delighted; to be mad or foolish) is conjugated in the same way. Now we begin the conjugation of the *dhātu muh[a] vaicittye* (4P, to be bewildered).

➢ *muh + ti[p]* → (288, 537) *muh + [ś]ya + ti[p]* → (290, 294) *muhyati* <*acyuta pa.* 1.1>.
➢ *muh + d[ip]* → (306, 435, 330) *a[t] + muh + [ṅ]a + d[ip]* → (294, 185) *amuhat* <*bhūteśa pa.* 1.1>.
➢ *muh + tā* → (two options by 539):
1) (*i[ṭ]* is applied) *muh + i[ṭ] + tā* → (333) *mohitā* <*bālakalki pa.* 1.1>.
2) (*i[ṭ]* is not applied, 333) *moh + tā* → (two options by 211):
i) (*h* changes to *gh*) *mogh + tā* → (354) *mogh + dhā* → (61) *mogdhā* <*bālakalki pa.* 1.1>.
ii) (*h* changes to *ḍh*) *moḍh + tā* → (354) *moḍh + dhā* → (205) *moḍh + ḍhā* → (411) *moḍhā* <*bālakalki pa.* 1.1>.

157 According to traditional commentators, the word *mohana* here means *garva.* Thus in his own *Dhātu-pāṭha,* Jīva Gosvāmī has listed the *dhātu* as *dṛp[a] garve* (4P, to be proud).

Now we begin the conjugation of the *dhātu ṇaś[a] adarśane* (4P, to perish, disappear).

➢ *ṇaś* → (366) *naś* → *naś* + *ti[p]* → (288, 537) *naś* + *[ś]ya* + *ti[p]* → (290) *naśyati* <*acyuta pa.* 1.1>.

Saṁśodhinī—*Tṛp[a]* and *dṛp[a]* would have never taken *i[ṭ]* since they are listed in the *aniḍ-gaṇa,* and the rest of the *dhātus* would have always taken *i[ṭ]* since they are not listed in the *anid-gaṇa,* but this rule says that all of them should optionally take *i[ṭ].* Regarding *radh[a],* there is one *sūtra* in the *Bṛhat* which states that *radh[a]* takes *n[um]* when a *sarveśvara* follows: *radhi-jabhor nuṁ sarveśvare* (*Bṛhat* 583). This *sūtra* has little practical scope, however, since in the *kṛṣṇa-dhātuka* forms, *[ś]ya* stops *n[um],* and in most of the other cases even when *n[um]* is inserted it gets deleted again by *ani-rāmetāṁ viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau* (343). There is one place, however, where this *Bṛhat sūtra* is particularly useful: The making of the *ṇy-anta-dhātu randhi* (*radh[a]* + *[ṇ]i* with *n[um]* inserted). In *Bhāgavatam* 5.18.8 we see the *vidhātā* 2.1 form of this *ṇy-anta-dhātu* used in a famous prayer to Lord Nṛsiṁhadeva: *karmāśayān randhaya randhaya* (destroy, destroy our desires for fruitive activity). One should note, however, that in this instance the *[ṇ]i* in the *ṇy-anta-dhātu randhi* is only a *svārtha pratyaya,* not a *preraṇārtha pratyaya.* Thus it just means "to kill, destroy" and not "to cause to kill or to cause to destroy." This is because, in the *cur-ādi* section of the *Dhātu-pāṭha,* Jīva Gosvāmī states: *hanty-arthāś ca (ye ca teṣu gaṇeṣu hiṁsārthā dhātava uktās te cur-ādāv api jñeyāḥ ity arthaḥ)* (*Dhātus* which mean "to kill" can also be *cur-ādis* (One should know that those *dhātus* having the meaning of *hiṁsā* which were previously mentioned in the other nine *gaṇas* can also be conjugated as *cur-ādis*)). See *Saṁśodhinī* 577 for an elaboration and further examples.

५४० । मस्जिनशोर्नुं वैष्णवे ।

540. masji-naśor nuṁ vaiṣṇave

masji-naśoḥ—of the *dhātus [ṭu]masj[o] śuddhau* (6P, to bathe, dive, sink) and *ṇaś[a] adarśane* (4P, to perish, disappear); *num*—the *āgama n[um]; vaiṣṇave*—when a *pratyaya* beginning with a *vaiṣṇava* follows.

***[Ṭu]masj[o]* and *ṇaś[a]* take *n[um]* when a *pratyaya* beginning with a *vaiṣṇava* follows.**

naśiṣīṣṭa, naṅkṣīṣṭa, naṁṣṭā. iti radh-ādiḥ. kramu pāda-vikṣepe—kramas trivikrama ity-ādi—krāmyati. śamu upaśame—

Vṛtti—

➢ *ṇaś* → (366) *naś* → *naś* + *sīṣta* → (two options by 539):
1) (*i[ṭ]* is applied) *naś* + *i[ṭ]* + *sīṣta* → (170) *naśiṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.
2) (*i[ṭ]* is not applied, 540, 160) *na* + *n[um]* + *ś* + *tā* → (two options):
i) (*ś* changes to *gh* by 211) *nangh* + *sīṣta* → (63) *nank* + *sīṣta* → (108) *nankṣīṣṭa* → (165) *naṁkṣīṣṭa* → (73) *naṅkṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.
ii) (*ś* changes to *ṣ* by 182) *nanṣ* + *sīṣta* → (405) *nank* + *sīṣta* → (108) *nankṣīṣṭa* → (165) *naṁkṣīṣṭa* → (73) *naṅkṣīṣṭa* <*kāmapāla karmaṇi* 1.1>.

➢ *ṇaś* → (366) *naś* → *naś* + *tā* → (two options by 539
1) (*i[ṭ]* is applied) *naśitā* <*bālakalki pa.* 1.1>.
2) (*i[ṭ]* is not applied, 540, 160) *na* + *n[um]* + *ś* + *tā* → (two options):
i) (*ś* changes to *gh* by 211) *nangh* + *tā* → (354) *nangh* + *dhā* → (61) *nangdhā* → (165) *naṁgdhā* → (73) *naṅgdhā* <*bālakalki pa.* 1.1>.
ii) (*ś* changes to *ṣ* by 182) *nanṣ* + *tā* → (205) *nanṣṭā* → (165) *naṁṣṭā* <*bālakalki pa.* 1.1>.

Thus ends the section dealing with the *radh-ādis.* Now we begin the conjugation of the *dhātu kram[u] pāda-vikṣepe* (4P, to step, walk). The *sūtra* beginning *kramas trivikramaḥ* (*sūtra* 398) is applied and we get the following form:

➢ *kram* + *ti[p]* → (288, 537) *kram* + *[ś]ya* + *ti[p]* → (398) *krāmyati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu śam[u] upaśame* (4P, to be calm, peaceful).

५४१ । शमादीनां त्रिविक्रमः श्ये ।

541. śam-ādīnāṁ trivikramaḥ śye

śam-ādīnām—of the *śam-ādis; trivikramaḥ*—the change to *trivikrama; śye*—when *[ś]ya* follows.

The *a* of the *śam-ādis* becomes *trivikrama* when *[ś]ya* follows.

Saṁśodhinī—The *śam-ādis* are a sub-group of eight *dhātus* belonging to the *puṣ-ādis*. They are:

śam[u] upaśame	4P	to be calm, peaceful
dam[u] upaśame	4P	to tame, subdue
tam[u] glānau	4P	to be exhausted
śram[u] tapasi khede ca	4P	to perform austerities, work hard; to be tired
bhram[u] anavasthāne	4P	to totter
kṣam[ū] sahane	4P	to tolerate, forgive
klam[u] glānau	4P	to be fatigued, tired
mad[ī] harṣe	4P	to be joyful, intoxicated, maddened

śāmyati. jani-vadhyor māntānām—aśami. klamu glānau—klāmyati. asu kṣepaṇe—asyati. lubha gārddhye. gārddhyam ākāṅkṣā. lubhyati. iṣu-saha-lubheti iḍ vā, lobdhā lobhitā. iti puṣ-ādiḥ. ṣūṅ prāṇi-prasave—sūyate. asaviṣṭa asoṣṭa. janī prādur-bhāve—

Vṛtti—➢ *śam + ti[p]* → (288, 537) *śam + [ś]ya + ti[p]* → (541) *śāmyati* <*acyuta pa.* 1.1>.

***Jani-vadhyor māntānām* (397) is applied and we get the following form:**

➢ *śam + ta* → (306, 313) *a[t] + śam + i[ṇ] + ta* → (397) *aśam + i[ṇ] + ta* → (315) *aśami* <*bhūteśa bhāve* 1.1>.

Now we begin the conjugation of the *dhātu klam[u] glānau* (4P, to be fatigued, tired).

➢ *klam + ti[p]* → (288, 537) *klam + [ś]ya + ti[p]* → (541) *klāmyati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu as[u] kṣepaṇe* (4P, to throw).

➢ *as + ti[p]* → (288, 537) *as + [ś]ya + ti[p]* → *asyati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu lubh[a] gārddhye* (4P, to covet, be greedy for). *Gārddhya* means *ākāṅkṣā* (intense desire).

➢ *lubh + ti[p]* → (288, 537) *lubh + [ś]ya + ti[p]* → (290, 294) *lubhyati* <*acyuta pa.* 1.1>.

***I[ṭ]* is optional by *iṣu-saha-lubha-ruṣa-riṣa iḍ vā te* (409):**

➢ *lubh* + *tā* → (two options by 409):
1) (*i[ṭ]* is applied) *lubh* + *i[ṭ]* + *tā* → (333) *lobhitā* <*bālakalki pa.* 1.1>.
2) (*i[ṭ]* is not applied, 333) *lobh* + *tā* → (354) *lobhdhā* → (61) *lobdhā* <*bālakalki pa.* 1.1>.

Thus ends the section dealing with the *puṣ-ādis.* Now we begin the conjugation of the *dhātu ṣū[ṅ] prāṇi-prasave* (4A, to give birth, produce).

➢ *ṣū* → (346) *sū* → *sū* + *te* → (288, 537) *sū* + *[ś]ya* + *te* → (290, 294) *sūyate* <*acyuta āt.* 1.1>.
➢ *ṣū* → (346) *sū* → *sū* + *ta* → (306, 307) *a[ṭ]* + *sū* + *s[i]* + *ta* → (two options by 351):
1) (*i[ṭ]* is inserted) *a[ṭ]* + *sū* + *i[ṭ]* + *s[i]* + *ta* → (289) *a* + *so* + *i* + *s* + *ta* → (55) *asavista* → (108) *asaviṣta* → (205) *asaviṣṭa* <*bhūteśa āt.* 1.1>.
2) (*i[ṭ]* is not inserted, 289) *a* + *so* + *s* + *ta* → (108) *asoṣta* → (205) *asoṣṭa* <*bhūteśa āt.* 1.1>.

Now we begin the conjugation of the *dhātu jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen).

५४२ । ज्ञाजनोर्जा शिवे ।

542. jñā-janor jā śive

jñā-janoḥ—of the *dhātus jñā avabodhane* (9P, to know) and *jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen); *jā*—the replacement *jā; śive*—when a *śiva pratyaya* follows.

***Jñā* and *jan[ī]* are replaced by *jā* when a *śiva pratyaya* follows.**

jāyate. bhāve—jāyate janyate.

Vṛtti—

➢ *jan* + *te* → (288, 537) *jan* + *[ś]ya* + *te* → (542) *jāyate* <*acyuta āt.* 1.1>.

In *bhāve prayoga* we get the following forms:

➢ *jan* + *te* → (293) *jan* + *ya[k]* + *te* → (330, two options by 466) *jāyate* <*acyuta bhāve* 1.1> or *janyate* <*acyuta bhāve* 1.1>.

Amṛta—Only the *div-ādi-dhātu jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen) is accepted here, not the *hv-ādi-dhātu jan[a] janane* (3P, to be born, produced, to occur, happen), as this rule cannot apply to *jan[a] janane* because there is no *śiva pratyaya* following due to the *mahāhara* ordained in *sūtra* 477.

५४३ । दीप्जनीबुध्यतिपूरीतायिप्यायिभ्य इण्वा भूतेशते कर्तरि ।

543. dīp-janī-budhyati-pūrī-tāyi-pyāyibhya iṇ vā bhūteśa-te kartari

dīp-janī-budhyati-pūrī-tāyi-pyāyibhyaḥ—after the *dhātus* listed below; *iṇ*—the *pratyaya i[ṇ]* (see *sūtra* 313); *vā*—optionally; *bhūteśa-te*—when the *bhūteśa pratyaya ta* follows; *kartari*—when the *kartā* is to be expressed.

In *kartari prayoga, i[ṇ]* is optionally applied after the following *dhātus* when the *bhūteśa pratyaya ta* follows:

dīp[ī] dīptau	4A	to shine, blaze
jan[ī] prādur-bhāve	4A	to be born, produced, to occur, happen
budh[a] avagamane	4A	to understand
pūr[ī] āpyāyane	4A	to fill, fulfill
tāy[ṛ] vistāra-pālanayoḥ	1A	to expand; to protect
[o]pyāy[ī] vṛddhau	1A	to swell, increase

ajani ajaniṣṭa. jajñe. pada gatau—padyate. budha avagamane—budhyate. abodhi abuddha, abhutsātām. ṇaha bandhane—nahyati nahyate. naddhā. iti div-ādiḥ.

Vṛtti—

➢ *jan + ta* → (306) *a[t] + jan + ta* → (two options by 543):
1) (*i[ṇ]* is applied) *a[t] + jan + i[ṇ] + ta* → (330, 397, 315) *ajani <bhūteśa āt.* 1.1>.
2) (*s[i]* is applied as usual by 307) *a[t] + jan + s[i] + ta* → (316) *a[t] + jan + i[ṭ] + s[i] + ta* → (108) *ajaniṣta* → (205) *ajaniṣṭa <bhūteśa āt.* 1.1>.

➢ *jan + e* → (330, 337, 437) *jn + e* → (322, 323, the deleted *a* is *sthāni-vat* by 373) *ja + jn + e* → (175) *jajñe <adhokṣaja āt.* 1.1>.

Now we begin the conjugation of the *dhātu pad[a] gatau* (4A, to go, move).

➢ *pad + te* → (288, 537) *pad + [ś]ya + te* → *padyate <acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu budh[a] avagamane* (4A, to understand).

➢ *budh* + *te* → (288, 537) *budh* + *[ś]ya* + *te* → *budhyate* <*acyuta āt.* 1.1>.
➢ *budh* + *ta* → (306) *a[t]* + *budh* + *ta* → (two options by 543):
1) (*i[ṇ]* is applied) *a[t]* + *budh* + *i[ṇ]* + *ta* → (*budh* is *aniṭ* by verse 5, 333) *abodh* + *i[ṇ]* + *ta* → (315) *abodhi* <*bhūteśa āt.* 1.1>.
2) (*s[i]* is applied as usual by 307, *budh* is *aniṭ* by verse 5) *a[t]* + *budh* + *s[i]* + *ta* → (355, 294, 353) *a* + *budh* + *ta* → (354) *a* + *budh* + *dha* → (61) *abuddha* <*bhūteśa āt.* 1.1>.
➢ *budh* + *ātām* → (306, 307, *budh* is *aniṭ* by verse 5) *a[t]* + *budh* + *s[i]* + *ātām* → (355, 294, 189) *a* + *bhudh* + *s* + *ātām* → (63) *abhutsātām* <*bhūteśa āt.* 1.2>.

Now we begin the conjugation of the *dhātu ṇah[a] bandhane* (4U, to bind, tie).

➢ *ṇah* → (366) *nah* → *nah* + *ti[p]* → (288, 537) *nah* + *[ś]ya* + *ti[p]* → *nahyati* <*acyuta pa.* 1.1>.
➢ *ṇah* → (366) *nah* → *nah* + *te* → (288, 537) *nah* + *[ś]ya* + *te* → *nahyate* <*acyuta āt.* 1.1>.
➢ *ṇah* → (366) *nah* → *nah* + *tā* → (*ṇah* is *aniṭ* by verse 8, 211) *nadh* + *tā* → (354) *nadh* + *dhā* → (61) *naddhā* <*bālakalki pa.* 1.1>.

Thus ends the section dealing with the *div-ādi-dhātus.*

Amṛta—This is an *apavāda* of *sir bhūteśe* (307). Usually *i[ṇ]* would not be applied in *kartari-prayoga,* but this rule makes it optional. By the mention of *budhyati,* the *[ś]ti[p]* form of *budh[a] avagamane* (4A, to understand), *budh[a] avagamane* (1P, to understand) is excluded.

Sv-ādiḥ

The fifth class of primary *dhātus*

ṣuñ abhiṣave—abhiṣavaḥ sandhānaṁ maṅgala-snānaṁ vā. pīḍanam ity anye.

Now we begin the conjugation of the *dhātu ṣu[ñ] abhiṣave* (5U, to extract, distil; to do ablutions). *Abhiṣava* means *sandhāna* (distilling) or *maṅgala-snāna* (ablution). Others say it means *pīḍana* (squeezing, pressing out).

५४४ । स्वादेः शपः श्नुः ।

544. sv-ādeḥ śapaḥ śnuḥ

sv-ādeḥ—after a *sv-ādi-dhātu; śapaḥ*—of *[ś]a[p]; śnuḥ*—the replacement *[ś]nu.*

[Ś]a[p]* is replaced by *[ś]nu* when it comes after a *sv-ādi-dhātu.

u-śnvor govindaḥ—sunoti. ṣatvam—abhiṣuṇoti. na govinda-vṛṣṇīndrau, sunutaḥ sunvanti. sunoṣi sunute sunvāte sūyate. su-stu-dhūñbhya iṭ sau—asāvīt asoṣṭa. evaṁ dhūñ kampane. ciñ cayane—cinoti. adhokṣaje—ceḥ kir vā—cikāya cicāya. vṛñ varaṇe—avārīt. ṝ-rāma-vṛbhya itīṭo dīrghaḥ—avarīṣṭa avariṣṭa avṛta. atty-arti-vṛ—vavaritha vavṛva. hi gatau vṛddhau ca—hinoti. ṇatvam—prahiṇoti. aśūṅ vyāptau—aśnute aśnuvāte aśnuvate. iti sv-ādiḥ.

VṚTTI—Then *u-śnvor govindaḥ* (430) is applied and we get the following form:

➢ *ṣu* → (346) *su* → *su* + *ti[p]* → (288) *su* + *[ś]a[p]* + *ti[p]* → (544) *su* + *[ś]nu* + *ti[p]* → (290, 294, 430) *sunoti* <*acyuta pa.* 1.1>.

The change to *ṣ* takes place by *sūtra* 350:

➢ *abhi* + *ṣu* → (346) *abhi* + *su* → *abhi* + *su* + *ti[p]* → (288, 544) *abhi* + *su* + *[ś]nu* + *ti[p]* → (290, 294, 430) *abhi* + *sunoti* → (350) *abhiṣunoti* (he extracts / distils) <*acyuta pa.* 1.1>.

***Īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294) is applied and we get the following forms:**

➢ *ṣu* → (346) *su* → *su* + *tas* → (288, 544) *su* + *[ś]nu* + *tas* → (290, 294, 290, 294, 93) *sunutaḥ* <*acyuta pa.* 1.2>.
➢ *ṣu* → (346) *su* → *su* + *anti* → (288, 544) *su* + *[ś]nu* + *anti* → (290, 294, 290, 294, 51) *sunvanti* <*acyuta pa.* 1.3>.

➢ *ṣu* → (346) *su* → *su* + *si[p]* → (288, 544) *su* + *[ś]nu* + *si[p]* → (290, 294, 430) *sunosi* → (108) *sunoṣi* <*acyuta pa.* 2.1>.
➢ *ṣu* → (346) *su* → *su* + *te* → (288, 544) *su* + *[ś]nu* + *te* → (290, 294, 290, 294) *sunute* <*acyuta āt.* 1.1>.
➢ *ṣu* → (346) *su* → *su* + *āte* → (288, 544) *su* + *[ś]nu* + *āte* → (290, 294, 290, 294, 51) *sunvāte* <*acyuta āt.* 1.2>.
➢ *ṣu* → (346) *su* → *su* + *te* → (293) *su* + *ya[k]* + *te* → (*su* is *aniṭ* by verse 1, 294, 390) *sūyate* <*acyuta bhāve* 1.1>.

***Su-stu-dhūñbhya iṭ sau parapade* (*Bṛhat* 567) is applied and we get the following form:**

➢ *ṣu* → (346) *su* → *su* + *d[ip]* → (306, 307) *a[t]* + *su* + *s[i]* + *d[ip]* → (*Bṛhat* 567) *a[t]* + *su* + *i[ṭ]* + *s[i]* + *d[ip]* → (380) *asau* + *i[ṭ]* + *s[i]* + *d[ip]* → (55) *asāv* + *i[ṭ]* + *s[i]* + *d[ip]* → (334) *asāv* + *i[ṭ]* + *s[i]* + *ī[ṭ]* + *d[ip]* → (335) *asāv* + *i[ṭ]* + *ī[ṭ]* + *d[ip]* → (42) *asāvīd* → (185) *asāvīt* <*bhūteśa pa.* 1.1>.
➢ *ṣu* → (346) *su* → *su* + *ta* → (306, 307, *su* is *aniṭ* by verse 1) *a[t]* + *su* + *s[i]* + *ta* → (289) *aso* + *s* + *ta* → (108) *asoṣta* → (205) *asoṣṭa* <*bhūteśa āt.* 1.1>.

The *dhātu dhū[ñ] kampane* (5U, to shake, agitate) (some list this *dhātu* as *dhu[ñ] kampane*) is conjugated in the same way. Now we begin the conjugation of the *dhātu ci[ñ] cayane* (5U, to collect).

➢ *ci* + *ti[p]* → (288, 544) *ci* + *[ś]nu* + *ti[p]* → (290, 294, 430) *cinoti* <*acyuta pa.* 1.1>.

When an *adhokṣaja pratyaya* follows, *ceḥ kir vā* (403) is applied and we get the following forms:

➢ *ci* + *[ṇ]a[l]* → (two options by 403):
1) (*ci* is replaced by *ki*) *ki* + *[ṇ]a[l]* → (330, 314) *kai* + *a* → (54) *kāy* + *a* (322, 323, the *vṛṣṇīndra ai* and the replacement *āy* are *sthāni-vat* by 373) *ki* + *kāy* + *a* → (345) *cikāya* <*adhokṣaja pa.* 1.1>.

2) (*ci* is not replaced by *ki*, 330, 314) *cai* + *a* → (54) *cāy* + *a* (322, 323, the *vṛṣṇīndra ai* and the replacement *āy* are *sthāni-vat* by 373) *ci* + *cāy* + *a* → (345) *cicāya* <*adhokṣaja pa.* 1.1>.

Now we begin the conjugation of the *dhātu vṛ[ñ] varaṇe* (5U, to choose, ask for).

➢ *vṛ + d[ip]* → (306, 307, 316) *a[t] + vṛ + i[ṭ] + s[i] + d[ip]* → (380) *avār + i[ṭ] + s[i] + d[ip]* → (334) *avār + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *avār + i[ṭ] + ī[ṭ] + d[ip]* → (42) *avārīd* → (185) *avārīt* <*bhūteśa pa.* 1.1>.
➢ *vṛ + ta* → (306, 307) *a[t] + vṛ + s[i] + ta* → (two options by 423):
1) (*i[ṭ]* is inserted) *a[t] + vṛ + i[ṭ] + s[i] + ta* → (289) *avar + i[ṭ] + s[i] + ta* → (108) *avarișta* → (205) *avariṣṭa* <*bhūteśa āt.* 1.1>.
2) (*i[ṭ]* is not inserted, 355, 294, 353) *avṛta* <*bhūteśa āt.* 1.1>.

***Atty-arti-vṛ-vyeñbhyo nityam* (388) is applied and we get the following form:**

➢ *vṛ + tha[l]* → (388) *vṛ + i[ṭ] + tha[l]* → (289) *var + itha* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *vṛ + var + itha* → (371) *vavaritha* <*adhokṣaja pa.* 2.1>.
➢ *vṛ + va* → (356, 337, 294, 322, 323) *vṛ + vṛ + va* → (371) *vavṛva* <*adhokṣaja pa.* 3.2>.

Now we begin the conjugation of the *dhātu hi gatau vṛddhau ca* (5P, to go, move, send, shoot; to promote).

➢ *hi + ti[p]* → (288, 544) *hi + [ś]nu + ti[p]* → (290, 294, 430) *hinoti* <*acyuta pa.* 1.1>.

The change to *ṇ* takes place by *sūtra* 304:

➢ *pra + hi + ti[p]* → (288, 544) *pra + hi + [ś]nu + ti[p]* → (290, 294, 430) *pra + hinoti* → (304) *prahiṇoti* (he sends) <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu aś[ūṅ] vyāptau* (5A, to pervade, obtain).

➢ *aś + te* → (288, 544) *aś + [ś]nu + te* → (290, 294) *aśnute* <*acyuta āt.* 1.1>.
➢ *aś + āte* → (288, 544) *aś + [ś]nu + āte* → (290, 294, 382) *aśnuvāte* <*acyuta āt.* 1.2>.
➢ *aś + ante*→ (288, 544) *aś + [ś]nu + ante* → (290, 294, 317) *aś + [ś]nu + ate* → (382) *aśnuvate* <*acyuta āt.* 1.3>.

Thus ends the section dealing with the *sv-ādi-dhātus.*

AMṚTA—The *ś* is an indicatory letter. Because it was made with the indicatory letter *ś,* the replacement *[ś]nu* too is not treated like the original *[ś]a[p],* thus it is not *pṛthu* (see *vṛtti* 537).

Tud-ādiḥ

The sixth class of primary *dhātus*

tuda vyathane.

Now we begin the conjugation of the *dhātu tud[a] vyathane* (6U, to strike, wound).

५४५ । तुदादेः शपः शः ।

545. tud-ādeḥ śapaḥ śaḥ

tud-ādeḥ—after a *tud-ādi-dhātu; śapaḥ*—of *[ś]a[p]; śaḥ*—the replacement *[ś]a.*

[Ś]a[p]* is replaced by *[ś]a* when it comes after a *tud-ādi-dhātu.

tudati. tudate. bhrasja pāke—grahi-jyeti saṅkarṣaṇaḥ, sasya jo je—bhṛjjati. mucḷ mokṣaṇe—

Vṛtti—➢ *tud + ti[p]* → (288) *tud + [ś]a[p] + ti[p]* → (545) *tud + [ś]a + ti[p]* → (290, 294) *tudati* <*acyuta pa.* 1.1>.

➢ *tud + te* → (288) *tud + [ś]a[p] + te* → (545) *tud + [ś]a + te* → (290, 294) *tudate* <*acyuta āt.* 1.1>.

Now we begin the conjugation of the *dhātu bhrasj[a] pāke* (6U, to roast, fry). *Saṅkarṣaṇa* is done by *grahi-jyā* (473) and *sasya jo je* (376) is applied. Thus we get the following form:

➢ *bhrasj + ti[p]* → (288, 545) *bhrasj + [ś]a + ti[p]* → (290, 473) *bhṛsj + a + ti* → (376) *bhṛjjati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu muc[ḷ] mokṣaṇe* (6U, to release, abandon).

Amṛta—The *ś* is an indicatory letter. Because it was made with the indicatory letter *ś,* the replacement *[ś]a* too is not treated like the original *[ś]a[p],* thus it is not *pṛthu* (*vṛtti* 537).

५४६ । मुचादेर्नुं शे ।

546. muc-āder nuṁ śe

muc-ādeḥ—of the *muc-ādi-dhātus* (a sub-group of seven *tud-ādi-dhātus* beginning with *muc[ḷ] mokṣaṇe* (6U, to release, abandon)); *num*—the *āgama n[um]; śe*—when *[ś]a* follows

The *muc-ādis* take *n[um]* when *[ś]a* follows.

Saṁśodhinī—The *muc-ādis* are:

muc[ḷ] mokṣaṇe	6U	to release, abandon
lup[ḷ] chedane	6U	to cut, break, take away, delete
vid[ḷ] lābhe	6U	to find, obtain
lip[a] upadehe	6U	to anoint, cover, stain, pollute
ṣic[a] kṣaraṇe	6U	to sprinkle, discharge
kṛt[ī] chedane	6P	to cut
khid[a] parighāte	6P	to strike, afflict

muñcati. lupḷ chedane—lumpati. vidḷ lābhe—vindati. lipa upadehe—limpati. ṣica kṣaraṇe—ir-anubandhatvaṁ bahūnām asammatam—siñcati. ṣatvam—abhiṣiñcati. ete ubhayapadinaḥ. ṣū preraṇe—suvati. ovrascū chedane—sasya śaś ca-varga-yoge—vṛścati. ṛccha gaty-ādiṣu—ṛcchati. sat-saṅgādy-ṛd-antasyeti govindaḥ, tri-viṣṇujane 'pi nuḍ iṣyate—ānarccha ānarcchatuḥ. uddhavatvābhāvān na govindaḥ—ṛcchitā. kṝ vikṣepe—ṝ-rāmasyer—kirati. kīryate. cakaratuḥ. gṝ nigaraṇe—nigaraṇaṁ galādhaḥ-karaṇam—

Vṛtti—

➢ *muc + ti[p]* → (288, 545) *muc + [ś]a + ti[p]* → (546, 160) *mu + n[um] + c + a + ti* → (175) *muñcati <acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu lup[ḷ] chedane* (6U, to cut, break, take away, delete).

➢ *lup + ti[p]* → (288, 545) *lup + [ś]a + ti[p]* → (546, 160) *lu + n[um] + p + a + ti* → (165) *luṁp + a +ti* → (73) *lumpati <acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu vid[ḷ] lābhe* (6U, to find, obtain).

➢ *vid + ti[p]* → (288, 545) *vid + [ś]a + ti[p]* → (546, 160) *vi + n[um] + d + a + ti* → (165) *viṁd + a +ti* → (73) *vindati <acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu lip[a] upadehe* (6U, to anoint, cover, stain, pollute).

➢ *lip + ti[p]* → (288, 545) *lip + [ś]a + ti[p]* → (546, 160) *li + n[um] + p + a + ti* → (165) *liṁp + a +ti* → (73) *limpati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu ṣic[a] kṣaraṇe* (6U, to sprinkle, discharge). Many disagree that this *dhātu* has the *anubandha ir.*

➢ *ṣic* → (346) *sic* → *sic + ti[p]* → (288, 545) *sic + [ś]a + ti[p]* → (546, 160) *si + n[um] + c + a + ti* → (175) *siñcati* <*acyuta pa.* 1.1>.

The change to *ṣ* takes place by *sūtra* 350:

➢ *abhi + ṣic* → (346) *abhi + sic* → *abhi + sic + ti[p]* → (288, 545) *abhi + sic + [ś]a + ti[p]* → (546, 160) *abhi + si + n[um] + c + a + ti* → (175) *abhi + siñcati* → (350) *abhiṣiñcati* (he sprinkles / consecrates) <*acyuta pa.* 1.1>.

All the *dhātus* just mentioned were *ubhayapadī-dhātus.* Now we begin the conjugation of the *dhātu ṣū preraṇe* (6P, to impel).

➢ *ṣū* → (346) *sū* → *sū + ti[p]* → (288, 545) *sū + [ś]a + ti[p]* → (290, 294, 381) *suvati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu [o]vrasc[ū] chedane*[158] (6P, to cut). *Sasya śaś ca-varga-yoge* (181) is applied and we get the following form:

➢ *vrasc* → (181) *vraśc* → *vraśc + ti[p]* → (288, 545) *vraśc + [ś]a + ti[p]* → (290, 473) *vṛścati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu ṛcch[a] gatīndriya-pralaya-mūrtī-bhāveṣu*[159] (6P, to go, move; to fail in faculties; to assume a form).

➢ *ṛcch + ti[p]* → (288, 545) *ṛcch + [ś]a + ti[p]* → *ṛcchati* <*acyuta pa.* 1.1>.

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158 Consult *Saṁśodhinī* 182 for the details.

159 One should be careful to understand that the forms *ṛcchati* and so on can be made either from *ṛcch[a] gatau* (1P, to go), from *ṛcch[a] gatīndriya-pralaya-mūrtī-bhāveṣu* (6P, to go; to fail in faculties; to assume a form), or from *ṛ gatau prapāṇe ca* (1P, to go; to obtain) by *arter ṛcchaḥ* (419).

***Govinda* is done by *sat-saṅgādy-ṛd-antasya* (424) is applied, and *n[uṭ]* is applied by *sūtra* 362 even when a *dhātu* that has three *viṣṇujanas* follows. Thus we get the following forms:**

➢ *ṛcch + [ṇ]a[l]* → (330, 424) *arcch + a* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *ṛ + arcch + a* → (371) *a + arcch + a* → (361) *ā + arcch + a* → (362) *ānarccha* <*adhokṣaja pa.* 1.1>.
➢ *ṛcch + atus* → (330, 424) *arcch + atus* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *ṛ + arcch + atus* → (371) *a + arcch + atus* → (361) *ā + arcch + atus* → (362) *ānarcchatus* → (93) *ānarcchatuḥ* <*adhokṣaja pa.* 1.2>.

Because the *ṛ* in *ṛcch* is not an *uddhava, govinda* cannot be applied by *sūtra* 333:

➢ *ṛcch + tā*→ (316) *ṛcch + i[ṭ] + tā* → *ṛcchitā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu kṝ vikṣepe* (6P, to scatter, throw). *Ṝ-rāmasyer kaṁsārau* (439) is applied and we get the following forms:

➢ *kṝ + ti[p]* → (288, 545) *kṝ + [ś]a + ti[p]* → (290, 294, 439) *kirati* <*acyuta pa.* 1.1>.
➢ *kṝ + te* → (293) *kṝ + ya[k] + te* → (330, 294, 439) *kir + ya + te* → (192) *kīryate* <*acyuta karmaṇi.* 1.1>.
➢ *kṝ + atus* → (330, 424) *kar + atus* → (322, 323, the *govinda ar* is treated like the original *ṝ* by 373) *kṝ + kar + atus* → (345) *cṝ + kar + atus* → (375) *cṛ + kar + atus* → (371) *cakaratus* → (93) *cakaratuḥ* <*adhokṣaja pa.* 1.2>.

Now we begin the conjugation of the *dhātu gṝ nigaraṇe* (6P, to swallow). *Nigaraṇa* means *galādhaḥ-karaṇam* (swallowing).

५४७ । गिरो रो लः सर्वेश्वरे वा, नित्यं तु यङि ।

547. giro ro laḥ sarveśvare vā, nityaṁ tu yaṅi

giraḥ—of the *dhātu gṝ nigaraṇe* (6P, to swallow) *raḥ*—of the *ra-rāma; laḥ*—the replacement *la-rāma; sarveśvare*—when a *pratyaya* beginning with a *sarveśvara* follows; *vā*—optionally; *nityam*—always; *tu*—but; *yaṅi*—when the *pratyaya ya[ṅ]* follows.

The *r* of *gṝ* optionally changes to *l* when a *pratyaya* beginning with a *sarveśvara* follows, but it always changes to *l* when *ya[ṅ]* follows.

girati gilati. spṛśa saṁsparśe—spṛśati. asprākṣīt aspārkṣīt aspṛkṣat. praccha jñīpsāyām—pṛcchati. aprākṣīt. sṛja visarge—visargaḥ sṛṣṭis tyāgo vā—sṛjati. asrākṣīt. ṭumasjo śuddhau—śuddhir iha snānam, avagāhe tu prayoga-bāhulyam—majjati. lopa-vidher balavattvāt kṛte sa-lope num—amāṅkṣīt. saṁyukta-viṣṇujana-madhyatvān naitvādi—mamajjitha mamaṅktha. viccha gatau—vicchāyati. tud-āditva-balāt pakṣe vikaraṇaś ca—vicchati. mṛśa āmarśane—mṛśati. amrākṣīt amārkṣīt amṛkṣat. iṣu icchāyām—icchati. eṣṭā eṣitā. kuṭa kauṭilye—

Vṛtti—

➢ *gṝ* + *ti[p]* → (288, 545) *gṝ* + *[ś]a* + *ti[p]* → (290, 294, 439) *gir* + *a* + *ti* → (547) *gilati* <*acyuta pa.* 1.1> or *girati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu spṛś[a] saṁsparśe* (6P, to touch).

➢ *spṛś* + *ti[p]* → (288, 545) *spṛś* + *[ś]a* + *ti[p]* → (290, 294) *spṛśati* <*acyuta pa.* 1.1>.
➢ *spṛś* + *d[ip]* → (306, two options by 404):
1) (*s[i]* is applied by 404, *spṛś* is *aniṭ* by verse 7) *a[t]* + *spṛś* + *s[i]* + *d[ip]* → (two options by 406):
i) (*a[m]* is applied, 160) *a[t]* + *spṛ* + *a[m]* + *ś* + *s[i]* + *d[ip]* → (52) *a[t]* + *spraś* + *s[i]* + *d[ip]* → (352) *asprāś* + *s[i]* + *d[ip]* → (182) *asprāṣ* + *s[i]* + *d[ip]* → (334) *asprāṣ* + *s[i]* + *ī[ṭ]* + *d[ip]* → (405) *asprāksīd* → (108) *asprākṣīd* → (185) *asprākṣīt* <*bhūteśa pa.* 1.1>.
ii) (*a[m]* is not applied, 352) *aspārś* + *s[i]* + *d[ip]* → (182) *aspārṣ* + *s[i]* + *d[ip]* → (334) *aspārṣ* + *s[i]* + *ī[ṭ]* + *d[ip]* → (405) *aspārksīd* → (108) *aspārkṣīd* → (185) *aspārkṣīt* <*bhūteśa pa.* 1.1>.
2) (*sa[k]* is applied as usual by 407, *spṛś* is *aniṭ* by verse 7) *a[t]* + *spṛś* + *sa[k]* + *d[ip]* → (294, 182) *aspṛṣ* + *sa[k]* + *d[ip]* → (405) *aspṛksad* → (108) *aspṛkṣad* → (185) *aspṛkṣat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu pracch[a] jñīpsāyām* (6P, to ask, question).

➢ *pracch* + *ti[p]* → (288, 545) *pracch* + *[ś]a* + *ti[p]* → (290, 473) *pṛcchati* <*acyuta pa.* 1.1>.
➢ *pracch* + *d[ip]* → (306, 307, *pracch* is *aniṭ* by verse 2) *a[t]* + *pracch* + *s[i]* + *d[ip]* → (352) *aprācch* + *s[i]* + *d[ip]* → (182) *aprāṣ*[160] + *s[i]* + *d[ip]* →

160 When the *nimitta ch* changes to *ṣ* by *sūtra* 182, the *naimittika* c which was produced by *dviḥ sarveśvara-mātrāc chaḥ* (74) and *yādava-mātre harikamalam* (63) disappears in accordance with the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178).

(334) *aprāṣ + s[i] + ī[ṭ] + d[ip]* → (405) *aprāksīd* → (108) *aprākṣīd* → (185) *aprākṣīt <bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu sṛj[a] visarge* (6P, to create, release). *Visarga* means *sṛṣṭi* (creating) or *tyāga* (releasing).

➢ *sṛj + ti[p]* → (288, 545) *sṛj + [ś]a + ti[p]* → (290, 294) *sṛjati <acyuta pa.* 1.1>.

➢ *sṛj + d[ip]* → (306, 307, *sṛj* is *aniṭ* by verse 3) *a[ṭ] + sṛj + s[i] + d[ip]* → (441, 160) *a[ṭ] + sṛ + a[m] + j + s[i] + d[ip]* → (52) *a[ṭ] + sraj + s[i] + d[ip]* → (352) *asrāj + s[i] + d[ip]* → (182) *asrāṣ + s[i] + d[ip]* → (334) *asrāṣ + s[i] + ī[ṭ] + d[ip]* → (405) *asrāksīd* → (108) *asrākṣīd* → (185) *asrākṣīt <bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu [ṭu]masj[o] śuddhau* (6P, to bathe, dive, sink). Here *śuddhi* means *snāna* (bathing), but occasionally the *dhātu* is used in the sense of *avagāha* (submersion, sinking, diving).

➢ *masj + ti[p]* → (288, 545) *masj + [ś]a + ti[p]* → (376) *majjati <acyuta pa.* 1.1>.

Since a rule of deletion is stronger, *n[um]* is applied only after the deletion of *s* has been done:

➢ *masj + d[ip]* → (306, 307, *masj* is *aniṭ* by verse 3) *a[ṭ] + masj + s[i] + d[ip]* → (352) *a + māsj + s[i] + d[ip]* → (183) *a + māj + s[i] + d[ip]* → (540, 160) *a + mā + n[um] + j + s[i] + d[ip]* → (334) *amānj + s[i] + ī[ṭ] + d[ip]* → (177) *amāng + s[i] + ī[ṭ] + d[ip]* → (63) *amānksīd* → (165) *amāṁksīd* → (73) *amāṅksīd* → (108) *amāṅkṣīd* → (185) *amāṅkṣīt <bhūteśa pa.* 1.1>.

***[Ṭu]masj[o]* doesn't undergo the change to *e* and so on because its *a-rāma* comes between *viṣṇujanas* that are part of a *sat-saṅga* (see *sūtra* 363):**

➢ *masj + tha[l]* → (two options by 386):
1) (*i[ṭ]* is applied) *masj + i[ṭ] + tha[l]* → (322, 323) *ma + masj + i[ṭ] + tha[l]* → (376) *mamajjitha <adhokṣaja pa.* 2.1>.
2) (*i[ṭ]* is not applied) *masj + tha[l]* → (322, 323) *ma + masj + tha* → (183) *ma + maj + tha* → (540, 160) *ma + ma + n[um] + j + tha* → (177) *ma + mang + tha* → (63) *mamanktha* → (165) *mamaṁktha* → (73) *mamaṅktha <adhokṣaja pa.* 2.1>.

Now we begin the conjugation of the *dhātu vicch[a] gatau* (6P, to go, move).

➢ *vicch* → (392) *vicchāya* → (*vicchāya* is a new *dhātu* by 260) *vicchāya* + *ti[p]* → (288) *vicchāya* + *[ś]a[p]* + *ti[p]* → (291) *vicchāyati* (he goes) <*acyuta pa.* 1.1>.

On the strength of *vicch[a]* being a *tud-ādi-dhātu,* the *vikaraṇa [ś]a* is alternatively applied instead of *āya:*

➢ *vicch* + *ti[p]* → (288, 545) *vicch* + *[ś]a* + *ti[p]* → *vicchati* (he goes) <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu mṛś[a] āmarśane* (6P, to touch; to discuss, reason; to consider).

➢ *mṛś* + *ti[p]* → (288, 545) *mṛś* + *[ś]a* + *ti[p]* → (290, 294) *mṛśati* <*acyuta pa.* 1.1>.
➢ *mṛś* + *d[ip]* → (306, two options by 404):
1) (*s[i]* is applied by 404, *mṛś* is *aniṭ* by verse 7) *a[t]* + *mṛś* + *s[i]* + *d[ip]* → (two options by 406):
i) (*a[m]* is applied, 160) *a[t]* + *mṛ* + *a[m]* + *ś* + *s[i]* + *d[ip]* → (52) *a[t]* + *mraś* + *s[i]* + *d[ip]* → (352) *amrāś* + *s[i]* + *d[ip]* → (182) *amrāṣ* + *s[i]* + *d[ip]* → (334) *amrāṣ* + *s[i]* + *ī[ṭ]* + *d[ip]* → (405) *amrāksīd* → (108) *amrākṣīd* → (185) *amrākṣīt* <*bhūteśa pa.* 1.1>.
ii) (*a[m]* is not applied, 352) *amārś* + *s[i]* + *d[ip]* → (182) *amārṣ* + *s[i]* + *d[ip]* → (334) *amārṣ* + *s[i]* + *ī[ṭ]* + *d[ip]* → (405) *amārksīd* → (108) *amārkṣīd* → (185) *amārkṣīt* <*bhūteśa pa.* 1.1>.
2) (*sa[k]* is applied as usual by 407, *mṛś* is *aniṭ* by verse 7) *a[t]* + *mṛś* + *sa[k]* + *d[ip]* → (294, 182) *amṛṣ* + *sa[k]* + *d[ip]* → (405) *amṛksad* → (108) *amṛkṣad* → (185) *amṛkṣat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu iṣ[u] icchāyām* (6P, to desire, want).

➢ *iṣ* + *ti[p]* → (288, 545) *iṣ* + *[ś]a* + *ti[p]* → (399) *ichati* → (74) *ichchati* → (63) *icchati* <*acyuta pa.* 1.1>.
➢ *iṣ* + *tā* → (two options by 409):
1) (*i[ṭ]* is inserted) *iṣ* + *i[ṭ]* + *tā* → (333) *eṣitā* <*bālakalki pa.* 1.1>.
2) (*i[ṭ]* is not inserted, 333) *eṣtā* → (205) *eṣṭā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu kuṭ[a] kauṭilye* (6P, to be crooked).

Amṛta—A rule of deletion is stronger, in accordance with the previously described maxim *sarva-vidhibhyo haro, harāt sarveśvarādeśo balavān* (204). When *s[i]* follows, the *s* of *[ṭu]masj[o]* cannot change to *j* due to the prohibition *na tu vaiṣṇave* (376). Therefore the *s* of *[ṭu]masj[o]* is deleted instead by *s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca* (183), and then only is *n[um]* inserted by *masji-naśor nuṁ vaiṣṇave* (540). Otherwise if *n[um]* were inserted first, *n* would be at the beginning of the *sat-saṅga* and thus *s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca* (183) would not be applicable and we would not be able to achieve the correct form.

५४८ । कुटादेरनृसिंहो निर्गुणः ।

548. kuṭ-āder anṛsiṁho nirguṇaḥ

kuṭādeḥ—after the *kuṭ-ādis* (a sub-group of 21 *tud-ādi-dhātus* beginning with *kuṭ[a] kauṭilye* (6P, to be crooked)); *anṛsiṁhaḥ*—any *pratyaya* which is not *nṛsiṁha; nirguṇaḥ—nirguṇa.*

After the *kuṭādis,* any *pratyaya* which is not *nṛsiṁha* is *nirguṇa.*

Saṁśodhinī—The *kuṭ-ādis* are:

kuṭ[a] kauṭilye	6P	to be crooked
mil[a] saṅge	6P	to meet
likh[a] vilekhane	6P	to write
kuc[a] saṅkoce	6P	to contract
vyac[a] vyājī-karaṇe	6P	to deceive
guj[a] śabde	6P	to sound, hum, buzz
chur[a] chedane	6P	to cut
truṭ[a] chedane	6P	to tear, break
sphuṭ[a] visaraṇe	6P	to bloom, be manifest
ghuṭ[a] pratighāte	6P	to retaliate, strike back
tuḍ[a] upahanane	6P	to split, break
vuḍ[a] majjane	6P	to sink
vruḍ[a] majjane	6P	to sink
sphur[a] sphuraṇe	6P	to tremble, shine, to be manifest
ṇū stavane	6P	to praise
dhū vidhūnane	6P	to shake, agitate
gu purīṣotsarge	6P	to evacuate, pass stool
dhru gati-sthairyayoḥ	6P	to go, move; to be fixed
gur[ī] udyame	6A	to endeavor, make an effort
ku[ṅ] śabde	6A	to sound
kū[ṅ] śabde	6A	to sound

akuṭīt. cukoṭa. kuṭitā. likha likhane, mila saṅge—

Vṛtti—
➢ *kuṭ + d[ip]* → (306, 307, 316) *a[t] + kuṭ + i[ṭ] + s[i] + d[ip]* → (548, 294, 334) *akuṭ + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *akuṭ + i[ṭ] + ī[ṭ] + d[ip]* → (42) *akuṭīd* → (185) *akuṭīt* <*bhūteśa pa.* 1.1>.
➢ *kuṭ + [ṇ]a[l]* → (330, 333) *koṭ + a* → (322, 323, the *govinda o* is treated like the original *u* by 373) *ku + koṭ + a* → (345) *cukoṭa* <*adhokṣaja pa.* 1.1>.
➢ *kuṭ + tā* → (316) *kuṭ + i[ṭ] + tā* → (548, 294) *kuṭitā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātus likh[a] likhane*[161] (6P, to write), and *mil[a] saṅge* (6P, to meet).

५४९ । लिखमिलौ कुटादी बहुलम् ।
549. likha-milau kuṭ-ādī bahulam

likha-milau—the *dhātus likh[a] vilekhane* (6P, to write) and *mil[a] saṅge* (6P, to meet). *kuṭādī*—*kuṭ-ādis; bahulam*—variously.

***Likh[a]* and *mil[a]* are sometimes counted as *kuṭ-ādis* and sometimes not.**

tena likhiṣyati lekhiṣyati, miliṣyati meliṣyati. likhanam lekhanam, milanam melanam. sphura sphuraṇe, sphurati. vyaca vyājī-karaṇe—grahi-jyeti—vicati. vivyāca vivicatuḥ viviciṭha. "vyacer asi-varjitasya kṛt-pratyayasyaiva nirguṇatvam" ity eke—vivyacitha. asir vakṣyate—uru-vyacāḥ. iti kuṭādiḥ. ete parapadinaḥ. mṛṅ prāṇa-tyāge—ṛ-rāmasya riḥ—mriyate. amṛta. mṛṣīṣṭa.

Vṛtti—Thus the forms are *likhiṣyati* <*kalki pa.* 1.1> or *lekhiṣyati* <*kalki pa.* 1.1>, *miliṣyati* <*kalki pa.* 1.1> or *meliṣyati* <*kalki pa.* 1.1>, *likhanam* or *lekhanam,* and *milanam* or *melanam.*

Now we begin the conjugation of the *dhātu sphur[a] sphuraṇe* (6P, to tremble, shine, to be manifest).

➢ *sphur + ti[p]* → (288, 545) *sphur + [ś]a + ti[p]* → (290, 294) *sphurati* <*acyuta pa.* 1.1>.

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161 This *dhātu* is listed in the *Dhātu-pāṭha* as *likh[a] vilekhane.* The meaning is the same.

Now we begin the conjugation of the *dhātu vyac[a] vyājī-karaṇe* (6P, to deceive). *Grahi-jyā* (473) is applied and we get the following form:

➢ *vyac + ti[p]* → (288, 545) *vyac + [ś]a + ti[p]* → (473) *vicati* <*acyuta pa.* 1.1>.
➢ *vyac + [ṇ]a[l]* → (330, 358) *vyāc + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *vya + vyāc + a* → (472) *vivyāca* <*adhokṣaja pa.* 1.1>.
➢ *vyac + atus* → (330, 337, 473) *vic + atus* → (322, 323) *vi + vic + atus* → (93) *vivicatuḥ* <*adhokṣaja pa.* 1.2>.
➢ *vyac + tha[l]* → (316) *vyac + i[ṭ] + tha[l]* → (548, 473) *vic + itha* → (322, 323) *vivicitha* <*adhokṣaja pa.* 2.1>.

Some say that after *vyac[a]* only a *kṛt pratyaya*, except for *as[i],* is *nirguṇa,* thus they get *vivyacitha* <*adhokṣaja pa.* 2.1>. The *kṛt pratyaya as[i]* will be described in *sūtra* 852. In that regard, the example is *uru-vyacāḥ* (see *vṛtti* 852). Thus ends the section dealing with the *kuṭ-ādis.* All the *dhātus* just mentioned were *parapadī-dhātus.* Now we begin the conjugation of the *dhātu mṛ[ṅ] prāṇa-tyāge* (6A, to die). *Ṛ-rāmasya riḥ śa-yak-kāmapāla-yeṣu, na ca trivikramaḥ* (426) is applied and we get the following form:

➢ *mṛ + te* → (288, 545) *mṛ + [ś]a + te* → (426) *mri + [ś]a + te* → (381) *mriyate* <*acyuta āt.* 1.1>.
➢ *mṛ + ta* → (306, 307, *mṛ* is *aniṭ* by verse 1) *a[ṭ] + mṛ + s[i] + ta* → (355, 294, 353) *amṛta* <*bhūteśa āt.* 1.1>.
➢ *mṛ + sīṣṭa* → (*mṛ* is *aniṭ* by verse 1, 355, 294, 108) *mṛṣīṣṭa* <*kāmapāla āt.* 1.1>.

Amṛta—The meaning of this *sūtra* is that sometimes *likh[a]* and *mil[a]* are *kuṭ-ādis* and thus the non-*nṛsiṁha pratyaya* is *nirguṇa,* and sometimes they are not *kuṭ-ādis* and thus the non-*nṛsiṁha pratyaya* is not *nirguṇa* and therefore *govinda* is applied. *Likhanam* and so on are *kṛdantas* (made with the *kṛt pratyaya ana*).

Here the word "some" refers to the followers of Pāṇini. In their opinion, *vyac[a]* is only a *kuṭ-ādi* when the *viṣaya* is just a *kṛt pratyaya*. Thus they make *vivyacitha, vyacitā, vyaciṣyati,* and so on. However, in our opinion, *vivicitha, vicitā, viciṣyati,* and so on are the correct forms.

५५० । म्रियतेः परपदं शिवभूतेशकामपालेभ्योऽन्यत्र ।

550. mriyateḥ parapadaṁ śiva-bhūteśa-kāmapālebhyo ’nyatra

mriyateḥ—after the *dhātu mṛ[ṅ] prāṇa-tyāge* (6A, to die); *parapadam*—*parapada* endings; *śiva-bhūteśa-kāmapālebhyaḥ anyatra*—when the *viṣaya* is a *pratyaya* other than a *śiva, bhūteśa,* or *kāmapāla pratyaya*.[162]

***Parapada* endings are applied after the *dhātu mṛ[ṅ]* when the *viṣaya* is a *pratyaya* other than a *śiva, bhūteśa,* or *kāmapāla pratyaya*.**

mamāra. mariṣyati. ovijī bhaya-calanayoḥ—vijate. iti tud-ādiḥ.

VṚTTI—

➢ *mṛ* → (550) *mṛ* + *[ṇ]a[l]* → (330, 314) *mār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *mṛ* + *mār* + *a* → (371) *mamāra* <*adhokṣaja pa.* 1.1>.

➢ *mṛ* → (550) *mṛ* + *syati* → (425) *mṛ* + *i[ṭ]* + *syati* → (289) *marisyati* → (108) *mariṣyati* <*kalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu [o]vij[ī] bhaya-calanayoḥ* (6A, to fear; to tremble).

➢ *vij* + *te* → (288, 270) *vij* + *[ś]a* + *te* → (290, 294) *vijate* <*acyuta āt.* 1.1>.

Thus ends the section dealing with the *tud-ādi-dhātus.*

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162 See *Saṁśodhinī* 394 for the reason a *viṣaya-saptamī* was used here instead of a *para-nimitta.*

Rudh-ādiḥ

The seventh class of primary *dhātus*

rudhir āvaraṇe—ir anubandhaḥ—

Now we begin the conjugation of the *dhātu rudh[ir] āvaraṇe* (7U, to block, cover). The *ir* is an indicatory letter.

५५१ । रुधादेः शप्खण्डी श्नम् ।

551. rudh-ādeḥ śap-khaṇḍī śnam

rudh-ādeḥ—after a *rudh-ādi-dhātu; śap-khaṇḍī*—which blocks *[ś]a[p]; śnam*—the *vikaraṇa [ś]na[m].*

***[Ś]na[m]* is applied to a *rudh-ādi-dhātu* and blocks the application of *[ś]a[p]*.**

antya-sarveśvarāt paraṁ mitaḥ sthānam, śa-rāma it śnān nasya hara iti viśeṣaṇārthaḥ—ruṇaddhi. śnam-astyor a-rāma-haraḥ, viṣṇujanāt viṣṇudāsasyādarśanam—rundhaḥ runddhaḥ rundhanti. ruṇatsi rundhaḥ runddhaḥ rundha runddha, ruṇadhmi rundhvaḥ rundhmaḥ. rundhe. rudhyate. rundhyāt. aruṇat arudhat arautsīt. śiṣḷ viśeṣaṇe—śinaṣṭi. her dhiḥ—śiṇḍhi śiṇḍḍhi. tṛha hiṁsāyām— hisi hiṁsāyām—id-ittvān num—

VṚTTI—*[Ś]na[m]* is applied after the final *sarveśvara* by *antya-sarveśvarāt paraṁ mitaḥ sthānam* (160). The *ś* is an indicatory letter used to create a distinction in the rule *śnān nasya haraḥ* (552).

➢ *rudh* + *ti[p]* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *ti[p]* → (354) *runadh* + *dhi* → (61) *runaddhi* → (111) *ruṇaddhi* <*acyuta pa.* 1.1>.

***Śnam-astyor a-rāma-haro nirguṇe* (497) is applied and *viṣṇujanād viṣṇudāsasyādarśanaṁ sa-varge viṣṇudāse* (78) is applied:**

➢ *rudh* + *tas* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *tas* → (497) *rundh* + *tas* → (354) *rundh* + *dhas* → (61) *runddhas* → (two options by 78):
1) (the *viṣṇudāsa d* is deleted) *rundhas* → (*Bṛhat* 273[163], 93) *rundhaḥ* <*acyuta pa.* 1.2>.
2) (the *viṣṇudāsa d* is not deleted, *Bṛhat* 273, 93) *runddhaḥ* <*acyuta pa.* 1.2>.

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163 *Bṛhat* 273 says *na-varja-ta-varga-sthasya nasya na ṇatvam,* which means that *na-rāma* which is in *sat-saṅga* with any member of *ta-varga* except *na-rāma* doesn't change to *ṇa-rāma* by *sūtra* 111.

➢ *rudh* + *anti* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *anti* → (497) *rundh* + *anti* → (*Bṛhat* 273) *rundhanti* <*acyuta pa.* 1.3>.
➢ *rudh* + *si[p]* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *si[p]* → (63) *runatsi* → (111) *ruṇatsi* <*acyuta pa.* 2.1>.
➢ *rudh* + *thas* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *thas* → (497) *rundh* + *thas* → (354) *rundh* + *dhas* → (61) *runddhas* → (two options by 78):
1) (the *viṣṇudāsa d* is deleted) *rundhas* → (*Bṛhat* 273, 93) *rundhaḥ* <*acyuta pa.* 2.2>.
2) (the *viṣṇudāsa d* is not deleted, *Bṛhat* 273, 93) *runddhaḥ* <*acyuta pa.* 2.2>.

➢ *rudh* + *tha* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *tha* → (497) *rundh* + *tha* → (354) *rundh* + *dha* → (61) *runddha* → (two options by 78):
1) (the *viṣṇudāsa d* is deleted) *rundha* → (*Bṛhat* 273) *rundha* <*acyuta pa.* 2.3>.
2) (the *viṣṇudāsa d* is not deleted, *Bṛhat* 273) *runddha* <*acyuta pa.* 2.3>.

➢ *rudh* + *mi[p]* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *mi[p]* → (111) *ruṇadhmi* <*acyuta pa.* 3.1>.
➢ *rudh* + *vas* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *vas* → (497) *rundh* + *vas* → (93) *rundhvaḥ* <*acyuta pa.* 3.2>.
➢ *rudh* + *mas* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *mas* → (497) *rundh* + *mas* → (93) *rundhmaḥ* <*acyuta pa.* 3.3>.
➢ *rudh* + *te* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *te* → (497) *rundh* + *te* → (354) *rundh* + *dhe* → (61) *runddhe* → (two options by 78):
1) (the *viṣṇudāsa d* is deleted) *rundhe* → (*Bṛhat* 273) *rundhe* <*acyuta āt.* 1.1>.
2) (the *viṣṇudāsa d* is not deleted, *Bṛhat* 273) *runddhe* <*acyuta āt.* 1.1>.

acyuta parapada of *rudh[ir] āvaraṇe*		
ruṇaddhi	*rundhaḥ* / *runddhaḥ*	*rundhanti*
ruṇatsi	*rundhaḥ* / *runddhaḥ*	*rundha* / *runddha*
ruṇadhmi	*rundhvaḥ*	*rundhmaḥ*

acyuta ātmapada of *rudh[ir] āvaraṇe*		
rundhe / *runddhe*	*rundhāte*	*rundhate*
runtse	*rundhāthe*	*rundhve* / *runddhve*
rundhe	*rundhvahe*	*rundhmahe*

➢ *rudh* + *te* → (293) *rudh* + *ya[k]* + *te* → (294) *rudhyate* <*acyuta karmaṇi* 1.1>.

➢ *rudh* + *yāt* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *yāt* → (497) *rundhyāt* <*vidhi pa.* 1.1>.

➢ *rudh* + *d[ip]* → (551, 160) *ru* + *[ś]na[m]* + *dh* + *d[ip]* → (306) *a[t]* + *runadh* + *d[ip]* → (482) *arunadh* → (111) *aruṇadh* → (185) *aruṇat* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *rudh[ir] āvaraṇe*		
aruṇat	*arundhām* / *arunddhām*	*arundhan*
aruṇat / *aruṇaḥ* [1]	*arundham* / *arunddham*	*arundha* / *arunddha*
aruṇadham	*arundhva*	*arundhma*

bhūteśvara ātmapada of *rudh[ir] āvaraṇe*		
arundha / *arunddha*	*arundhātām*	*arundhata*
arundhāh / *arunddhāḥ*	*arundhāthām*	*arundhvam* / *arunddhvam*
arundhi	*arundhvahi*	*arundhmahi*

➢ *rudh* + *d[ip]* → (306) *a[t]* + *rudh* + *d[ip]* → (two options by 340):
1) (*[ṅ]a* is applied by 340) *a[t]* + *rudh* + *[ṅ]a* + *d[ip]* → (*rudh* is *aniṭ* by verse 4, 294, 185) *arudhat* <*bhūteśa pa.* 1.1>.
2) (*s[i]* is applied as usual by 307, *rudh* is *aniṭ* by verse 4) *a[t]* + *rudh* + *s[i]* + *d[ip]* → (352) *araudh* + *s[i]* + *d[ip]* → (63) *araut* + *s[i]* + *d[ip]* → (334) *araut* + *s[i]* + *ī[ṭ]* + *d[ip]* → (185) *arautsīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *rudh[ir] āvaraṇe*		
arudhat / *arautsīt*	*arudhatām* / *arauddhām*	*arudhan* / *arautsuḥ*
arudhaḥ / *arautsīḥ*	*arudhatam* / *arauddham*	*arudhata* / *arauddha*
arudham / *arautsam*	*arudhāva* / *arautsva*	*arudhāma* / *arautsma*

bhūteśa ātmapada of *rudh[ir] āvaraṇe*		
aruddha	*arutsātām*	*arutsata*
aruddhāḥ	*arutsāthām*	*aruddhvam*
arutsi	*arutsvahi*	*arutsmahi*

1 This takes place by the rule: *da-dho ruḥ sipi vā* (*Bṛhat* 651).

Now we begin the conjugation of the *dhātu śiṣ[ḷ] viśeṣaṇe* (7P, to remain).

➢ *śiṣ + ti[p]* → (551, 160) *śi + [ś]na[m] + ṣ + ti[p]* → (205) *śinaṣṭi* <*acyuta pa.* 1.1>.

acyuta parapada of *śiṣ[ḷ] viśeṣaṇe*		
śinaṣṭi	*śiṁṣṭaḥ*	*śiṁṣanti*
śinakṣi	*śiṁṣṭhaḥ*	*śiṁṣṭha*
śinaṣmi	*siṁṣvaḥ*	*siṁṣmaḥ*

***Hu-vaiṣṇavābhyāṁ her dhiḥ* (478) is applied and we get the following forms:**

➢ *śiṣ + hi* → (551, 160) *śi + [ś]na[m] + ṣ + hi* → (497) *śinṣ + hi* → (478) *śinṣ + dhi* → (184) *śinḍ + dhi* → (205) *śinḍḍhi* → (165) *śiṁḍḍhi* → (73) *śiṇḍḍhi* → (two options by 78) *śiṇḍhi* <*vidhātā pa.* 2.1> or *śiṇḍḍhi* <*vidhātā pa.* 2.1>.

Now we begin the conjugation of the *dhātu his[i] hiṁsāyām* (7P, to hurt, kill). Since *his[i]* has the indicatory letter *i* it takes *n[um]* by *sūtra* 344.

Bāla—Due to the phrase *śap-khaṇḍi, [ś]na[m]* is applied before the application of *[ś]a[p]*. It is not a replacement of *[ś]a[p]*. Someone might argue, "It seems that there is no purpose for *[ś]na[m]* having the indicatory letter *ś*." In answer to this, Jīva Gosvāmī says "the *ś* is an indicatory letter used to create distinction in the rule *śnān nasya haraḥ* (552)." The word *śnāt* in *sūtra* 552, which means *śnād uttarasya* (after *[ś]na*), is a *viśeṣaṇa* of the word *nasya.* If the indicatory letter *ś* were not used here, the *sūtra* would be *nān nasya haraḥ,* and then the second *n* of *nandati* <*acyuta pa.* 1.1 of *[ṭu]nad[i]*> and so on would be deleted. Thus the purpose of including the indicatory letter *ś* in *[ś]na[m]* is to avoid this.

Amṛta—Even though *[ś]na[m]* is a *pratyaya,* it is nonetheless inserted within the *prakṛti* by *antya-sarveśvarāt paraṁ mitaḥ sthānam* (160) since it has the indicatory letter *m.* However, the advantage of it being called a *pratyaya* is that its *ś* will be an indicatory letter by *śa-ka-vargav ataddhite* (*vṛtti* 91). Someone might argue, "None of the *kāryas* related to the *kṛṣṇa-dhātukas* apply to *[ś]na[m],* so what is the gain in making it with the indicatory letter *ś?*" In answer to this, Jīva Gosvāmī says "the *ś* is an indicatory letter used to create distinction in the rule *śnān nasya haraḥ* (552)." *[Ś]na[m]* was not made with the indicatory letter *ś* so that it would be a *kṛṣṇa-dhātuka* because there is nothing to be gained by it being a *kṛṣṇa-dhātuka* (even though it is one by circumstance). And one cannot say that the advantage of it being a *kṛṣṇa-*

dhātuka is that *govinda* will be forbidden by *apṛthu-kṛṣṇa-dhātuko nirguṇaḥ* (290), because when the *n* of *[ś]na[m]* is in place there is no longer a *laghu uddhava* and thus there is no question of applying *govinda* by *sūtra* 333.

Saṁśodhinī—As indicated by *Bāla, [ś]na[m]* is not a replacement of *[ś]a[p].* This is because replacements should occupy the same place of that which they are replacing. Due to having the indicatory letter *m,* however, *[ś]na[m]* occupies a different place than *[ś]a[p].* Thus *[ś]na[m]* is more like an *apavāda* of *[ś]a[p]* in that its application takes place in such a way that the application of *[ś]a[p]* is blocked.

५५२ । श्नान्नस्य हरः ।

552. śnān nasya haraḥ

śnāt—after *[ś]na[m]; nasya*—of *na-rāma; haraḥ*—deletion;

Na-rāma* is deleted when it comes after *[ś]na[m].

hinasti. anjū mrakṣaṇādiṣu—anakti. āñjīt. bhanjo āmardane—bhanakti. abhāṅkṣīt. ñiindhī dīptau—indhe. iti rudh-ādiḥ.

Vṛtti—

➢ *his[i]* → (344, 160) *hins* → *hins* + *ti[p]* → (551, 160) *hi* + *[ś]na[m]* + *ns* + *ti[p]* → (552) *hinasti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu anj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu*[164] (7P, to manifest, make clear; to anoint; to be beautiful; to go, move).

➢ *anj* + *ti[p]* → (551, 160) *a* + *[ś]na[m]* + *nj* + *ti[p]* → (552) *anaj* + *ti* → (177) *anag* + *ti* → (63) *anakti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu bhanj[o] āmardane* (7P, to break, interrupt, disappoint).

➢ *bhanj* + *ti[p]* → (551, 160) *bha* + *[ś]na[m]* + *nj* + *ti[p]* → (552) *bhanaj* + *ti* → (177) *bhanag* + *ti* → (63) *bhanakti* <*acyuta pa.* 1.1>.

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164 In the *Dhātu-pāṭha,* this *dhātu* is listed as *añj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu.* See *Saṁśodhinī* 182 for the reason why this is so. Logically enough, the particular meaning of *vyakti* is usually seen in combination with the *upendra vi.* For example, *vyanakti* in *Bhāgavatam* 4.21.49, 4.29.2, and 11.29.6.

➢ *bhanj* + *d[ip]* → (306, 307, *bhanj* is *aniṭ* by verse 3) *a[t]* + *bhanj* + *s[i]* + *d[ip]* → (352) *abhānj* + *s[i]* + *d[ip]* → (334) *abhānj* + *s[i]* + *ī[ṭ]* + *d[ip]* → (177) *abhāngsīd* → (63) *abhānksīd* → (165) *abhāṁksīd* → (73) *abhāṅksīd* → (108) *abhāṅkṣīd* → (185) *abhāṅkṣīt* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu [ñi]indh[ī] dīptau* (7A, to kindle, to blaze).

➢ *indh* + *te* → (551, 160) *i* + *[ś]na[m]* + *ndh* + *te* → (552) *i* + *[ś]na[m]* + *dh* + *te* → (497) *indh* + *te* → (354) *indh* + *dhe* → (61) *inddhe* → (two options by 78):

1) (the *viṣṇudāsa d* is deleted) *indhe* <*acyuta āt.* 1.1>.

2) (the *viṣṇudāsa d* is not deleted) *inddhe* <*acyuta āt.* 1.1>.

Thus ends the section dealing with the *rudh-ādi-dhātus.*

Amṛta—The word *śnāt* here is the fifth case singular form of *śna,* which is an abbreviation of *śnam.*

Tan-ādiḥ

The eighth class of primary *dhātus*

tanu vistāre—

Now we begin the conjugation of the *dhātu tan[u] vistāre* (8U, to spread).

५५३ । तनादेः शपोऽपवाद् उः ।

553. tan-ādeḥ śapo ’pavāda uḥ

tan-ādeḥ—after a *tan-ādi-dhātu; śapaḥ*—of *[ś]a[p]; apavādaḥ*—which is an *apavāda; uḥ*—the *vikaraṇa u.*

After a *tan-ādi-dhātu, u* is applied instead of *[ś]a[p]*.

u-śnvor govindaḥ—tanoti tanutaḥ tanvanti. tanuvaḥ tanvaḥ tanumaḥ tanmaḥ. tanute tanvāte tanvate. tanuyāt.

Vṛtti—*U-śnvor govindaḥ* (430) is applied and we get the following form:

➢ *tan + ti[p]* → (553) *tan + u + ti[p]* → (430) *tanoti* <*acyuta pa.* 1.1>.
➢ *tan + tas* → (553) *tan + u + tas* → (290, 294, 93) *tanutaḥ* <*acyuta pa.* 1.2>.
➢ *tan + anti* → (553) *tan + u + anti* → (290, 294, 51) *tanvanti* <*acyuta pa.* 1.3>.
➢ *tan + vas* → (553) *tan + u + vas* → (two options by 431):
1) (*u-rāma* is deleted) *tanvas* → (93) *tanvaḥ* <*acyuta pa.* 3.2>.
2) (*u-rāma* is not deleted, 290, 294, 93) *tanuvaḥ* <*acyuta pa.* 3.2>.

➢ *tan + mas* → (553) *tan + u + mas* → (two options by 431):
1) (*u-rāma* is deleted) *tanmas* → (93) *tanmaḥ* <*acyuta pa.* 3.3>.
2) (*u-rāma* is not deleted, 290, 294, 93) *tanumaḥ* <*acyuta pa.* 3.3>.

acyuta parapada of *tan[u] vistāre*		
tanoti	*tanutaḥ*	*tanvanti*
tanoṣi	*tanuthaḥ*	*tanutha*
tanomi	*tanvaḥ / tanuvaḥ*	*tanmaḥ / tanumaḥ*

➢ *tan + te* → (553) *tan + u + te* → (290, 294) *tanute* <*acyuta āt.* 1.1>.
➢ *tan + āte* → (553) *tan + u + āte* → (290, 294, 51) *tanvāte* <*acyuta āt.* 1.2>.

➢ *tan + ante* → (553) *tan + u + ante* → (317) *tan + u + ate* → (290, 294, 51) *tanvate* <*acyuta āt.* 1.3>.

acyuta ātmapada of *tan[u] vistāre*		
tanute	*tanvāte*	*tanvate*
tanuṣe	*tanvāthe*	*tanudhve*
tanve	*tanvahe* / *tanuvahe*	*tanmahe* / *tanumahe*

➢ *tan + yāt* → (553) *tan + u + yāt* → (290, 294) *tanuyāt* <*vidhi pa.* 1.1>.

Amṛta—Even though *u* is an *apavāda* of *[ś]a[p],* it is accepted that *u* is *pṛthu* because it comes in the place of *[ś]a[p].* The upcoming *sūtra karoty-a-rāmasya ur nirguṇe* (557) is a clear indicator of this (because otherwise how did *kṛ* become *kar* in *karoti*?). Indeed it was just so that *u* would be *pṛthu* that it was not made with the indicatory letter *ś* (this is reverse logic based on *vṛtti* 537). In *tanvanti* <*acyuta pa.* 1.3> the *vikaraṇa u* doesn't change to *uv* because the rule *saṁyukta-śnoś ca* (382) indicates that among the *vikaraṇas* only the *vikaraṇa [ś]nu* which is part of a *sat-saṅga* undergoes the change to *uv,* the other *vikaraṇas* do not undergo the change to *uv.*

Saṁśodhinī—*Amṛta's* explanation of *u* is faulty because *u* is not a replacement of *[ś]a[p]* but an *apavāda* of *[ś]a[p].* If it were actually a replacement of *[ś]a[p],* the *sūtra* would have been *tan-ādeḥ śapa uḥ.* In other words, it would have been composed in the same way as the previous *sūtras div-ādeḥ śapaḥ śyaḥ* (537) and so on. But instead Jīva Gosvāmī said that *u* is an *apavāda* of *[ś]a[p].* This means that *u* doesn't inherit the qualities of *[ś]a[p]* in terms of being a *pṛthu kṛṣṇa-dhātuka* just as *s[i]* also does not inherit the qualities of *[ś]a[p]* (*sūtra* 307). Therefore *u* is a simple *rāma-dhātuka,* and so *govinda* is not blocked by *apṛthu-kṛṣṇa-dhātuko nirguṇaḥ* (290) and so on.

५५४ । तनादेः सेर्महाहरो वा तथासोः ।

554. tan-ādeḥ ser mahāharo vā ta-thāsoḥ

tan-ādeḥ—after a *tan-ādi-dhātu; seḥ*—of *s[i]; mahāharaḥ*—*mahāhara; vā*—optionally; *ta-thāsoḥ*—when the *bhūteśa pratyayas ta* and *thās* follow.

S[i]* optionally undergoes *mahāhara* when it comes after a *tan-ādi-dhātu* followed by either *ta* or *thās.

Amṛta—Because *ta* is listed along with *thās* here, only the *ātmapada* 1.1 *pratyaya ta* is accepted, not the *parapada* 2.3 *pratyaya ta.*

५५५ । कृञस्तु नित्यम् ।

555. kṛñas tu nityam

kṛñaḥ—after the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make); *tu*—but; *nityam*—always.

But *s[i]* always undergoes *mahāhara* when it comes after *[ḍu]kṛ[ñ]* and *ta* or *thās* follows.

bhūteśasya kṛṣṇa-dhātukatvād iḍ-abhāvaḥ—atata ataniṣṭa. atathāḥ ataniṣṭhāḥ. ṣaṇu dāne—sanoti sanute. jana-khana-sanām ity-ādau vaiṣṇavādyoḥ kaṁsāri-sanor nityam—asāta asaniṣṭa. kṣiṇu kṣaṇu hiṁsāyām—

VṚTTI—[When *s[i]* undergoes *mahāhara,*] *i[ṭ]* is not applied since the *bhūteśa pratyayas* are *kṛṣṇa-dhātukas:*

➢ *tan* + *ta* → (306, 307) *a[ṭ]* + *tan* + *s[i]* + *ta* → (two options by 554):
1) (*s[i]* undergoes *mahāhara*) *a[ṭ]* + *tan* + *ta* → (290, 294, 436) *atata* <*bhūteśa āt.* 1.1>.
2) (*s[i]* doesn't undergo *mahāhara,* 316) *a[ṭ]* + *tan* + *i[ṭ]* + *s[i]* + *ta* → (108) *ataniṣta* → (205) *ataniṣṭa* <*bhūteśa āt.* 1.1>.

➢ *tan* + *thās* → (306, 307) *a[ṭ]* + *tan* + *s[i]* + *thās* → (two options by 554):
1) (*s[i]* undergoes *mahāhara*) *a[ṭ]* + *tan* + *s[i]* + *thās* → *a* + *tan* + *thās* → (290, 294, 436) *atathās* → (93) *atathāḥ* <*bhūteśa āt.* 2.1>.
2) (*s[i]* doesn't undergo *mahāhara,* 316) *a[ṭ]* + *tan* + *i[ṭ]* + *s[i]* + *thās* → (108) *ataniṣthās* → (205) *ataniṣṭhās* → (93) *ataniṣṭhāḥ* <*bhūteśa āt.* 2.1>.

Now we begin the conjugation of the *dhātu ṣan[u] dāne* (8U, to give).

> ➢ *ṣan* → (346) *san* → *san* + *ti[p]* → (553) *san* + *u* + *ti[p]* → (430) *sanoti* <*acyuta pa.* 1.1>.
> ➢ *ṣan* → (346) *san* → *san* + *te* → (553) *san* + *u* + *te* → (290, 294) *sanute* <*acyuta āt.* 1.1>.

In connection with the *sūtra* beginning *jana-khana-sanām* (*sūtra* 466) there is the *sūtra vaiṣṇavādyoḥ kaṁsāri-sanor nityam* (467):

> ➢ *ṣan* → (346) *san* → *san* + *ta* → (306, 307) *a[ṭ]* + *san* + *s[i]* + *ta* → (two options by 554):
> 1) (*s[i]* undergoes *mahāhara*) *a[ṭ]* + *san* + *ta* → (290, 294, 467) *a* + *sa* + *ā* + *ta* → (42) *asāta* <*bhūteśa āt.* 1.1>.

2) (*s[i]* doesn't undergo *mahāhara,* 316) *a[t] + san + i[ṭ] + s[i] + ta* → (108) *asaniṣta* → (205) *asaniṣṭa <bhūteśa āt.* 1.1>.

Now we begin the conjugation of the *dhātus kṣiṇ[u] hiṁsāyām* and *kṣaṇ[u] hiṁsāyām* (Both 8U, to hurt, kill).

५५६ । नोद्धवस्य गोविन्द उविकरणे ।

556. noddhavasya govinda u-vikaraṇe

na—not; *uddhavasya*—of the *uddhava; govindaḥ*—*govinda; u-vikaraṇe*—when the *vikaraṇa u* follows.

The *uddhava* of a *dhātu* does not take *govinda* when the *vikaraṇa u* follows.

kṣiṇoti kṣiṇutaḥ. kṣaṇu—ha-ma-yānteti—akṣaṇīt. ḍukṛñ karaṇe—karoti.

VṚTTI—

➢ *kṣiṇ + ti[p]* → (553) *kṣiṇ + u + ti[p]* → (556, 430) *kṣiṇoti <acyuta pa.* 1.1>.

➢ *kṣiṇ + tas* → (553) *kṣiṇ + u + tas* → (556, 290, 294, 93) *kṣiṇutaḥ <acyuta pa.* 1.2>.

In the case of the *dhātu kṣaṇ[u], ha-ma-yānta-kṣaṇa-śvasa-śvīnām e-rāmetaś ca na vṛṣṇīndraḥ seṭi sau parapade* (391) is applied and we get the following form:

➢ *kṣaṇ + d[ip]* → (306, 307, 316) *a[t] + kṣaṇ + i[ṭ] + s[i] + d[ip]* → (391, 334) *akṣaṇ + i[ṭ] + s[i] + ī[ṭ] + d[ip]* → (335) *akṣaṇ + i[ṭ] + ī[ṭ] + d[ip]* → (42) *akṣaṇīd* → (185) *akṣaṇīt <bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make).

➢ *kṛ + ti[p]* → (553) *kṛ + u + ti[p]* → (289) *kar + u + ti[p]* → (430) *karoti <acyuta pa.* 1.1>.

५५७ । करोत्यरामस्य उर्निर्गुणे ।

557. karoty-a-rāmasya ur nirguṇe

karoti-a-rāmasya—of the *a-rāma* of the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make); *uḥ*—the replacement *u-rāma; nirguṇe*—when a *nirguṇa pratyaya* follows.

The *a* of *[ḍu]kṛ[ñ]* changes to *u* when a *nirguṇa pratyaya* follows.

Amṛta—Since the *dhātu [ḍu]kṛ[ñ]* doesn't itself have an *a-rāma,* it is really the *a-rāma* that comes when *govinda* is done that is replaced by *u-rāma.*

kurutaḥ kurvanti karoṣi ity-ādi. asaṁyoga-pūrvasyety-ādau karotes tu nityaṁ ye ca, kurvaḥ kurmaḥ. kurute. kriyate. kuryāt kurvīta. karotu kurutām. hau—kuru. akarot akuruta. akārṣīt akṛta. cakāra cakre. kriyāt kṛṣīṣṭa. kartā. karmaṇi—kartā. kariṣyati kariṣyate. akariṣyat akariṣyata.

Vṛtti—

➢ *kṛ + tas* → (553) *kṛ + u + tas* → (289) *kar + u + tas* → (290, 294, 557) *kurutas* → (93) *kurutaḥ* <*acyuta pa.* 1.2>.

➢ *kṛ + anti* → (553) *kṛ + u + anti* → (289) *kar + u + anti* → (290, 294, 557) *kuru + anti* → (51) *kurvanti* <*acyuta pa.* 1.3>.

➢ *kṛ + si[p]* → (553) *kṛ + u + si[p]* → (289) *kar + u + si[p]* → (430) *karosi* → (108) *karoṣi* <*acyuta pa.* 2.1>.

In connection with the *sūtra* beginning *asaṁyoga-pūrvasya* (*sūtra* 431), there is the *sūtra: karotes tu nityaṁ ye ca* (432):

➢ *kṛ + vas* → (553) *kṛ + u + vas* → (289) *kar + u + vas* → (290, 294, 557) *kur + u + vas* → (432) *kurvas* → (93) *kurvaḥ* <*acyuta pa.* 3.2>.

➢ *kṛ + mas* → (553) *kṛ + u + mas* → (289) *kar + u + mas* → (290, 294, 557) *kur + u + mas* → (432) *kurmas* → (93) *kurmaḥ* <*acyuta pa.* 3.3>.

acyuta parapada of *[ḍu]kṛ[ñ] karaṇe*		
karoti	*kurutaḥ*	*kurvanti*
karoṣi	*kuruthaḥ*	*kurutha*
karomi	*kurvaḥ*	*kurmaḥ*

➢ *kṛ + te* → (553) *kṛ + u + te* → (289) *kar + u + te* → (290, 294, 557) *kurute* <*acyuta āt.* 1.1>.

acyuta ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
kurute	*kurvāte*	*kurvate*
kuruṣe	*kurvāthe*	*kurudhve*
kurve	*kurvahe*	*kurmahe*

➢ *kṛ + te* → (293) *kṛ + ya[k] + te* → (*kṛ* is *aniṭ* by verse 1, 426) *kriyate* <*acyuta karmaṇi* 1.1>.

➢ *kṛ* + *yāt* → (553) *kṛ* + *u* + *yāt* → (289) *kar* + *u* + *yāt* → (290, 294, 557) *kur* + *u* + *yāt* → (432) *kuryāt* <*vidhi pa.* 1.1>.

vidhi parapada of *[ḍu]kṛ[ñ] karaṇe*		
kuryāt	*kuryātām*	*kuryuḥ*
kuryāḥ	*kuryātam*	*kuryāta*
kuryām	*kuryāva*	*kuryāma*

➢ *kṛ* + *īta* → (553) *kṛ* + *u* + *īta* → (289) *kar* + *u* + *īta* → (290, 294, 557) *kur* + *u* + *īta* → (51) *kurvīta* <*vidhi āt.* 1.1>.

vidhi ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
kurvīta	*kurvīyātām*	*kurvīran*
kurvīthāḥ	*kurvīyāthām*	*kurvīdhvam*
kurvīya	*kurvīvahi*	*kurvīmahi*

➢ *kṛ* + *tu[p]* → (553) *kṛ* + *u* + *tu[p]* → (289) *kar* + *u* + *tu[p]* → (430) *karotu* <*vidhātā pa.* 1.1>.
➢ *kṛ* + *tām* → (553) *kṛ* + *u* + *tām* → (289) *kar* + *u* + *tām* → (290, 294, 557) *kurutām* <*vidhātā āt.* 1.1>.

When the *vidhātā pratyaya hi* follows, we get the following form:

➢ *kṛ* + *hi* → (553) *kṛ* + *u* + *hi* → (289) *kar* + *u* + *hi* → (290, 294, 557) *kur* + *u* + *hi* → (433) *kuru* <*vidhātā pa.* 2.1>.

vidhātā parapada of *[ḍu]kṛ[ñ] karaṇe*		
karotu / kurutāt	*kurutām*	*kurvantu*
kuru / kurutāt	*kurutam*	*kuruta*
karavāṇi	*karavāva*	*karavāma*

vidhātā ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
kurutām	*kurvātām*	*kurvatām*
kuruṣva	*kurvāthām*	*kurudhvam*
karavai	*karavāvahai*	*karavāmahai*

➢ *kṛ + d[ip]* → (553, 306) *a[t] + kṛ + u + d[ip]* → (289) *akar + u + d[ip]* → (430) *akarod* → (185) *akarot* <*bhūteśvara pa.* 1.1>.

bhūteśvara parapada of *[ḍu]kṛ[ñ] karaṇe*		
akarot	*akurutām*	*akurvan*
akaroḥ	*akurutam*	*akuruta*
akaravam	*akurva*	*akurma*

➢ *kṛ + ta* → (553, 306) *a[t] + kṛ + u + ta* → (289) *akar + u + ta* → (290, 294, 557) *akuruta* <*bhūteśvara āt.* 1.1>.

bhūteśvara ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
akuruta	*akurvātām*	*akurvata*
akuruthāḥ	*akurvāthām*	*akurudhvam*
akurvi	*akurvahi*	*akurmahi*

➢ *kṛ + d[ip]* → (306, 307, *kṛ* is *aniṭ* by verse 1) *a[t] + kṛ + s[i] + d[ip]* → (334) *a[t] + kṛ + s[i] + ī[ṭ] + d[ip]* → (380) *akārsīd* → (108) *akārṣīd* → (185) *akārṣīt* <*bhūteśa pa.* 1.1>.

bhūteśa parapada of *[ḍu]kṛ[ñ] karaṇe*		
akārṣīt	*akārṣṭām*	*akārṣuḥ*
akārṣīḥ	*akārṣṭam*	*akārṣṭa*
akārṣam	*akārṣva*	*akārṣma*

➢ *kṛ + ta* → (306, 307, *kṛ* is *aniṭ* by verse 1) *a[t] + kṛ + s[i] + ta* → (355, 294, 555) *akṛta* <*bhūteśa āt.* 1.1>.

bhūteśa ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
akṛta	*akṛṣātām*	*akṛṣata*
akṛthāḥ	*akṛṣāthām*	*akṛḍhvam*
akṛṣi	*akṛṣvahi*	*akṛṣmahi*

➢ *kṛ + [ṇ]a[l]* → (330, 314) *kār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *kṛ + kār + a* → (345) *cṛ + kār + a* → (371) *cakāra* <*adhokṣaja pa.* 3.1>.

adhokṣaja parapada of *[ḍu]kṛ[ñ] karaṇe*		
cakāra	*cakratuḥ*	*cakruḥ*
cakartha	*cakrathuḥ*	*cakra*
cakāra / cakara	*cakṛva*	*cakṛma*

➢ *kṛ* + *e* → (330, 337, 294, 52) *kr* + *e* → (322, 323, the replacement *r* is treated like the original *ṛ* by 373) *kṛ* + *kr* + *e* → (345) *cṛ* + *kr* + *e* → (371) *cakre* <*adhokṣaja āt.* 1.1>.

adhokṣaja ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
cakre	*cakrāte*	*cakrire*
cakṛṣe	*cakrāthe*	*cakṛḍhve*
cakre	*cakṛvahe*	*cakṛmahe*

➢ *kṛ* + *yāt* → (*kṛ* is *aniṭ* by verse 1, 426) *kriyāt* <*kāmapāla pa.* 1.1>.

kāmapāla parapada of *[ḍu]kṛ[ñ] karaṇe*		
kriyāt	*kriyāstām*	*kriyāsuḥ*
kriyāḥ	*kriyāstam*	*kriyāsta*
kriyāsam	*kriyāsva*	*kriyāsma*

➢ *kṛ* + *sīṣṭa* → (*kṛ* is *aniṭ* by verse 1, 355, 294, 108) *kṛṣīṣṭa* <*kāmapāla āt.* 1.1>.

kāmapāla ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
kṛṣīṣṭa	*kṛṣīyāstām*	*kṛṣīran*
kṛṣīṣṭhāḥ	*kṛṣīyāsthām*	*kṛṣīḍhvam*
kṛṣīya	*kṛṣīvahi*	*kṛṣīmahi*

➢ *kṛ* + *tā* → (*kṛ* is *aniṭ* by verse 1, 289) *kartā* <*bālakalki pa.* or *āt.* 1.1>.

bālakalki parapada of *[ḍu]kṛ[ñ] karaṇe*		
kartā	*kartārau*	*kartāraḥ*
kartāsi	*kartāsthaḥ*	*kartāstha*
kartāsmi	*kartāsvaḥ*	*kartāsmaḥ*

bālakalki ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
kartā	*kartārau*	*kartāraḥ*
kartāse	*kartāsāthe*	*kartādhve*
kartāhe	*kartāsvahe*	*kartāsmahe*

➢ *kṛ* + *syati* → (425) *kṛ* + *i[ṭ]* + *syati* → (289) *karisyati* → (108) *kariṣyati* <*kalki pa.* 1.1>.

kalki parapada of *[ḍu]kṛ[ñ] karaṇe*		
kariṣyati	*kariṣyataḥ*	*kariṣyanti*
kariṣyasi	*kariṣyathaḥ*	*kariṣyatha*
kariṣyāmi	*kariṣyāvaḥ*	*kariṣyāmaḥ*

➢ *kṛ* + *syate* → (425) *kṛ* + *i[ṭ]* + *syate* → (289) *karisyate* → (108) *kariṣyate* <*kalki āt.* 1.1>.

kalki ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
kariṣyate	*kariṣyete*	*kariṣyante*
kariṣyase	*kariṣyethe*	*kariṣyadhve*
kariṣye	*kariṣyāvahe*	*kariṣyāmahe*

➢ *kṛ* + *syad* → (306, 425) *a[ṭ]* + *kṛ* + *i[ṭ]* + *syad* → (289) *akarisyad* → (108) *akariṣyad* → (185) *akariṣyat* <*ajita pa.* 1.1>.

ajita parapada of *[ḍu]kṛ[ñ] karaṇe*		
akariṣyat	*akariṣyatām*	*akariṣyan*
akariṣyaḥ	*akariṣyatam*	*akariṣyata*
akariṣyam	*akariṣyāva*	*akariṣyāma*

➢ *kṛ* + *syata* → (306, 425) *a[ṭ]* + *kṛ* + *i[ṭ]* + *syata* → (289) *akarisyata* → (108) *akariṣyata* <*ajita āt.* 1.1>.

ajita ātmapada of *[ḍu]kṛ[ñ] karaṇe*		
akariṣyata	*akariṣyetām*	*akariṣyanta*
akariṣyathāḥ	*akariṣyethām*	*akariṣyadhvam*
akariṣye	*akariṣyāvahi*	*akariṣyāmahi*

५५८ । सम्पर्युपेभ्यः सुट् करोतौ संस्काराद्यर्थेषु।

558. sam-pary-upebhyaḥ suṭ karotau saṁskārādy-artheṣu

sam-pari-upebhyaḥ—after the *upendras sam, pari,* and *upa; suṭ*—the *āgama s[uṭ]; karotau*—when the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make) follows; *saṁskāra-ādi-artheṣu*—when the meanings are *saṁskāra* and so on (see explanation below).

***S[uṭ]* is applied after *sam, pari,* and *upa* when *[ḍu]kṛ[ñ]* follows and the meanings are *saṁskāra* and so on.**

Saṁśodhinī—This *sūtra* is only a general introductory statement. The specific instances where *s[uṭ]* is inserted will be described in *sūtras* 559 and 560. The meanings described in the phrase *saṁskārādy-artheṣu* are as follows:

bhūṣaṇa	decoration
samavāya	coming together, assembling
pratiyatna	adding a new quality to a thing (in order to increase its value or to keep it safe from deterioration)
vikṛtī-karaṇa	alteration (in the sense of preparation)
vākyādhyāhāra	supplying those elements of a sentence which are understood but which are left out (supplying an ellipsis)

In this *sūtra* Jīva Gosvāmī used the word *saṁskāra* because it covers the two meanings *bhūṣaṇa* and *samavāya. Saṁskāra* itself is not a separate meaning as we see that the word *saṁskāra* is simply a product of *sūtra* 559. If *saṁskāra* were a separate meaning it should have been listed in *sūtras* 559 and 560 or in their Pāṇinian equivalents, *Aṣṭādhyāyī* 6.1.137, 138, and 139. Indeed, the word *saṁskāra* is nowhere to be found in the whole *Aṣṭādhyāyī.* Thus it cannot be taken as a separate meaning. The fact that *Bāla* 559 glosses *bhūṣaṇa* as *saṁskāra* is further proof of this fact.

५५९ । तत्र सम्परिभ्यां भूषणे समवाये च ।

559. tatra sam-paribhyāṁ bhūṣaṇe samavāye ca

tatra—in that regard; *sam-paribhyām*—after the *upendras sam* and *pari; bhūṣaṇe*—when the meaning is *bhūṣaṇa; samavāye*—when the meaning is *samavāya; ca*—and.

In that regard, *s[uṭ]* is applied after *sam* and *pari* when *[ḍu]kṛ[ñ]* follows and the meaning is *bhūṣaṇa* or *samavāya.*

saṁskaroti. arti-sat-saṅgādy-ṛd-antayor ity atra sahaja-sat-saṅgāditvam eva gṛhyate, lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam iti nyāyena na govindaḥ—saṁskriyate. evam iḍ-abhāvaś ca—samaskṛṣātām. samaskarot. sañcaskāra. atra pratipadokta-mātra-grahaṇaṁ neṣyate—sañcaskaratuḥ sañcaskaritha. śāstrīya-bhāṣārthaḥ saṁskṛta-śabdaḥ, kārya-paryāyas tac-chabdaḥ, saṁskāra-śabdaś cāvyutpannaḥ. ṣatvaṁ vakṣyate—pariṣkaroti.

Vṛtti—

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + ti[p]* → (553) *sam + s + kṛ + u + ti[p]* → (289) *sam + s + kar + u + ti[p]* → (430) *sam + s + karoti* → (72) *saṁskaroti* <*acyuta pa.* 1.1>.

***Govinda* cannot be applied by *sūtra* 422 since, in accordance with the maxim *lākṣaṇika-pratipadoktayoḥ pratipadoktasyaiva grahaṇam* (*vṛtti* 70), only *dhātus* ending in *ṛ* that naturally begin with a *sat-saṅga* are accepted in *arti-sat-saṅgādy-ṛd-antayor govindo yak-kāmapāla-yayor yaṅi ca* (422). Thus we get the following form:**

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + te* → (293) *sam + s + kṛ + ya[k] + te* → (426) *sam + s + kriyate* → (72) *saṁskriyate* <*acyuta karmaṇi* 1.1>.

***I[ṭ]* cannot applied by *sūtra* 423 for the same reason:**

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + ātām* → (306, 307, *kṛ* is *aniṭ* by verse 1) *sam + a[ṭ] + s + kṛ + s[i] + ātām* → (355, 294, 108) *samaskṛṣātām* <*bhūteśa āt.* 1.2>.

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + d[ip]* → (553, 306) *sam + a[ṭ] + s + kṛ + u + d[ip]* → (289) *sam + a[ṭ] + s + kar + u + d[ip]* → (430) *samaskarod* → (185) *samaskarot* <*bhūteśvara pa.* 1.1>.

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + [ṇ]a[l]* → (330, 314) *sam + s + kār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *sam + kṛ + s + kār + a* → (345) *sam + cṛ + s + kār + a* → (371) *sam + caskāra* → (72) *saṁ + caskāra* → (73) *sañcaskāra* <*adhokṣaja pa.* 1.1>.

But in *sūtra* 424 it is not wanted that only that which is *pratipadokta* is accepted. Thus we get the following form:

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + atus* → (330, 424) *sam + s + kar + atus* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *sam + kṛ + s + kar + atus* → (345) *sam + cṛ + s + kar + atus* → (371) *sam + caskaratus* → (93) *sam + caskaratuḥ* → (72) *saṁ + caskaratuḥ* → (73) *sañcaskaratuḥ* <*adhokṣaja pa.* 1.2>.

When an *adhokṣaja pratyaya* follows, *i[ṭ]* is applied after the *[ḍu]kṛ[ñ]* to which *s[uṭ]* has been applied.

➢ *sam + kṛ* → (559) *sam + s[uṭ] + kṛ* → *sam + s + kṛ + tha[l]* → (316) *sam + s + kṛ + i[ṭ] + tha[l]* → (289) *sam + s + kar + itha* → (322, 323, the *govinda ar* is treated like the original *ṛ* by 373) *sam + kṛ + s + kar + itha* → (345) *sam + cṛ + s + kar + itha* → (371) *sam + caskaritha* → (72) *saṁ + caskaritha* → (73) *sañcaskaritha <adhokṣaja pa.* 2.1>.

The word *saṁskṛta* which refers to the language used in the sacred texts, the word *saṁskṛta* which is a synonym of the word *kārya,* and the word *saṁskāra* (a purificatory ceremony or a mental impression)—all of these cannot be explained etymologically. The change to *ṣ* in *pariṣkaroti* will be explained later (in *Bṛhat* 912):

➢ *pari + kṛ* → (559) *pari + s[uṭ] + kṛ* → *pari + s + kṛ + ti[p]* → (553) *pari + s + kṛ + u + ti[p]* → (289) *pari + s + kar + u + ti[p]* → (430) *pari + s + karoti* → (*Bṛhat* 903) *pariṣkaroti <acyuta pa.* 1.1>.

Amṛta—After speaking the general statement *sam-pary-upebhyaḥ suṭ karotau saṁskārādy-artheṣu* (558), Jīva Gosvāmī now goes into details by telling us that among the three *upendras, s[uṭ]* is specifically applied after *sam* and *pari* when *[ḍu]kṛ[ñ]* follows and the meaning is *bhūṣaṇa* or *samavāya.* Examples when *s[uṭ]* is applied after *sam* and *pari* are *tanuṁ saṁskaroti, alaṅkarotīty arthaḥ* (he decorates his body), *sadasi vidvāṁsaḥ saṁskurvanti, saṅghī-bhavantīty arthaḥ* (the *paṇḍitas* assemble in the hall), and *pariṣkaroti gṛhaṁ, sammārjayatīty arthaḥ* (he purifies the house). An example when *saṁskṛta* means *kārya* is *saṁskṛtaṁ bhakṣyam* (the food is prepared).

Saṁśodhinī—The three terms mentioned in the *vṛtti* are *avyutpannaḥ* (unable to be explained etymologically) because they cannot be regularly formed by *sūtras* 559 and 560 since their meanings do not fit into the required categories of *bhūṣaṇa* and so on. In that regard, *Siddhānta-kaumudī,* commenting on *Aṣṭādhyāyī* 6.1.82, says *sam-pūrvasya kvacid abhūṣaṇe 'pi suṭ, saṁskṛtaṁ bhakṣā iti jñāpakāt* (*s[uṭ]* is sometimes added to *[ḍu]kṛ[ñ]* preceded by *sam* even when the meaning is not *bhūṣaṇa.* We know this because Pāṇini himself has used the word *saṁskṛtaṁ* in the *sūtra saṁskṛtaṁ bhakṣāḥ* (*Aṣṭādhyāyī* 4.2.16) not in the sense of *bhūṣaṇa*). Jīva Gosvāmī has also used the word *saṁskṛtaṁ* in the equivalent *sūtra: tatra saṁskṛtaṁ bhakṣyaṁ cet* (*Bṛhat* 2421).

५६० । उपाद्भूषणसमवायप्रतियत्नविकृतीकरणवाक्याध्याहारेषु ।

560. upād bhūṣaṇa-samavāya-pratiyatna-vikṛtī-karaṇa-vākyādhyāhāreṣu

upāt—after the *upendra upa; bhūṣaṇa-samavāya-pratiyatna-vikṛtī-karaṇa-vākya-adhyāhāreṣu*—when the meaning is *bhūṣaṇa, samavāya, pratiyatna, vikṛtī-karaṇa,* or *vākyādhyāhāra* (see *Saṁśodhinī* 558 for definitions).

S[uṭ]* is applied after *upa* when *[ḍu]kṛ[ñ]* follows and the meaning is *bhūṣaṇa, samavāya, pratiyatna, vikṛtī-karaṇa,* or *vākyādhyāhāra.

upaskaroti upaskurute. iti tan-ādiḥ.

VṚTTI—In that regard, adding a new quality to something is called *pratiyatna,* and supplying words whose meaning is implicit is called *vākyādhyāhāra.*

➢ *upa + kṛ* → (559) *upa + s[uṭ] + kṛ* → *upa + s + kṛ + ti[p]* → (553) *upa + s + kṛ + u + ti[p]* → (289) *upa + s + kar + u + ti[p]* → (430) *upaskaroti* <*acyuta pa.* 1.1>.

➢ *upa + kṛ* → (559) *upa + s[uṭ] + kṛ* → *upa + s + kṛ + te* → (553) *upa + s + kṛ + u + te* → (289) *upa + s + kar + u + te* → (290, 294, 557) *upaskurute* <*acyuta āt.* 1.1>.

Thus ends the section dealing with the *tan-ādi-dhātus.*

AMṚTA—Examples of the above meanings are as follows:

- *bhūṣaṇa—deham upaskaroti* (he decorates his body).
- *samavāya—sabhāyām upaskṛtāḥ paṇḍitāḥ* (the pandits assemble in the court).
- *pratiyatna—yamunā-jalam upaskurute, su-vāsayatīty arthaḥ* ("he enhances the Yamunā water," which means he adds fragrance to the Yamunā water).
- *vikṛtī-karaṇa—upaskṛtaṁ bhuṅkte, vikṛtī-kṛtvety arthaḥ* ("he eats what was prepared," which means after preparing it, he eats it).
- *vākyādhyāhāra—upaskṛtam adhīte, adhyāhārya paṭhatīty arthaḥ* (he studies [the text] after adding the missing words).

Kry-ādiḥ

The ninth class of primary *dhātus*

ḍukrīñ dravya-vinimaye—vinamayaḥ parivartanam—

Now we begin the conjugation of the *dhātu [ḍu]krī[ñ] dravya-vinimaye* (9U, to buy, purchase, exhange goods). *Vinimaya* means *parivartana* (exchange).

५६१ । क्र्यादेः शपः श्ना ।

561. kry-ādeḥ śapaḥ śnā

kry-ādeḥ—after a *kry-ādi-dhātu; śapaḥ*—of *[ś]a[p]; śnā*—the replacement *[ś]nā.*

[Ś]a[p]* is replaced by *[ś]nā* when it comes after a *kry-ādi-dhātu.

krīṇāti. dāmodaraṁ vinā śnā-nārāyaṇā-rāmayor īḥ—krīṇītaḥ. śnā-nārāyaṇayor ā-rāma-haraḥ—krīṇanti. krīṇīte. krīyate. evaṁ prīñ tarpaṇe icchāyāṁ ca—prīṇāti. mīñ hiṁsāyām—mīnāti. hinu-mīneti ṇatvaṁ—pramīṇāti. pūñ pavane.

VṚTTI—➢ *krī + ti[p]* → (288) *krī + [ś]a[p] + ti[p]* → (561) *krī + [ś]nā + ti[p]* → (290, 294, 111) *krīṇāti <acyuta pa.* 1.1>.

The rule *dāmodaraṁ vinā śnā-nārāyaṇā-rāmayor ī kṛṣṇa-dhātuka-nirguṇa-viṣṇujane* (523) is applied and we get the following form:

➢ *krī + tas* → (288) *krī + [ś]a[p] + tas* → (561) *krī + [ś]nā + tas* → (290, 294, 290, 523) *krīnītas* → (111) *krīṇītas* → (93) *krīṇītaḥ <acyuta pa.* 1.2>.

***Śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke* (524) is applied and we get the following form:**

➢ *krī + anti* → (288) *krī + [ś]a[p] + anti* → (561) *krī + [ś]nā + anti* → (290, 294, 290, 524) *krī + n + anti* → (111) *krīṇanti <acyuta pa.* 1.3>.

acyuta parapada of *[ḍu]krī[ñ] dravya-vinimaye*		
krīṇāti	*krīṇītaḥ*	*krīṇanti*
krīṇāsi	*krīṇīthaḥ*	*krīṇītha*
krīṇāmi	*krīṇīvaḥ*	*krīṇīmaḥ*

➢ *krī* + *te* → (288) *krī* + *[ś]a[p]* + *te* → (561) *krī* + *[ś]nā* + *te* → (290, 294, 290, 523) *krīnīte* → (111) *krīṇīte* <*acyuta āt.* 1.1>.

acyuta ātmapada of *[ḍu]krī[ñ] dravya-vinimaye*		
krīṇīte	*krīṇāte*	*krīṇate*
krīṇīṣe	*krīṇāthe*	*krīṇīdhve*
krīṇe	*krīṇīvahe*	*krīṇīmahe*

➢ *krī* + *te* → (293) *krī* + *ya[k]* + *te* → (294) *krīyate* <*acyuta karmaṇi* 1.1>.

The *dhātu prī[ñ] tarpaṇe icchāyāṁ ca* (9U, to please; to desire) is conjugated in the same way:

➢ *prī* + *ti[p]* → (288, 561) *prī* + *[ś]nā* + *ti[p]* → (290, 294, 111) *prīṇāti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu mī[ñ] hiṁsāyām* (9U, to destroy, diminish).

➢ *mī* + *ti[p]* → (288, 561) *mī* + *[ś]nā* + *ti[p]* → (290, 294) *mīnāti* <*acyuta pa.* 1.1>.

The change to *ṇ* takes place by *hinu-mīnānipāṁ ca* (304):

➢ *pra* + *mī* + *ti[p]* → (288, 561) *pra* + *mī* + *[ś]nā* + *ti[p]* → (290, 294, 304) *pramīṇāti* (he destroys) <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu pū[ñ] pavane* (9U, to purify).

AMṚTA—Because it was made with the indicatory letter *ś,* the replacement *[ś]nā* is not treated like the original *[ś]a[p],* and so it is not *pṛthu.* [The same happened in *vṛtti* 537.] Hence there is no *govinda* in *krīṇāti* and so on.

५६२ । प्वादीनां वामनः शिवे ।

562. pv-ādīnāṁ vāmanaḥ śive

pv-ādīnām—of the *pv-ādis* (a sub-group of 20 *kry-ādi-dhātus* beginning with *pū[ñ] pavane* (9U, to purify)); *vāmanaḥ*—the change to *vāmana; śive*—when a *śiva pratyaya* follows.

The *sarveśvara* of the *pv-ādis* becomes *vāmana* when a *śiva pratyaya* follows.

punāti punīte. pūyate. govinda-sthāny-a-rāmatvān naitvādi—pupavitha. lūñ chedane—lunāti. dhūñ kampane—dhunāti. graha upādāne. grahi-jyeti saṅkarṣaṇaḥ—gṛhṇāti gṛhṇīte. gṛhyate.

Vṛtti—

➢ *pū + ti[p]* → (288, 561) *pū + [ś]nā + ti[p]* → (290, 294, 562) *punāti <acyuta pa.* 1.1>.

➢ *pū + te* → (288, 561) *pū + [ś]nā + te* → (290, 294, 562) *pu + [ś]nā + te* → (290, 523) *punīte <acyuta āt.* 1.1>.

➢ *pū + te* → (293) *pū + ya[k] + te* → (294) *pūyate <acyuta karmaṇi* 1.1>.

Because the *a-rāma* is produced from *govinda,* the change to *e* and so on doesn't take place in *pupavitha* (see *sūtra* 377):

➢ *pū + tha[l]* → (316) *pū + i[ṭ] + tha[l]* → (289) *po + itha* → (55) *pav + itha* → (322, 323, the *govinda o* and the replacement *av* are *sthāni-vat* by 373) *pū + pav + itha* → (375) *pupavitha <adhokṣaja pa.* 2.1>.

Now we begin the conjugation of the *dhātu lū[ñ] chedane* (9U, to cut, destroy).

➢ *lū + ti[p]* → (288, 561) *lū + [ś]nā + ti[p]* → (290, 294, 562) *lunāti <acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu dhū[ñ] kampane* (9U, to shake, agitate).

➢ *dhū + ti[p]* → (288, 561) *dhū + [ś]nā + ti[p]* → (290, 294, 562) *dhunāti <acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu grah[a] upādāne* (9U, to accept, take). *Sankarṣaṇa* is done by *grahi-jyā* (473) and we get the following form:

➢ *grah + ti[p]* → (288, 561) *grah + [ś]nā + ti[p]* → (290, 473) *gṛhnāti* → (111) *gṛhṇāti <acyuta pa.* 1.1>.

acyuta parapada of *grah[a] upādāne*		
gṛhṇāti	*gṛhṇītaḥ*	*gṛhṇanti*
gṛhṇāsi	*gṛhṇīthaḥ*	*gṛhṇītha*
gṛhṇāmi	*gṛhṇīvaḥ*	*gṛhṇīmaḥ*

➢ *grah + te* → (288, 561) *grah + [ś]nā + te* → (290, 473) *gṛh + [ś]nā + te* → (290, 523) *gṛhnīte* → (111) *gṛhṇīte* <*acyuta āt.* 1.1>.

acyuta ātmapada of *grah[a] upādāne*		
gṛhṇīte	*gṛhṇāte*	*gṛhṇate*
gṛhṇīṣe	*gṛhṇāthe*	*gṛhṇīdhve*
gṛhṇe	*gṛhṇīvahe*	*gṛhṇīmahe*

➢ *grah + te* → (293) *grah + ya[k] + te* → (473) *gṛhyate* <*acyuta karmaṇi* 1.1>.

Saṁśodhinī—The *pv-ādis* are:

pū[ñ] pavane	9U	to purify
lū[ñ] chedane	9U	to cut, destroy
stṝ[ñ] ācchādane	9U	to cover
kṝ[ñ] hiṁsāyām	9U	to hurt, kill
vṝ[ñ] varaṇe	9U	to choose, ask for
dhū[ñ] kampane	9U	to shake, agitate
grah[a] upādāne	9U	to accept, take
śṝ hiṁsāyām	9P	to hurt, kill
sṝ hiṁsāyām	9P	to hurt, kill
pṝ pālana-pūraṇayoḥ	9P	to nourish; to fill, fulfill
vlī varaṇe	9P	to choose, ask for
vṝ varaṇe	9P	to choose, ask for
dṝ vidāraṇe	9P	to tear, split
jyā vayo-hānau	9P	to grow old
jṝ vayo-hānau	9P	to grow old
nṝ naye	9P	to lead
ṝ gatau	9P	to go, move
gṝ śabde	9P	to speak, praise, call out to
rī gatau reṣaṇe ca	9P	to go, move; to howl
lī śleṣaṇe	9P	to stick, adhere to

Why is the *dhātu grah[a]* considered a *pv-ādi*? First, *grah[a]* undergoes *saṅkarṣaṇa* by *sūtra* 473, because the ninth class *vikaraṇa [ś]nā* is *kaṁsāri* on account of being not *pṛthu.* According to Pāṇini, the resultant *ac* (in this case the vowel *ṛ*) becomes *dīrgha* if it comes after a *hal* which is part of the *dhātu* (*Kāśikā* on *Aṣṭādhyāyī* 6.4.2). Thus we get *gṝh.* Then *gṝh* becomes *gṛh* by the *sūtra: pv-ādīnāṁ vāmanaḥ śive* (562).

५६३ । विष्णुजनात्श्न आनो हौ ।

563. viṣṇujanāt śna āno hau

viṣṇujanāt—after a *viṣṇujana; śnaḥ*—of *[ś]nā; ānaḥ*—the replacement *āna; hau*—when the *vidhātā pratyaya hi* follows.

After a *viṣṇujana, [ś]nā* is replaced by *āna* when *hi* follows.

gṛhāṇa.

Vṛtti—

➢ *grah + hi* → (288, 561) *grah + [ś]nā + hi* → (290, 473) *gṛh + [ś]nā + hi* → (563) *gṛh + āna + hi* → (300) *gṛhāna* → (111) *gṛhāṇa* <*vidhātā pa.* 2.1>.

५६४ । ग्रहेरिटस्त्रिविक्रमोऽनधोक्षजे ।

564. graher iṭas trivikramo ’nadhokṣaje

graheḥ—after the *dhātu grah[a] upādāne* (9U, to accept, take); *iṭaḥ*—of *i[ṭ]; trivikramaḥ*—the change to *trivikrama; an-adhokṣaje*—when any *pratyaya* except an *adhokṣaja pratyaya* follows.

***I[ṭ]* becomes *trivikrama* when it comes after *grah[a]* and a *pratyaya* other than an *adhokṣaja pratyaya* follows.**

agrahīṣṭām. jagrāha jagrahitha. ete ubhayapadinaḥ. jñā avabodhane—jñā-janor jā—jānāti. grantha sandarbhe—grathnāti. aśa bhojane—aśnāti. vṛṅ sambhaktau—ā-rāma-haraḥ—”sahasā vidadhīta na kriyām avivekaḥ param āpadāṁ padam. vṛṇate hi vimṛśya-kāriṇaṁ guṇa-lubdhāḥ svayam eva sampadaḥ” iti kirāte (2.30). *samyag bhajantīty arthaḥ. iti kry-ādiḥ.*

Vṛtti—

➢ *grah + tām* → (306, 307, 316) *a[ṭ] + grah + i[ṭ] + s[i] + tām* → (391, 564) *agrahīstām* → (108) *agrahīṣtām* → (205) *agrahīṣṭām* <*bhūteśa pa.* 1.2>.
➢ *grah + [ṇ]a[l]* → (330, 358) *grāh + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *gra + grāh + a* → (472) *gṛ + grāh + a* → (371) *ga + grāh + a* → (345) *jagrāha* <*adhokṣaja pa.* 1.1>.
➢ *grah + tha[l]* → (316) *grah + i[ṭ] + tha[l]* → (322, 323) *gra + grah + itha* → (472) *gṛ + grah + itha* → (371) *ga + grah + itha* → (345) *jagrahitha* <*adhokṣaja pa.* 2.1>.

adhokṣaja parapada of *grah[a] upādāne*		
jagrāha	*jagṛhatuḥ*	*jagṛhuḥ*
jagrahitha	*jagṛhathuḥ*	*jagṛha*
jagrāha / jagraha	*jagṛhiva*	*jagṛhima*

All the *dhātus* just mentioned were *ubhayapadī.* Now we begin the conjugation of the *dhātu jñā avabodhane* (9P, to know). *Jñā-janor jā śive* (542) is applied and we get the following form:

➢ *jñā + ti[p]* → (288, 561) *jñā + [ś]nā + ti[p]* → (542) *jānāti* <*acyuta pa.* 1.1>.

acyuta parapada of *jñā avabodhane*		
jānāti	*jānītaḥ*	*jānanti*
jānāsi	*jānīthaḥ*	*jānītha*
jānāmi	*jānīvaḥ*	*jānīmaḥ*

Now we begin the conjugation of the *dhātu granth[a] sandarbhe* (9P, to string together, arrange).

➢ *granth + ti[p]* → (288, 561) *granth + [ś]nā + ti[p]* → (290, 343) *grathnāti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu aś[a] bhojane* (9P, to eat).

➢ *aś + ti[p]* → (288, 561) *aś + [ś]nā + ti[p]* → *aśnāti* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu vṛ[ṅ] sambhaktau* (9A, to serve, worship). The *ā-rāma* of *[ś]nā* is deleted by *sūtra* 524 and we get the following form, as is illustrated in the following verse from Bhāravi's *Kirātārjunīya* (2.30):

➢ *vṛ + ante* → (288, 561) *vṛ + [ś]nā + ante* → (290, 294, 317) *vṛ + [ś]nā + ate* → (524) *vṛ + n + ate* → (111) *vṛṇate* <*acyuta āt.* 1.3>.

sahasā vidadhīta na kriyām
avivekaḥ param āpadāṁ padam
vṛṇate hi vimṛśya-kāriṇaṁ
guṇa-lubdhāḥ svayam eva sampadaḥ

"One should not perform activities whimsically, for activities performed without discrimination bring misfortune. However, good fortune personified worships a person who acts with discrimination, for she is greedy for the qualities of such a man."

***Vṛṇate* means *samyag bhajanti* (she perfectly worships).**

Thus ends the section dealing with the *kry-ādi-dhātus.*

Saṁśodhinī—One should not be depressed, wondering how forms like *vṛṇe* in *na cānyaṁ vṛṇe 'haṁ vareśād apīha* (*Dāmodarāṣṭaka* 4), *vṛṇīte* in *pada-trayaṁ vṛṇīte yo* (*Bhāgavatam* 8.19.19), and *vṛṇīṣva* in *varaṁ vṛṇīṣva naḥ kāmaṁ* (*Bhāgavatam* 12.10.19) come from the *dhātu vṛ[ṅ] sambhaktau* (9A, to serve, worship) which has an incongruent meaning, for these forms actually come from the *dhātu vṝ[ñ] varaṇe* (9U, to choose, ask for). The *ṝ* of the *vṝ[ñ]* becomes *vāmana* by *pv-ādīnāṁ vāmanaḥ śive* (562) and thus the forms look like those made from the *dhātu vṛ[ṅ] sambhaktau,* but in actuality the form *vṛṇe, vṛṇīte, vṛṇīṣva,* and so on are almost always made from the *dhātu vṝ[ñ] varaṇe.* Indeed the only apparent instance of the *dhātu vṛ[ṅ] sambhaktau* in the *Bhāgavatam* is the form *saṁvṛṇate* in 4.21.44, which Śrīdhara Svāmī glosses as *samyag bhajanti* (she perfectly worships).

guṇāyanaṁ śīla-dhanaṁ kṛta-jñaṁ
vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ

"Good fortune personified continually worships one who is an abode of good qualities, whose wealth is good behavior, who is grateful, and who takes shelter of experienced persons." (*Bhāgavatam* 4.21.44)

Cur-ādiḥ

The tenth class of primary *dhātus*

cura steye—

Now we begin the conjugation of the *dhātu cur[a] steye* (10P, to steal).

५६५ । चुरादेर्णिः ।
565. cur-āder ṇiḥ

cur-ādeḥ—after a *cur-ādi-dhātu; ṇiḥ*—the *pratyaya [ṇ]i.*

[Ṇ]i* is applied after a *cur-ādi-dhātu.

"ṇic" pā. ṇa it, laghūddhavasya govindaḥ, san-ādy-antatvāt dhātutvam—corayati.

VṚTTI—The Pāṇinians call it *[ṇ]i[c]* (*Aṣṭādhyāyī* 3.1.25). The *ṇ* is an indicatory letter. *Laghūddhavasya govindaḥ* (333) is applied and the product *cori* is a *dhātu* since things that end in the *pratyayas sa[n]* and so on are called *dhātus*. Thus we get *corayati* <*acyuta pa.* 1.1>:

➢ *cur* → (565) *cur* + *[ṇ]i* → (333) *cori* → (260) *cori* + *ti[p]* → (288) *cori* + *[ś] a[p]* + *ti[p]* → (289) *core* + *a* + *ti* → (54) *corayati* <*acyuta pa.* 1.1>.

acyuta parapada of *cur[a] steye*		
corayati	*corayataḥ*	*corayanti*
corayasi	*corayathaḥ*	*corayatha*
corayāmi	*corayāvaḥ*	*corayāmaḥ*

SAṀŚODHINĪ—When the *san-ādis* are applied after a *dhātu,* the product is treated as a new *dhātu* by *bhū-sanantādyā dhātavaḥ* (260) Thus, since *[ṇ]i* is one of the *san-ādis* (see *vṛtti* 392), *cori,* the product of *cur* + *[ṇ]i,* is treated as a new *dhātu.* The *[ṇ]i* that is applied after the *cur-ādi-dhātus* is a *svārtha-pratyaya* (a *pratyaya* that merely conveys the *dhātu's* own meaning). Thus *corayati* means "he steals."

५६६ । णेरुभयपदम् ।

566. ṇer ubhayapadam

ṇeḥ—after a *dhātu* ending in *[ṇ]i ; ubhayapadam*—both *parapada* and *ātmapada pratyayas.*

Ṇy-anta-dhātus* are *ubhayapadī.

idaṁ na cur-ādau pravartate dhātu-pāṭhe cur-ādāv api pṛthak-parapady-ādi-gaṇanāt. "pravartate" ity anye, ṇer anityatvena tad-gaṇana-sāphalyāt—corayate corayati corati. coryate. dvir-vacane kārye ṇau kṛtaṁ sthāni-vat—acūcurat. corayāmāsa. coryāt. corayitā. kṝta saṁśabdane—

VṚTTI—This rule does not apply to the *cur-ādi-dhātus* (which become *ṇy-anta-dhātus* by *sūtra* 565) because in the *cur-ādi-gaṇa* in the *Dhātu-pāṭha* the *dhātus* are listed separately as *parapadī* and so on. Other says that this rule does apply to the *cur-ādi-dhātus* because the distinctions of *parapadī* and so on are meaningful since *[ṇ]i* isn't always applied. Thus they make *corayati, corayate,* and *corati.*

➢ *cur* → (565) *cur + [ṇ]i* → (333) *cori* → (260) *cori + te* → (293) *cori + ya[k] + te* → (330, 449) *coryate* <*acyuta karmaṇi* 1.1>.

When reduplication is being done, the *kāryas* that are applied when *[ṇ]i* follows are *sthāni-vat* by *sūtra* 373. Thus we get the following form:

➢ *cur* → (565) *cur + [ṇ]i* → (333) *cor + [ṇ]i* → (260) *cor + [ṇ]i + d[ip]* → (306, 434, 330) *a[t] + cor + [ṇ]i + a[ṅ] + d[ip]* → (322, 323, the *govinda o* is *sthāni-vat* by 373) *a + cu + cor + [ṇ]i + a[ṅ] + d[ip]* → (450, 173) *a + cu + cur + [ṇ]i + a[ṅ] + d[ip]* → (453) *a + cū + cur + [ṇ]i + a[ṅ] + d[ip]* → (449) *acūcurad* → (185) *acūcurat* <*bhūteśa pa.* 1.1>.
➢ *cur* → (565) *cur + [ṇ]i* → (333) *cori* → (260) *cori + [ṇ]a[l]* → (395) *cori + ām + [ṇ]a[l]* → (330, 369) *cori + ām + as + [ṇ]a[l]* → (330, 455, 289) *core + ām + as + [ṇ]a[l]* → (54) *corayām + as + [ṇ]a[l]* → (358) *corayām + ās + a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *corayām + a + ās + a* → (361) *corayām + ā + ās + a* → (42) *corayāmāsa* <*adhokṣaja pa.* 1.1>.
➢ *cur* → (565) *cur + [ṇ]i* → (333) *cor + [ṇ]i* → (260) *cor + [ṇ]i + yāt* → (330, 449) *coryāt* <*kāmapāla pa.* 1.1>.
➢ *cur* → (565) *cur + [ṇ]i* → (333) *cori* → (260) *cori + tā* → (316) *cori + i[ṭ] + tā* → (289) *core + itā* → (54) *corayitā* <*bālakalki pa.* 1.1>.

Now we begin the conjugation of the *dhātu kṝt[a] saṁśabdane* (10P, to mention, name, glorify).

Amṛta—This rule does not apply to the *cur-ādi-dhātus* (which become *ṇy-anta-dhātus* by *sūtra* 565), but it only applies to *ṇy-anta-dhātus* where *[ṇ]i* has been applied in the sense of *preraṇa* and so on by *sūtra* 569.

Saṁśodhinī—As indicated in the *vṛtti,* some grammarians consider that the use of the indicatory letter *i* in *cur-ādi-dhātus* like *cit[i] smṛtyām* (10P, to think, consider) is an indication that the application of *[ṇ]i* after the *cur-ādi-dhātus* is optional. Thus, when *[ṇ]i* is not applied, the *cur-ādi-dhātus* are conjugated in the same way as the *bhv-ādi-dhātus.* These grammarians reason that if *[ṇ]i* were always applied after the *cur-ādi-dhātus,* then *cit[i]* and so on should have been listed as *cint[a]* and so on since the deletion of *n* by *ani-rāmetām* (343) would never be able to take place since the *cur-ādi-dhātus* would always take *[ṇ]i,* and even when *[ṇ]i* is deleted by *sūtra* 449, the deletion of *n* still wouldn't be able to take place because the deleted *[ṇ]i* is considered *sthāni-vat* and thus it blocks the deletion of *n.* But the fact that *cit[i]* and so on were made with the indicatory letter *i* suggests that the application of *[ṇ]i* after the *cur-ādi-dhātus* is optional, and in the case that *[ṇ]i* is not applied the indicatory letter *i* becomes fruitful because, unlike the *uddhava-na-rāma* of a *dhātu* like *cint[a],* the *uddhava-na-rāma* that results from *i-rāmed-dhātor num* (344) can't be deleted by *ani-rāmetām* (343).

However, many grammarians disagree with this because if that were the case then the *gaṇa-sūtra ādhṛṣād vā* in Pāṇini's *Dhātu-pāṭha,* which is equivalent to the *sūtra yuj-āder ṇir vā* (568) in our system, would be meaningless since it would be superfluous to say that the *yuj-ādis* optionally take *[ṇ]i* if all the *cur-ādi-dhātus* already optionally take *[ṇ]i.* Thus Jīva Gosvāmī doesn't accept that all the *cur-ādi-dhātus* optionally take *[ṇ]i.*

५६७ । उद्धवॠरामस्येर् ।

567. uddhava-ṝ-rāmasyer

uddhava-ṝ-rāmasya—of *uddhava ṝ-rāma; ir*—the replacement *ir.*

Uddhava ṝ-rāma* is replaced by *ir.

kīrtayati. atha nir-viṣṇucāpā ad-antāḥ. katha vākya-prabandhe—a-rāma-haraḥ, anta-hare na govinda-vṛṣṇīndrau. gaṇa saṅkhyāne—gaṇayati. ajagaṇat. spṛha īpsāyām—spṛhayati. apaspṛhat. yuja saṁyamane—

Vṛtti—

➢ *kṝt* → (565) *kṝt* + *[ṇ]i* → (567) *kirt* + *[ṇ]i* → (192) *kīrti* → (260) *kīrti* + *ti[p]* → (288) *kīrti* + *[ś]a[p]* + *ti[p]* → (289) *kīrte* + *a* + *ti* → (54) *kīrtayati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *cur-ādi-dhātus* that end in an *a-rāma* which is *nir-viṣṇucāpa* (without a *viṣṇucāpa* and therefore not an indicatory letter[165]). Now we begin the conjugation of the *dhātu katha vākya-prabandhe* (10P, to narrate, describe). The *a-rāma* is deleted by *sūtra* 393 and *anta-hare na govinda-vṛṣṇīndrau* (420) is applied.

➢ *katha* → (565) *katha* + *[ṇ]i* → (393) *kath* + *[ṇ]i* → (420, 260) *kathi* + *ti[p]* → (288) *kathi* + *[ś]a[p]* + *ti[p]* → (289) *kathe* + *a* + *ti* → (54) *kathayati* <*acyuta pa.* 1.1>.
➢ *katha* → (565) *katha* + *[ṇ]i* → (393) *kath* + *[ṇ]i* → (420, 260) *kath* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *kath* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 323) *a* + *ka* + *kath* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (345) *a* + *ca* + *kath* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *acakathad* → (185) *acakathat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu gaṇa saṅkhyāne* (10P, to count).

➢ *gaṇa* → (565) *gaṇa* + *[ṇ]i* → (393) *gaṇ* + *[ṇ]i* → (420, 260) *gaṇi* + *ti[p]* → (288) *gaṇi* + *[ś]a[p]* + *ti[p]* → (289) *gaṇe* + *a* + *ti* → (54) *gaṇayati* <*acyuta pa.* 1.1>.
➢ *gaṇa* → (565) *gaṇa* + *[ṇ]i* → (393) *gaṇ* + *[ṇ]i* → (420, 260) *gaṇ* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *gaṇ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 323) *a* + *ga* + *gaṇ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (345) *a* + *ja* + *gaṇ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *ajagaṇad* → (185) *ajagaṇat* <*bhūteśa pa.* 1.1>.

Now we begin the conjugation of the *dhātu spṛha īpsāyām* (10P, to desire).

➢ *spṛha* → (565) *spṛha* + *[ṇ]i* → (393) *spṛh* + *[ṇ]i* → (420, 260) *spṛhi* + *ti[p]* → (288) *spṛhi* + *[ś]a[p]* + *ti[p]* → (289) *spṛhe* + *a* + *ti* → (54) *spṛhayati* <*acyuta pa.* 1.1>.
➢ *spṛha* → (565) *spṛha* + *[ṇ]i* → (393) *spṛh* + *[ṇ]i* → (420, 260) *spṛh* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *spṛh* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 323) *a* + *spṛ* + *spṛh* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (342) *a* + *pṛ* + *spṛh* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (371) *a* + *pa* + *spṛh* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *apaspṛhad* → (185) *apaspṛhat* <*bhūteśa pa.* 1.1>.

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165 In this regard, one should remember the prohibition *jāgṛ-kathādi-varjam* (332).

Now we begin the conjugation of the *dhātu yuj[a] saṁyamane* (10P, to join, unite).

Amṛta—Due to the *daśāvatārādarśana* that takes place when *a-rāma* is deleted by *a-rāma-haro rāma-dhātuke* (393), the *san-nimitta-kārya* and so on doesn't take place in *acakathat* <*bhūteśa pa.* 1.1> and so on because of the prohibition *na tu daśāvatārādarśane* (454).

५६८ । युजादेर्णिर्वा ।

568. yuj-āder ṇir vā

yuj-ādeḥ—after the *yuj-ādis* (a sub-group of 44 *cur-ādi-dhātus* be ginning with *yuj[a] saṁyamane* (10P, join, unite)); *ṇiḥ—[ṇ]i; vā*—optionally.

[Ṇ]i* is optional after the *yuj-ādis.

yojati yojayati. bhū prāptau—bhāvayate bhavate. bhavatīty apy eke. iti cur-ādiḥ.

Vṛtti—

➢ *yuj* → (two options by 568):
1) (*ṇ[i]* is applied) *yuj* + *[ṇ]i* → (333) *yoji* → (260) *yoji* + *ti[p]* → (288) *yoji* + *[ś]a[p]* + *ti[p]* → (289) *yoje* + *a* + *ti* →(50) *yojayati* <*acyuta pa.* 1.1>.
2) (*ṇ[i]* is not applied) *yuj* + *ti[p]* → (288) *yuj* + *[ś]a[p]* + *ti[p]* → (333) *yojati* <*acyuta pa.* 1.1>.

Now we begin the conjugation of the *dhātu bhū prāptau* (10A, to obtain).

➢ *bhū* → (two options by 568):
1) (*ṇ[i]* is applied) *bhū* + *[ṇ]i* → (314) *bhau* + *[ṇ]i* → (55) *bhāvi* → (260) *bhāvi* + *te* → (288) *bhāvi* + *[ś]a[p]* + *te* → (289) *bhāve* + *a* + *te* → (54) *bhāvayate* <*acyuta āt.* 1.1>.
2) (*ṇ[i]* is not applied) *bhū* + *te* → (288) *bhū* + *[ś]a[p]* + *te* → (289) *bho* + *a* + *te* → (55) *bhavate* <*acyuta āt.* 1.1>.

Some say that *bhavati* is also valid (ref. the discussion under *sūtra* 294). Thus ends the section dealing with the *cur-ādi-dhātus.*

Saṁśodhinī—The *yuj-ādis* are as follows:

yuj[a] saṁyamane	10P	to join, unite
pṛc[a] saṁyamane	10P	to join, unite
ṣah[a] marṣaṇe	10P	to tolerate, conquer
īr[a] preraṇe	10P	to throw, impel
lī dravī-karaṇe	10P	to melt
vṛj[ī] varjane	10P	to exclude
jṝ vayo-hānau	10P	to grow old
ric[a] viyojana-sampacanayoḥ	10P	to separate; to join
śiṣ[a] asarvopayoge	10P	to leave a remainder
vi + śiṣ[a] atiśaye	10P	to excel
tṛp[a] prīṇane	10P	to satisfy, be satisfied
chad[a] āvaraṇe	10P	to cover
mī gatau	10P	to go, move
krath[a] hiṁsāyām	10P	to hurt, kill
his[i] hiṁsāyām	10P	to hurt, kill
granth[a] hiṁsāyāṁ bandhane ca	10P	to hurt, kill; to bind, tie
ā[ṅ] + ṣad[a] prāptau	10P	to reach, obtain
śranth[a] sandarbhe	10P	to string together, arrange
granth[a] sandarbhe	10P	to string together, arrange
āp[ḷ] lambhane	10P	to obtain
vi + tan[u] dairghye	10P	to stretch
vad[a] sandeśa-vacane	10P	to speak, convey a message
mān[a] pūjāyām	10P	to honor, worship
garh[a] vinindane	10P	to criticize
dṛbh[ī] bhaye	10P	to fear
dṛbh[a] sandarbhe	10P	to string together, arrange
mārg[a] anveṣaṇe	10P	to seek, search for
kaṭh[i] śoke	10P	to mourn, grieve for
mṛj[ū] śauce	10P	to clean, purify
dhṛṣ[a] prahasane	10P	to offend, conquer
bhū prāptau	10A	to obtain
mṛṣ[a] titikṣāyām	10A	to tolerate
tap[a] dāhe	10A	to burn
vad[a] bhāṣaṇe	10A	to speak, inform
arc[a] pūjāyām	10A	to worship
ard[a] hiṁsāyām	10A	to hurt, kill
śundh[a] śuddhau	10A	to be clean, purified
vṛ[ñ] āvaraṇe	10U	to cover, block
dhū[ñ] kampane	10U	to shake, agitate
prī[ñ] tarpaṇe	10U	to please

Ṇy-anta-prakriyā

The section on the causatives: *ṇy-anta-dhātus*

५६९ । णिः प्रेरणादौ ।

569. ṇiḥ preraṇādau

ṇiḥ—the *pratyaya [ṇ]i; preraṇa-ādau*—when the sense is *preraṇa* (causation) and so on.

***[Ṇ]i* is applied after a *dhātu* in the sense of *preraṇa* and so on.**

preraṇādir hetu-kartṛ-vyāpāraḥ. ṇer ubhayapadam. ḍukṛñ karaṇe—kārayati kārayate. kāryate. acīkarat. kārayāmāsa. jāgarter iṇ-ṇalor govinda-niṣedhān nātroddhavasya vṛṣṇīndraḥ—jāgarayati. laghu-yukta-dhātv-akṣara-paratvābhāvān na san-nimitta-kāryam—ajajāgarat.

VṚTTI—*Preraṇa* is the function of the *hetu-kartā* (causative doer). *Ṇer ubhayapadam* (566) is applied. Now we begin the conjugation of the causative of *[ḍu]kṛ[ñ] karaṇe* (8U, to do, make).

➢ *kṛ* → (569) *kṛ* + *[ṇ]i* → (314) *kāri* → (260) *kāri* + *ti[p]* → (288) *kāri* + *[ś]a[p]* + *ti[p]* → (289) *kāre* + *a* + *ti[p]* → (54) *kārayati* (he causes to do) <*acyuta* caus. *pa.* 1.1>.

➢ *kṛ* → (569) *kṛ* + *[ṇ]i* → (314) *kāri* → (260) *kāri* + *te* → (288) *kāri* + *[ś]a[p]* + *te* → (289) *kāre* + *a* + *te* → (54) *kārayate* (he causes to do) <*acyuta* caus. *āt.* 1.1>.

➢ *kṛ* → (569) *kṛ* + *[ṇ]i* → (314) *kāri* → (260) *kāri* + *te* → (293) *kāri* + *ya[k]* + *te* → (330, 449) *kāryate* (he is being caused to do) <*acyuta* caus. *karmaṇi* 1.1>.

➢ *kṛ* → (569) *kṛ* + *[ṇ]i* → (314) *kār* + *[ṇ]i* → (260) *kār* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *kār* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 323, the *vṛṣṇīndra ār* is *sthāni-vat* by 373) *a* + *kṛ* + *kār* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (371) *a* + *ka* + *kār* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (450) *a* + *ka* + *kar* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (345) *a* + *ca* + *kar* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (451, 452) *a* + *ci* + *kar* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (453) *a* + *cī* + *kar* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *acīkarad* → (185) *acīkarat* (he caused to do) <*bhūteśa* caus. *pa.* 1.1>.

➢ *kṛ* → (569) *kṛ* + *[ṇ]i* → (314) *kāri* → (260) *kāri* + *[ṇ]a[l]* → (395) *kāri* + *ām* + *[ṇ]a[l]* → (330, 369) *kāri* + *ām* + *as* + *[ṇ]a[l]* → (330, 455, 289) *kāre* + *ām* + *as* + *[ṇ]a[l]* → (54) *kārayām* + *as* + *[ṇ]a[l]* → (358) *kārayām* + *ās* + *a* → (322, 323, the *vṛṣṇīndra ā* is treated like the original *a* by 373) *kārayām* + *a* + *ās* + *a* → (361) *kārayām* + *ā* + *ās* + *a* → (42) *kārayāmāsa* (he caused to do) <*adhokṣaja* caus. *pa.* 1.1>.

Since the *dhātu jāgṛ* is only prohibited from taking *govinda* when *i[ṇ]* or *[ṇ]a[l]* follows (see *sūtra* 507), the *uddhava* cannot take *vṛṣṇīndra* in *jāgarayati:*

➢ *jāgṛ* → (569) *jāgṛ + [ṇ]i* → (507) *jāgari* → (260) *jāgari + ti[p]* → (288) *jāgari + [ś]a[p] + ti[p]* → (289) *jāgare + a + ti[p]* → (54) *jāgarayati* (he causes to be awake) <*acyuta* caus. *pa.* 1.1>.

Since the *nara* is not followed by a syllable belonging to the *dhātu* which is possessed of a *laghu,* the *san-nimitta-kārya* cannot take place (see *sūtra* 451). Thus we get *ajajāgarat:*

➢ *jāgṛ* → (569) *jāgṛ + [ṇ]i* → (507) *jāgar + [ṇ]i* → (260) *jāgar + [ṇ]i + d[ip]* → (306, 434, 330) *a[t] + jāgar + [ṇ]i + a[ṅ] + d[ip]* → (322, 323) *a + jā + jāgar + [ṇ]i + a[ṅ] + d[ip]* → (375) *a + ja + jāgar + [ṇ]i + a[ṅ] + d[ip]* → (449) *ajajāgarad* → (185) *ajajāgarat* (he caused to be awake) <*bhūteśa* caus. *pa.* 1.1 of *jāgṛ nidrā-kṣaye*>.

Saṁśodhinī—When the *san-ādis* are applied after a *dhātu,* the product is treated as a new *dhātu* by *bhū-sanantādyā dhātavaḥ* (260) Thus, since *[ṇ]i* is one of the *san-ādis* (see *vṛtti* 392)*, kāri,* the product of *kṛ + [ṇ]i,* is treated as a new *dhātu.* Whereas the *[ṇ]i* that is applied after the *cur-ādi-dhātus* by *sūtra* 565 is a *svārtha-pratyaya* (a *pratyaya* that merely conveys the *dhātu's* own meaning), the *[ṇ]i* that is applied by the current *sūtra* is a *pratyaya* that adds the meaning of *preraṇa* and so on. *Dhātus* made with either *[ṇ]i* are called *ṇy-anta-dhātus,* but *dhātus* made with the *preraṇādi-ṇi* are specifically called causatives. An example of a causative sentence in contrast to a simple sentence is *kṛṣṇa-dāsaḥ kṛṣṇa-kāvyaṁ likhati* (Kṛṣṇa-dāsa writes a poem about Kṛṣṇa) but *vaiṣṇavācāryaḥ kṛṣṇa-dāsena kṛṣṇa-kāvyaṁ lekhayati* (The Vaiṣṇava ācārya causes Kṛṣṇadāsa to write a poem about Kṛṣṇa).

Amṛta—The following verse will be stated later, in the *Kāraka-prakaraṇa* (631):

kartā svatantra ity uktohetu-kartā prayojakaḥ
prayojakādhīna-kartāprayojya iti sa tridhā

"The *kartā* (simple doer) is called the *svatantra* (one who does the action by himself), the *hetu-kartā* (causative doer) is called the *prayojaka* (one who causes another to do the action), and the *prayojakādhīna-kartā* (doer under the control of the *prayojaka*) is called the *prayojya* (one who is caused to do the action). Thus there are three kinds of *kartās.*"

In this way, it is the function of the *prayojaka* that is expressed by the word *preraṇādi. Adhyeṣaṇa* and *anukūlācaraṇa* are also included by the *ādi* in the word *preraṇādi.* Engaging a subordinate and so on is called *preraṇa.* For example,[166] *kṛṣṇo bhṛtyena dugdhaṁ dohayati* (Kṛṣṇa causes the servant to milk out the milk). Causing worshipable persons like the *guru* and the so on to act in a certain way by showing respect is called *adhyeṣaṇa.* For example,[167] *gṛha-medhī sādhunātmānaṁ saṁskārayati* (The householder causes the saintly person to perform purificatory ceremonies for him). However, there are many kinds of *anukūlācaraṇa* (favorable behavior). For example, in *kṛṣṇas taṇḍulaṁ pācayati* (Kṛṣṇa causes the rice to cook) the favorable behavior is the giving of permission, and in *vaidya auṣadhaṁ pāyayati* (The doctor gives medicine to drink) the favorable behavior is the imparting of instruction.

५७० । घटादीनामुद्धवस्य वामनो णौ, णिपूर्वयोर्णम्विणोस्तु त्रिविक्रमो वा ।

570. ghaṭ-ādīnām uddhavasya vāmano ṇau, ṇi-pūrvayor ṇamv-iṇos tu trivikramo vā

ghaṭ-ādīnām—of the *ghaṭ-ādis* (see the list of *ghaṭ-ādis* below); *uddhavasya*—of the *uddhava; vāmanaḥ—vāmana; ṇau*—when *[ṇ]i* follows; *ṇi-pūrvayoḥ*—which are preceded by *[ṇ]i; ṇamu-iṇoḥ*—when the *kṛt pratyaya [ṇ]am[u]* follows or when *i[ṇ]* follows; *tu*—but; *trivikramaḥ*—the change to *trivikrama; vā*—optionally.

The *uddhava* of the *ghaṭ-ādis* becomes *vāmana* when *[ṇ]i* follows. But then the *uddhava* optionally becomes *trivikrama* if *[ṇ]am[u]* or *i[ṇ]* which are preceded by *[ṇ]i* follow.

ghaṭayati, ajīghaṭat. iṇi—aghaṭi aghāṭi. aśāsv-ṛdita iti niṣedhāt—aśaśāsat. āṅaḥ śāsu icchāyām ity asya tu na niṣedhaḥ—āśīśasat. na-ba-da-ra-sat-saṅge—aundidat aubjijat. adḍa abhiyoge bhauvādikaḥ—āḍḍiḍat. evam ārcicat. ṛ gati-prāpaṇayoḥ, ṛ gatau—

Saṁśodhinī—The following *dhātus* are called the *ghaṭ-ādis:*

ghaṭ[a] ceṣṭāyām	1A	to endeavor, strive for
vyath[a] bhaye duḥkhe calane ca	1A	to be unhappy; to be afraid; to tremble
prath[a] prakhyāne	1A	to spread, become famous

166 In this regard, *Bāla* gives the example *kārayati mālāṁ vaiṣṇavaṁ vaiṣṇavācāryaḥ* (The Vaiṣṇava ācārya causes the Vaiṣṇava to make a garland).
167 In this regard, *Bāla* gives the example *bhojayati guruṁ vaiṣṇavaḥ* (The Vaiṣṇava causes the *guru* to eat).

dhvan[a] śabde[1]	1P	to sound, imply
mrad[a] mardane	1A	to crush
krad[i] vaiklavye	1A	to grieve
[ñi]tvar[ā] sambhrame	1A	to hurry
—ete ghaṭ-ādiṣu ṣitaḥ	Among the *ghaṭ-ādis,* these (the *dhātus* from *ghaṭ[a]* to *[ñi]tvar[ā]*) are understood to have the indicatory letter *ṣ.*[2]	
jvar[a] roge	1P	to be hot with fever
ṇaṭ[a] nṛtau[3]	1P	to dance, mime
lag[e] saṅge	1P	to adhere, contact
ṣṭag[e] saṁvarane	1P	to cover, hide
śraṇ[a] dāne	1P	to give
krath[a] hiṁsāyām	1P	to hurt, kill
hval[a] calane	1P	to shake, move
jval[a] dīptau	1P	to shine, blaze
smṛ ādhyāne	1P	to long for, to remember with regret
dṝ bhaye	1P	to fear
śrā pāke	1P	to cook
māraṇa-toṣaṇa-niśāmaneṣu jñā[4]	The *dhātu jñap[a]* (*jñāna-jñāpana-*) *māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen)	
kampane caliḥ[5]	The *dhātu cal[a] kampane* (1P, to move, shake)	
chad[ir] ūrjane	1P	to animate, strengthen
jihvonmathane laḍiḥ[6]	The *dhātu laḍ[a] vilāse* (1P, to play, sport, flirt) when it particularly means "to loll the tongue, put out the tongue, lick"	
mad[ī] harṣa-glepanayoḥ[7]	1P	to be joyful; to be poor

1 According to *Siddhānta-kaumudī, dhvan[a] śabde* (10P, to sound, imply) is also a *ghaṭ-ādi* by this phrase.

2 The result of these *dhātus* having the indicatory letter *ṣ* is that *[ṅ]ā[p]* will be applied instead of *[k]ti* in accordance with the *sūtra ṣid-bhid-ādibhyaś ca* (905). Thus we will get *ghaṭā, vyathā,* and so on.

3 According to *Siddhānta-kaumudī,* this *dhātu* is a *ṇopadeśa dhātu.* Some list the meaning *natau* (to bow) instead of *nṛtau.* Others list the meaning as *gatau* (to go, move).

4 This is not a separate *dhātu* being mentioned here. Indeed the usual order of *dhātu* then meaning of the *dhātu* is reversed here to indicate that. Thus *jñap[a]* (*jñāna-jñāpana-*) *māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen) is a *ghaṭ-ādi,* but *jñā avabodhane* (9P, to know) and *jñā niyojane* (10P, to command, direct) are not.

5 According to *Siddhānta-kaumudī,* this refers to the *cal[a] kampane* (1P, to move, shake) which belongs to the *jval-ādis.* It is also mentioned here so that it will be a *ghaṭ-ādi.* This is not a separate *dhātu* and thus the order was reversed again. *Cal[a]* is mentioned here in its *i[k]* form *cali.*

6 According to *Siddhānta-kaumudī,* this is a repetition of *laḍ[a] vilāse* (1P, to play, sport, flirt) so that it will be a *ghaṭ-ādi* when it has this particular meaning. This is not a separate *dhātu* and thus the order was reversed again. *Laḍ[a]* is mentioned here in its *i[k]* form *laḍi.*

7 According to *Siddhānta-kaumudī, mad[ī] harṣe* (4P, to be joyful, intoxicated, maddened) is also a *ghaṭ-ādi* by this phrase.

janī-jṝṣ-ranjaḥ am-antāś ca [8]	*Jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen), *jṝ[ṣ] vayo-hānau* (4P, to grow old), *ranj[a] rāge* (1U or 4U, to be colored, delighted, to love, be attached), and *dhātus* that end in *am* are also *ghaṭ-ādis.*
jvala-hvala-namo 'nupendrād vā	*Jval[a] dīptau* (1P, to shine, blaze), *hval[a] calane* (1P, to shake, move), and *ṇam[a] prahvatve śabde ca* (1P, to bend, bow down; to sound) are only optionally *ghaṭ-ādis* when they don't come after an *upendra.* [9]
glā-snā-vanu-vamaś ca [10]	*Glai harṣa-kṣaye* (1P, to be dejected, tired), *ṣṇā śauce* (1P, to bathe), *van[a] śabde sambhaktau ca* (1P, to sound; serve, worship), and *[ṭu]vam[a] udgiraṇe* (1P, to vomit) are also optionally *ghaṭ-ādis* when they don't come after an *upendra.* [11]
na kamy-ami-camaḥ	*Kam[u] kāntau* (1A, to desire), *am[a] gatau* (1P, to go, move), *am[a] roge* (10P, to be sick), and *cam[u] adane* (1P, to eat) are not *ghaṭ-ādis.* [12]
śamo darśane [13]	The *dhātu śam* is not a *ghaṭ-ādi* when it means "to see, perceive." [14]
yamir apariveṣaṇe [15]	The *dhātu yam* is not a *ghaṭ-ādi* when it doesn't mean "to feed." [16]

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8 The word *ghaṭ-ādayaḥ* is dragged in here by the word *ca.*

9 Usually these *dhātus* would always be *ghaṭ-ādis* since *jval[a]* and *hval[a]* are directly listed as *ghaṭ-ādis* and *ṇam[a]* is a *ghaṭ-ādi* by the phrase *am-antāś ca,* but this *gaṇa-sūtra* limits that by saying that they are only optionally *ghaṭ-ādis* when they don't come after an *upendra.* But *Siddhānta-kaumudī* confirms that they are always *ghaṭ-ādis* when they do come after an *upendra.*

10 According to *Siddhānta-kaumudī,* the words *anupendrād vā* are carried forward here.

11 Usually the first three of these *dhātus* wouldn't be *ghaṭ-ādis,* but this *gaṇa-sūtra* allows them to optionally be *ghaṭ-ādis* when they don't come after an *upendra.* However, the *dhātu [ṭu]vam[a]* would normally always be a *ghaṭ-ādi* by the phrase *am-antaś ca,* but this *gaṇa-sūtra* limits that by saying that it is only optionally a *ghaṭ-ādi* when it doesn't come after an *upendra,* though it is always a *ghaṭ-ādi* when it comes after an *upendra.*

12 Usually these *dhātus* would be *ghaṭ-ādis* by the phrase *am-antāś ca,* but this *gaṇa-sūtra* prohibits that.

13 According to *Siddhānta-kaumudī,* the word *na* is carried forward here. *Śamo* is just the word *śamaḥ* which has undergone *sandhi.*

14 Usually both *śam[u] upaśame* (4P, to be calm. peaceful) and *śam[a] ālocane* (10P, to see, perceive) would be *ghaṭ-ādis* by the phrase *am-antāś ca,* but this *gaṇa-sūtra* prohibits *śam[a] ālocane* from being a *ghaṭ-ādi.* Thus only *śam[u] upaśame* is a *ghaṭ-ādi.*

15 According to *Siddhānta-kaumudī,* the word *na* is carried forward here too. In the Pāṇinian *Dhātu-pāṭha* this *gaṇa-sūtra* is listed as *yamo 'pariveṣaṇe,* but Jīva Gosvāmī changed it to *yamir apariveṣaṇe* so that the *a-rāma* in *apariveṣaṇe* won't be deleted by *sandhi.* Thus he avoids ambiguity. *Yamir* is the *sandhi* of *yamiḥ* which is the *i[k]* form of the *dhātu yam.* It is not an *ir-anubandha dhātu.*

16 Usually both *yam[u] uparame* (1P, to restrain) and *yam[a] pariveṣaṇe* (10P, to feed) would be *ghaṭ-ādis* by the phrase *am-antāś ca,* but this *gaṇa-sūtra* prohibits *yam[u] uparame* from being a *ghaṭ-ādi.* Thus only *yam[a] pariveṣaṇe* is a *ghaṭ-ādi.*

The *cur-ādi dhātu jñap[a] māraṇādau ghaṭ-ādiś ca* is one of the *ghaṭ-ādis* whose meanings were mentioned previously in the above list of *ghaṭ-ādis* found in the *bhv-ādi* section of the *Dhātu-pāṭha.* Thus the word *ādi* in *jñāp[a] māraṇādau* refers to the other two meanings mentioned previously, namely *toṣaṇa* and *niśāmana*. The proof of this is that Kṣīra-svāmī, one of the main commentators on the Pāṇinian *Dhātu-pāṭha,* lists this *dhātu* as *jñap[a] māraṇa-toṣaṇa-niśāmaneṣu mic ca*[168] (10P, to kill; to satisfy; to sharpen) and gives the following examples for each meaning: *paśuṁ saṁjñapayati* (He kills the sacrificial animal), *viṣṇuṁ vijñapayati* (He satisfies Viṣṇu), and *śastraṁ prajñapayati* (He sharpens the weapon). However, this *dhātu* is often just listed as *jñap[a] mic ca,* and the meaning is supplied by the commentator. In this regard, *Siddhānta Kaumudī,* commenting on *māraṇa-toṣaṇa-niśāmaneṣu jñā,* says *jñapa mic ca iti cur-ādau, jñāpanaṁ māraṇādikaṁ ca tasyārthaḥ,* "Among the *cur-ādi-dhātus* is *jñap[a] mic ca.* Its meanings are *jñāpana* and *māraṇa* and so on," and, commenting on the *cur-ādi-dhātu jñap[a] mic ca,* it says *ayam jñāne jñāpane ca vartate,* "This *dhātu* is used in the sense of *jñāna* and *jñāpana.*" This last statement of *Siddhānta Kaumudī* is an observation based upon how Pāṇini himself has used the *dhātu.* For example, in the *Dhātu-pāṭha,* Pāṇini says *pracch[a] jñīpsāyām,* "The *dhātu pracch[a]* (6P) is used in the sense of *jñīpsā* [169] (inquiry, desire to know)." Here the meaning of *jñap[a]* is *jñāna* (knowing). But in *ślāgha-hnuṅ-sthā-śapāṁ jñīpsyamānaḥ*[170] (*Aṣṭādhyāyī* 1.4.34) the meaning of *jñap[a]* is *jñāpana* (informing, causing to know). Therefore, considering all these opinions, the *Bṛhad-dhātu-kusumākara* lists this *dhātu* as *jñap[a] jñāna-jñāpana-māraṇa-toṣaṇa-niśāmaneṣu* (10P, to know; to inform; to kill; to satisfy; to sharpen). Therefore in this edition we will list this *dhātu* as *jñap[a]* (*jñāna-jñāpana-*) *māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen).

Vṛtti—➢ *ghaṭ* → (569) *ghaṭ* + *[ṇ]i* → (358) *ghāṭ* + *[ṇ]i* → (570) *ghaṭi* → (260) *ghaṭi* + *ti[p]* → (288) *ghaṭi* + *[ś]a[p]* + *ti[p]* → (289) *ghaṭe* + *a* + *ti* → (54) *ghaṭayati* <*acyuta* caus. *pa.* 1.1 of *ghaṭ[a] ceṣṭāyām*>.

➢ *ghaṭ* → (569) *ghaṭ* + *[ṇ]i* → (358) *ghāṭ* + *[ṇ]i* → (570) *ghaṭ* + *[ṇ]i* → (260) *ghaṭ* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *ghaṭ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 323) *a* + *gha* + *ghaṭ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (329) *a* + *ga* + *ghaṭ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (345) *a* + *ja* + *ghaṭ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (451,

168 Here *mic ca* is the Pāṇinian equivalent to our *ghaṭ-ādiś ca,* since in the Pāṇinian system the *ghaṭ-ādis* are those *dhātus* that have the indicatory letter *m.*

169 *Jñīpsā* is formed by applying the *kṛt pratyaya [ṅ]ā[p]* after the *san-anta-dhātu jñīpsa* by *sūtra* 904. The *san-anta-dhātu jñīpsa* is formed by *sūtra* 584.

170 In our system the equivalent *sūtra* is *ślāgha-hnuṅ-sthā-śapāṁ jñāpayitum iṣṭaḥ* (*Bṛhat* 986).

452) *a + ji + ghaṭ + [ṇ]i + a[ṅ] + d[ip]* → (453) *a + jī + ghaṭ + [ṇ]i + a[ṅ] + d[ip]* → (449) *ajīghaṭad* → (185) *ajīghaṭat* <*bhūteśa* caus. *pa.* 1.1 of *ghaṭ[a] ceṣṭāyām*>.

When *i[ṇ]* follows, we get *aghaṭi* or *aghāṭi:*

➢ *ghaṭ* → (569) *ghaṭ + [ṇ]i* → (358) *ghāṭ + [ṇ]i* → (570) *ghaṭ + [ṇ] i* → (260) *ghaṭ + [ṇ]i + ta* → (306, 313) *a[t] + ghaṭ + [ṇ]i + i[ṇ] + ta* → (two options by 570):

1) (the *uddhava* becomes *trivikrama*) *a + ghāṭ + [ṇ]i + i[ṇ] + ta* → (449) *a + ghāṭ + i[ṇ] + ta* → (315) *aghāṭi* <*bhūteśa* caus. *karmaṇi* 1.1 of *ghaṭ[a] ceṣṭāyām*>.

2) (the *uddhava* doesn't become *trivikrama*, 449) *a + ghaṭ + i[ṇ] + ta* → (315) *aghaṭi* <*bhūteśa* caus. *karmaṇi* 1.1 of *ghaṭ[a] ceṣṭāyām*>.

Due to the prohibition *aśāsv-ṛditaḥ* (450), we get the following form:

➢ *śās* → (569) *śās + [ṇ]i* → (260) *śās + [ṇ]i + d[ip]* → (306, 434, 330) *a[t] + śās + [ṇ]i + a[ṅ] + d[ip]* → (322, 323) *a + śā + śās + [ṇ]i + a[ṅ] + d[ip]* → (375) *a + śa + śās + [ṇ]i + a[ṅ] + d[ip]* → (449) *aśaśāsad* → (185) *aśaśāsat* <*bhūteśa* caus. *pa.* 1.1 of *śās[u] anuśiṣṭau*>.

But the prohibition doesn't apply to *ā[ṅ] + śās[u] icchāyām* (2A, to desire). Thus we get *āśīśasat:*

➢ *ā + śās* → (569) *ā + śās + [ṇ]i* → (260) *ā + śās + [ṇ]i + d[ip]* → (306, 434, 330) *ā + a[t] + śās + [ṇ]i + a[ṅ] + d[ip]* → (322, 323) *ā + a + śā + śās + [ṇ]i + a[ṅ] + d[ip]* → (375) *ā + a + śa + śās + [ṇ]i + a[ṅ] + d[ip]* → (450) *ā + a[t] + śa + śas + [ṇ]i + a[ṅ] + d[ip]* → (451, 452) *ā + a + śi + śas + [ṇ]i + a[ṅ] + d[ip]* → (453) *ā + a + śī + śas + [ṇ]i + a[ṅ] + d[ip]* → (449) *ā + aśīśasad* → (42) *āśīśasad* → (185) *āśīśasat* <*bhūteśa* caus. *pa.* 1.1 of *ā[ṅ] + śās[u] icchāyām*>.

The following four forms are examples of a *sat-saṅga* with *n, b, d,* and *r* respectively*:*

➢ *und* → (569) *und + [ṇ]i* → (260) *und + [ṇ]i + d[ip]* → (360) *aund + [ṇ]i + d[ip]* → (306, 434, 330) *a[t] + aund + [ṇ]i + a[ṅ] + d[ip]* → (322, 324[171]) *a + aun + di + d + [ṇ]i + a[ṅ] + d[ip]* → (49) *aun + di + d + [ṇ]i + a[ṅ]*

171 When *[ṇ]i* is applied and we get a new *dhātu* by *bhū-sanantādyā dhātavaḥ* (260), *[ṇ]i*

+ *d[ip]* → (449) *aundidad* → (185) *aundidat* <*bhūteśa* caus. *pa.* 1.1 of *und[ī] kledane*>.

➢ *ubj* → (569) *ubj* + *[ṇ]i* → (260) *ubj* + *[ṇ]i* + *d[ip]* → (360) *aubj* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *aubj* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 324) *a* + *aub* + *ji* + *j* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (49) *aub* + *ji* + *j* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *aubjijad* → (185) *aubjijat* <*bhūteśa* caus. *pa.* 1.1 of *ubj[a] ārjave*>.

There is a *bhv-ādi-dhātu aḍḍ[a] abhiyoge*[172] (1P, to join, attack, argue, meditate). Its form is as follows:

➢ *aḍḍ* → (569) *aḍḍ* + *[ṇ]i* → (260) *aḍḍ* + *[ṇ]i* + *d[ip]* → (360) *āḍḍ* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *āḍḍ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 324) *a* + *āḍ* + *ḍi* + *ḍ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (42) *āḍ* + *ḍi* + *ḍ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (205) *āḍ* + *ḍi* + *ḍ* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *āḍḍiḍad* → (185) *āḍḍiḍat* <*bhūteśa* caus. *pa.* 1.1 of *aḍḍ[a] abhiyoge*>.

➢ *arc* → (569) *arc* + *[ṇ]i* → (260) *arc* + *[ṇ]i* + *d[ip]* → (360) *ārc* + *[ṇ]i* + *d[ip]* → (306, 434, 330) *a[t]* + *ārc* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (322, 324) *a* + *ār* + *ci* + *c* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (42) *ār* + *ci* + *c* + *[ṇ]i* + *a[ṅ]* + *d[ip]* → (449) *ārcicad* → (185) *ārcicat* <*bhūteśa* caus. *pa.* 1.1 of *arc[a] pūjāyām*>.

Now we begin the conjugation of the causatives of *ṛ gatau prāpaṇe* (1P, to go, move; to obtain) and *ṛ gatau* (3P, to go, move).

५७१ । अर्तिह्रीव्लीरीक्नूयीक्ष्माय्यारामेभ्यः पुक्यलोपो गोविन्दश्च णौ , दरिद्रां विना ।

571. arti-hrī-vlī-rī-knūyī-kṣmāyy-ā-rāmebhyaḥ puk ya-lopo govindaś ca ṇau, daridrāṁ vinā

arti—after *ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain) and *ṛ gatau* (3P, to go, move); *hrī-vlī-rī-knūyī-kṣmāyī*—after the *dhātus hrī lajjāyām* (3P, to be shy, ashamed), *vlī varaṇe* (9P, to choose, ask for), *rī[ṅ] sravaṇe* (4A, to trickle,

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is considered part of that new *dhātu.* Thus, when the *ṇy-anta-dhātu* begins with a *sarveśvara,* it is the other portion, including *[ṇ]i,* which is reduplicated by *sūtra* 324. Thus *di* (*d* + *[ṇ] i*) is reduplicated here. But, when it comes time to apply the *aṇ-pare ṇau* rules (*sūtras* 450 to 454), *[ṇ]i* is not counted as a *dhātv-akṣara* because it is already being used as the *para-nimitta.* Thus there is no question of applying *tat-parasya nara-laghos trivikramaḥ* (453).

172 This *dhātu* is listed as *aḍḍ[a] abhiyoge* in the Pāṇinian *Dhātu-pāṭha.* Since Jīva Gosvāmī did not include this *dhātu* in his *Dhāṭu-pāṭha,* he is introducing it now in the *vṛtti.*

flow), *rī gatau reṣaṇe ca* (9P, to go, move; to howl), *knūy[ī] śabde unde ca* (1A, to make a creaking noise; to be wet), and *kṣmāy[ī] vidhūnane* (1A, to shake, tremble); *ā-rāmebhyaḥ*—and after *dhātus* ending in *ā-rāma; puk*—the *āgama p[uk]; ya-lopaḥ*—deletion of *ya-rāma; govindaḥ—govinda; ca*—and; *ṇau*—when *[ṇ]i* follows; *daridrām*—the *dhātu daridrā durgatau* (2P, to be poor or needy); *vinā*—except.

When *[ṇ]i* follows, *p[uk]* is inserted after the *dhātus ṛ, hrī, vlī, rī[ṅ], rī, knūy[ī], kṣmāy[ī],* and after *dhātus* ending in *ā* except *daridrā.* And when *p[uk]* is inserted, *ya-rāma* is deleted (in the case of *knūy[ī]* and *kṣmāy[ī]*) and *govinda* is applied.

arpayati hrepayati knopayati sthāpayati.

Vṛtti—➢ *ṛ* → (569) *ṛ* + *[ṇ]i* → (571) *ṛ* + *p[uk]* + *[ṇ]i* → *arp* + *[ṇ]i* → (260) *arpi* + *ti[p]* → (288) *arpi* + *[ś]a[p]* + *ti[p]* → (289) *arpe* + *a* + *ti* → (54) *arpayati* <*acyuta* caus. *pa.* 1.1 of *ṛ gatau prāpaṇe ca* or *ṛ gatau*>.

➢ *hrī* → (569) *hrī* + *[ṇ]i* → (571) *hrī* + *p[uk]* + *[ṇ]i* → *hrep* + *[ṇ]i* → (260) *hrepi* + *ti[p]* → (288) *hrepi* + *[ś]a[p]* + *ti[p]* → (289) *hrepe* + *a* + *ti* → (54) *hrepayati* <*acyuta* caus. *pa.* 1.1 of *hrī lajjāyām*>.

➢ *knūy* → (569) *knūy* + *[ṇ]i* → (571) *knūy* + *p[uk]* + *[ṇ]i* → *knū* + *p[uk]* + *[ṇ]i* → *knop* + *[ṇ]i* → (260) *knopi* + *ti[p]* → (288) *knopi* + *[ś]a[p]* + *ti[p]* → (289) *knope* + *a* + *ti* → (54) *knopayati* <*acyuta* caus. *pa.* 1.1 of *knūy[ī] śabde unde ca*>.

➢ *ṣṭhā* → (346) *sthā* → (569) *sthā* + *[ṇ]i* → (571) *sthā* + *p[uk]* + *[ṇ]i* → (260) *sthāpi* + *ti[p]* → (288) *sthāpi* + *[ś]a[p]* + *ti[p]* → (289) *sthāpe* + *a* + *ti* → (54) *sthāpayati* <*acyuta* caus. *pa.* 1.1 of *ṣṭhā gati-nivṛttau*>.

Amṛta—Both the *bhv-ādi dhātu ṛ* and the *hv-ādi-dhātu ṛ* are accepted by the mention of *arti* here. Similarly, both *rī[ṅ] sravaṇe* (4A, to trickle, flow) and *rī gatau reṣaṇe ca* (9P, to go, move; to howl) are accepted by the mention of *rī* here.

५७२ । शाछासाह्वाव्यावेपाभ्यो युक्णौ ।

572. śā-chā-sā-hvā-vyā-ve-pābhyo yuk ṇau

śā-chā-sā-hvā-vyā-ve-pābhyaḥ—after the *dhātus* listed below; *yuk*—the *āgama y[uk]; ṇau*—when *[ṇ]i* follows.

When *[ṇ]i* follows, *y[uk]* is applied after these *dhātus*:

śo tanu-karaṇe	4P	to make thin, sharpen
cho chedane	4P	to chop
ṣo 'nta-karmaṇi	4P	to destroy, finish
hve[ñ] spardhāyāṁ śabde ca	1U	to vie with, challenge; to call
vye[ñ] saṁvaraṇe	1U	to cover, close
ve[ñ] tantu-santāne	1U	to weave, sew, compose
pā pāne	1P	to drink
pai śoṣaṇe	1P	to dry, wither

peti pā pai ca gṛhyete, rakṣaṇārthas tu na, ➲sandehe tu na lug-vikaraṇasya grahaṇam➲ iti nyāyāt. pāyayati.

VṚTTI—By the mention of *pā* here both *pā* and *pai* are accepted, but the *pā* that has the meaning of *rakṣaṇa* is not accepted in accordance with the maxim ➲*sandehe tu na lug-vikaraṇasya grahaṇam*➲ (When there is doubt, a *dhātu* whose *vikaraṇa* undergoes *luk* (*mahāhara*) is not accepted).

➢ *pā* → (569) *pā* + *[ṇ]i* → (572) *pā* + *y[uk]* + *[ṇ]i* → (260) *pāyi* + *ti[p]* → (288) *pāyi* + *[ś]a[p]* + *ti[p]* → (289) *pāye* + *a* + *ti* → (54) *pāyayati* <*acyuta* caus. *pa.* 1.1 of *pā pāne*>.

AMṚTA—This *sūtra* is an *apavāda* of the previous *sūtra.* The *dhātus śo* and so on are listed here as ending in *ā-rāma* (see *sūtra* 412) to remind us that *p[uk]* would usually be applied. But if the *dhātu ve[ñ]* were listed as ending in *ā-rāma* here, the rule would also apply to *[o]vai śoṣaṇe* (1P, to dry, to become weary). Therefore, to avoid this overinclusion, *ve[ñ]* is listed in its original form. The *dhātu pā rakṣaṇe* (2P, to protect) is not accepted, but it will be described in *pāteḥ pāl ṇau* (573) how it takes the *āgama l[uk]* instead.

५७३ । पातेः पाल्णौ, वातेः कम्पनार्थे वाज्, धूञो धून्, प्रीणातेः प्रीण्।
573. pāteḥ pāl ṇau, vāteḥ kampanārthe vāj, dhūño dhūn, prīṇāteḥ prīṇ

pāteḥ—of the *dhātu pā rakṣaṇe* (2P, to protect); *pāl*—the replacement *pāl; ṇau*—when *[ṇ]i* follows; *vāteḥ*—of the *dhātu vā gati-gandhanayoḥ* (2P, to blow; to strike, kill, point out the faults of others); *kampana-arthe*—when the meaning is *kampana* (shaking); *vāj*—the replacement *vāj; dhūñaḥ*—of the *dhātu dhū[ñ] kampane* (5U, 9U, or 10U, to shake, agitate); *dhūn*—the replacement *dhūn; prīṇāteḥ*—of the *dhātu prī[ñ] tarpaṇe icchāyāṁ ca* (9U, to please; to desire); *prīṇ*—the replacement *prīṇ.*

When *[ṇ]i* follows, *pā* is replaced by *pāl, vā* is replaced by *vāj* if the sense is shaking, *dhū[ñ]* is replaced by *dhūn,* and *prī[ñ]* is replaced by *prīṇ.*

pālayati.

Vṛtti—➢ *pā* → (569) *pā* + *[ṇ]i* → (573) *pāl* + *[ṇ]i* → (260) *pāli* + *ti[p]* → (288) *pāli* + *[ś]a[p]* + *ti[p]* → (289) *pāle* + *a* + *ti* → (54) *pālayati* (he causes to protect) <*acyuta* caus. *pa.* 1.1 of *pā rakṣaṇe*>.

Bāla—The word *pāteḥ* (the *[ś]ti[p]* form of *pā rakṣaṇe*) is used here to exclude *pā pāne* (1P, to drink). Similarly, the word *vāteḥ* (the *[ś]ti[p]* form of *vā gati-gandhanayoḥ*) is used to exclude *[o]vai śoṣaṇe* (1P, to dry, to become weary). The mention of *dhūñaḥ* here with the indicatory letter *ñ* is to exclude *dhū vidhūnane* (6P, to shake, agitate). Likewise, the word *prīṇāteḥ* (the *[ś]ti[p]* form of *prī[ñ] tarpaṇe icchāyāṁ ca*) is used to exclude *prī[ṅ] prītau* (4A, to please).

Amṛta—An example when the sense is shaking is *vājayati pakṣau garuḍaḥ* (Garuḍa shakes his wings).

Saṁśodhinī—*Pālayati* can also be made from the *dhātu pāl[a] rakṣaṇe* (10P, to protect) by applying *cur-āder ṇiḥ* (565). In this case the meaning is "he protects."

५७४ । भियो भीष्भापौ णौ प्रयोजकाद्भयं चेदात्मपदं च, स्मयतेः स्मापः सभयविस्मयश्चेत् ।

574. bhiyo bhīṣ-bhāpau ṇau prayojakād bhayaṁ ced ātmapadaṁ ca, smayateḥ smāpaḥ sa-bhaya-vismayaś cet

bhiyaḥ—of the *dhātu [ñi]bhī bhaye* (3P, to fear); *bhīṣ-bhāpau*—the replacement *bhīṣ* and *bhāp[a]; ṇau*—when *[ṇ]i* follows; *prayojakāt*—caused[173] by the *prayojaka* (see *Amṛta* 569); *bhayam*—fear; *cet*—if; *ātmapadam*—the *ātmapada* endings; *ca*—and; *smayateḥ*—of the *dhātu ṣmi[ṅ] īṣad-dhasane* (1A, to smile, laugh); *smāpaḥ*—the replacement *smāp[a]; sa-bhaya-vismayaḥ*—astonishment along with fear; *cet*—if.

When *[ṇ]i* follows, *[ñi]bhī* is replaced by *bhīṣ* or *bhāp[a],* provided there is fear caused by the *prayojaka,* and *smi[ṅ]* is replaced by *smāp[a],* provided

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173 A *pañcamī viṣṇubhakti* is used here to express the cause of the fear. This is in accordance with *bhaye hetuḥ* (658).

there is astonishment and fear caused by the *prayojaka.* In both cases only the *ātmapada* endings are used.

bhīṣayate bhāpayate kaṁsaṁ hariḥ, vismāpayate ca. prayojakād iti kim? gaja-dantena bhāyayati vismāyayati ca tam. iṇ gatau—

Vṛtti—For example, *bhīṣayate kaṁsaṁ hariḥ* or *bhāpayate kaṁsaṁ hariḥ* (Lord Hari frightens Kaṁsa) and *vismāpayate kaṁsaṁ hariḥ* (Lord Hari astonishes Kaṁsa).

➢ *bhī* → (569) *bhī* + *[ṇ]i* → (574) *bhīṣ* + *[ṇ]i* → (260) *bhīṣi* + *te* → (288) *bhīṣi* + *[ś]a[p]* + *te* → (289) *bhīṣe* + *a* + *te* → (54) *bhīṣayate* <*acyuta* caus. *āt.* 1.1 of *[ñi]bhī bhaye*>.

➢ *bhī* → (569) *bhī* + *[ṇ]i* → (574) *bhāp[a]* + *[ṇ]i* → (260) *bhāpi* + *te* → (288) *bhāpi* + *[ś]a[p]* + *te* → (289) *bhāpe* + *a* + *te* → (54) *bhāpayate* <*acyuta* caus. *āt.* 1.1 of *[ñi]bhī bhaye*>.

➢ *vi* + *smi* → (346) *vi* + *smi* → (569) *vi* + *smi* + *[ṇ]i* → (574) *vi* + *smāp[a]* + *[ṇ]i* → (260) *vi* + *smāpi* + *te* → (288) *vi* + *smāpi* + *[ś]a[p]* + *te* → (289) *vi* + *smāpe* + *a* + *te* → (54) *vismāpayate* <*acyuta* caus. *āt.* 1.1 of *vi* + *smi[ṅ] īṣad-dhasane*>.

Why do we say "caused by the *prayojaka*"? Consider *gaja-dantena bhāyayati kaṁsaṁ hariḥ* (Lord Hari frightens Kaṁsa with the elephant's tusk) and *gaja-dantena vismāyayati kaṁsaṁ hariḥ* (Lord Hari astonishes Kaṁsa with the elephant's tusk).

➢ *bhī* → (569) *bhī* + *[ṇ]i* → (314) *bhai* + *[ṇ]i* → (54) *bhāy* + *[ṇ]i* → (260) *bhāyi* + *ti[p]* → (288) *bhāyi* + *[ś]a[p]* + *ti[p]* → (289) *bhāye* + *a* + *ti* → (54) *bhāyayati* <*acyuta* caus. *pa.* 1.1 of *[ñi]bhī bhaye*>.

➢ *vi* + *smi* → (346) *vi* + *smi* → (569) *vi* + *smi* + *[ṇ]i* → (314) *vi* + *smai* + *[ṇ]i* → (54) *vi* + *smāy* + *[ṇ]i* → (260) *vi* + *smāyi* + *ti[p]* → (288) *vi* + *smāyi* + *[ś]a[p]* + *ti[p]* → (289) *vi* + *smāye* + *a* + *ti* → (54) *vismāyayati* <*acyuta* caus. *pa.* 1.1 of *vi* + *smi[ṅ] īṣad-dhasane*>.

Now we begin the conjugation of the causative of *i[ṇ] gatau* (2P, to go, move).

Amṛta—In the counterexamples the fear and astonishment is caused through the agency of the elephant's tusk and not directly by the *prayojaka* himself, thus the forms *bhāyayati* and *vismāyayati* are used.

५७५ । स्फायः स्फाव्, शदेरगतौ शात्, इणो गमिरबोधने, क्रीञः क्राप्, अधीङो ऽध्याप्, जेर्जाप्, सिध्यतेः साध्न तु पारलौकिके, दुषो दूष्चित्तकर्मत्वे तु वा णौ ।
575. sphāyaḥ sphāv, śader agatau śāt, iṇo gamir abodhane, krīñaḥ krāp, adhīṅo 'dhyāp, jer jāp, sidhyateḥ sādh na tu pāra-laukike, duṣo dūṣ citta-karmatve tu vā ṇau

sphāyaḥ—of the *dhātu sphāy[ī] vṛddhau* (1A, to swell, increase); *sphāv*—the replacement *sphāv; śadeḥ*—of the *dhātu śad[ḷ] śātane* (1P or 6P, to fall, perish, decay); *agatau*—when the meaning is not *gati* (movement); *śāt*—the replacement *śāt; iṇaḥ*—of the *dhātu i[ṇ] gatau* (2P, to go, move); *gamiḥ*—the replacement *gam[i]; abodhane*—when the meaning is not *bodhana* (understanding); *krīñaḥ*—of the *dhātu [ḍu]krī[ñ] dravya-vinimaye* (9U, to buy, purchase, exchange goods); *krāp*—the replacement *krāp; adhi-iṅaḥ*—of *adhi + i[ṅ] adhyayane* (2A, to study); *adhyāp*—the replacement *adhyāp; jeḥ*—of the *dhātu ji jaye* (1P, to conquer, be glorious); *jāp*—the replacement *jāp; sidhyateḥ*—of the *dhātu ṣidh[u] saṁrāddhau* (4P, to succeed, accomplish); *sādh*—the replacement *sādh; na*—not; *tu*—but; *pāra-laukike*—when referring to the other world; *duṣaḥ*—of the *dhātu duṣ[a] vaikṛtye* (4P, to be impure, bad, wrong); *dūṣ*—the replacement *dūṣ; citta-karmatve*—when the *citta* (mind, intelligence) is the *karma* (object); *tu*—but; *vā*—optionally; *ṇau*—when *[ṇ]i* follows.

When *[ṇ]i* follows, *sphāy[ī]* is replaced by *sphāv, śad[ḷ]* is replaced by *śāt* if it is not used in the sense of *gati, i[ṇ]* is replaced by *gam[i]* if it is not used in the sense of *bodhana, [ḍu]krī[ñ]* is replaced by *krāp, adhi + i[ṅ]* is replaced by *adhyāp, ji* is replaced by *jāp, ṣidh[u]* is replaced by *sādh* if it does not refer to the other world, and *duṣ[a]* is replaced by *dūṣ.* But if the mind is the object in the sentence, *duṣ[a]* is only optionally replaced by *dūṣ.*

iṇ gatau—gamayati. iṇ-vad-ik—adhigamayati, bodhane—pratyāyayati. sādhayati annam. pāralaukike—sedhayati para-lokam.

Vṛtti—➢ *i* → (569) *i + [ṇ]i* → (575) *gam[i] + [ṇ]i* → (358) *gām + [ṇ]i* → (570) *gami* → (260) *gami + ti[p]* → (288) *gami + [ś]a[p] + ti[p]* → (289) *game + [ś]a[p] + ti[p]* → (54) *gamayati* (he causes to go) <*acyuta caus. pa.* 1.1 of *i[ṇ] gatau*>.

➢ *i* → (492) *adhi + i* → (569) *adhi + i + [ṇ]i* → (491, 575) *adhi + gam[i] + [ṇ]i* → (358) *gām + [ṇ]i* → (570) *gami* → (260) *adhi + gami + ti[p]* → (288) *adhi + gami + [ś]a[p] + ti[p]* → (289) *adhi + game + [ś]a[p] + ti[p]* → (54) *adhigamayati* (he causes to remember (he reminds)) <*acyuta caus. pa.* 1.1 of *i[k] smaraṇe*>.

But when *i[ṇ] gatau* is used in the sense of *bodhana,* the form is *pratyāyayati:*

➢ *prati + i* → (569) *prati + i + [ṇ]i* → (314) *prati + ai + [ṇ]i* → (54) *prati + āy + [ṇ]i* → (260) *prati + āyi + ti[p]* → (288) *prati + āyi + [ś]a[p] + ti[p]* → (289) *prati + āye + [ś]a[p] + ti[p]* → (54) *prati + āyayati* → (50) *pratyāyayati* (he causes to understand (he convinces)) <*acyuta caus. pa.* 1.1 of *prati + i[ṇ] gatau*>.

The form of *ṣidh[u] saṁrāddhau* is *sādhayati annam* (he prepares the food), but when referring to the other world, the form is *sedhayati para-lokam* (he achieves the other world).

➢ *ṣidh* → (346) *sidh* → (569) *sidh + [ṇ]i* → (575) *sādh + [ṇ]i* → (260) *sādhi + ti[p]* → (288) *sādhi + [ś]a[p] + ti[p]* → (289) *sādhe + [ś]a[p] + ti[p]* → (54) *sādhayati* <*acyuta caus. pa.* 1.1 of *ṣidh[u] saṁrāddhau*>.

➢ *ṣidh* → (346) *sidh* → (569) *sidh + [ṇ]i* → (333) *sedh + [ṇ]i* → (260) *sedhi + ti[p]* → (288) *sedhi + [ś]a[p] + ti[p]* → (289) *sedhe + [ś]a[p] + ti[p]* → (54) *sedhayati* <*acyuta caus. pa.* 1.1 of *ṣidh[u] saṁrāddhau*>.

Amṛta—Due to the mention of *sidhyateḥ* (the *[ś]ti[p]* form of *ṣidh[u] saṁrāddhau*), *ṣidh[u] gatyām* (1P, to go, move) and *ṣidh[ū] śāstre māṅgalye ca* (1P, to instruct; to be auspicious) are excluded. An example when *śad[l̥] śātane* is used in the sense of *gati* is *gāḥ śādayati govindaḥ* (Govinda herds the cows). Here *śādayati* means *cālayati* (he causes to move)

Saṁśodhinī—The form of *duṣ[a] vaikṛtye* is *aniveditānnaṁ dūṣayati* (he spoils the unoffered food), but when the mind is the object, the forms are *cittaṁ dūṣayati kāmaḥ* or *cittaṁ doṣayati kāmaḥ* (Lust perverts the intelligence). In this regard, the synonyms of *citta* such as *prajñā* and so on may also be used as the object. *Sādhayati* can also be made by applying *[ṇ]i* after the *dhātu sādh[a] saṁsiddhau* (4P or 5P, to succeed, accomplish). In this case it is also allowed to refer to the other world. The word *pāra-laukika* is formed by applying the *taddhita pratyaya* called *mādhava-ṭha* after the word *para-loka* in the sense of *tad-dhita* (beneficial for that) by *adhyātmāder lokottara-padāc ca mādhava-ṭhaḥ* (1152). Thus *pāra-laukika* means that which is beneficial or produces effects in the other world or afterlife. Thus *sedhayati tāpasaṁ tapaḥ* (Austerity makes the ascetic perfect).

५७६ । नरोद्वयस्य इः पवर्गहरिमित्रजरामेष्वद्वयपरेषु सनि ।

576. naro-dvayasya iḥ pa-varga-harimitra-ja-rāmeṣv a-dvaya-pareṣu sani

nara-u-dvayasya—of the *u-dvaya* of a *nara; iḥ*—the replacement *i-rāma; pa-varga-harimitra-ja-rāmeṣu*—when *pa-varga, harimitra,* or *ja-rāma* follows; *a-dvaya-pareṣu*—which are followed by *a-dvaya; sani*—when there is *sa[n].*

In the desiderative (578), the *u-dvaya* of a *nara* changes to *i* when *pa-varga, harimitra,* or *ja-rāma* which are followed by *a-dvaya* follow.

tataḥ san-nimitta-kāryeṇa—abībhavat ayīyavat. ju gatau sautraḥ—ajījavat.

VṚTTI—Thus, by the *san-nimitta-kārya* (*sūtra* 576), we get the following forms:

➢ *bhū* → (569) *bhū + [ṇ]i* → (314) *bhau + [ṇ]i* → (55) *bhāv + [ṇ] i* → (260, 306, 434, 330) *a[t] + bhāv + [ṇ]i + a[ṅ] + d[ip]* → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *a+ bhū + bhāv + [ṇ]i + a[ṅ] + d[ip]* → (450) *a + bhū + bhav + [ṇ]i + a[ṅ] + d[ip]* → (329) *a + bū + bhav + [ṇ]i + a[ṅ] + d[ip]* → (451, 576) *a + bi + bhav + [ṇ]i + a[ṅ] + d[ip]* → (453) *a + bī + bhav + [ṇ]i + a[ṅ] + d[ip]* → (449) *abībhavad* → (185) *abībhavat* <*bhūteśa* caus. *pa.* 1.1 of *bhū sattāyām*>.

➢ *yu* → (569) *yu + [ṇ]i* → (314) *yau + [ṇ]i* → (55) *yāv + [ṇ]i* → (306, 434, 330) *a[t] + yāv + [ṇ]i + a[ṅ] + d[ip]* → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *a+ yu + yāv + [ṇ]i + a[ṅ] + d[ip]* → (450) *a + yu + yav + [ṇ]i + a[ṅ] + d[ip]* → (451, 576) *a + yi + yav + [ṇ]i + a[ṅ] + d[ip]* → (453) *a + yī + yav + [ṇ]i + a[ṅ] + d[ip]* → (449) *ayīyavad* → (185) *ayīyavat* <*bhūteśa* caus. *pa.* 1.1 of *yu miśraṇāmiśraṇayoḥ*>.

The form of the *sautra-dhātu ju gatau* (1P, to move quickly) is *ajījavat:*

➢ *ju* → (569) *ju + [ṇ]i* → (314) *jau + [ṇ]i* → (55) *jāv + [ṇ]i* → (306, 434, 330) *a[t] + jāv + [ṇ]i + a[ṅ] + d[ip]* → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *a+ ju + jāv + [ṇ]i + a[ṅ] + d[ip]* → (450) *a + ju + jav + [ṇ]i + a[ṅ] + d[ip]* → (451, 576) *a + ji + jav + [ṇ]i + a[ṅ] + d[ip]* → (453) *a + jī + jav + [ṇ]i + a[ṅ] + d[ip]* → (449) *ajījavad* → (185) *ajījavat* <*bhūteśa* caus. *pa.* 1.1 of *ju gatau*>.

५७७ । हन्तेस्तो नृसिंहेऽनिणधोक्षजे ।

577. hantes to nṛsiṁhe ’n-iṇ-adhokṣaje

hanteḥ—of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *taḥ*—the change to *ta-rāma; nṛsiṁhe*—when a *nṛsiṁha pratyaya* follows; *an-iṇ-adhokṣaje*—except *i[ṇ]* or an *adhokṣaja pratyaya.*

The *n* of *han[a]* changes to *t* when any *nṛsiṁha pratyaya,* except *i[ṇ]* or an *adhokṣaja pratyaya,* follows.

hano hasya gho ṇin-nayoḥ—ghātayati. iti ṇy-anta-prakriyā.

VṚTTI—Then *hano hasya gho ṇin-nayoḥ* (197) is applied and we get *ghātayati* (he causes to kill):

➢ *han* → (569) *han* + *[ṇ]i* → (197) *ghan* + *[ṇ]i* → (358) *ghān* + *[ṇ] i* → (577) *ghāt* + *[ṇ]i* → (260) *ghāti* + *ti[p]* → (288) *ghāti* + *[ś]a[p]* + *ti[p]* → (289) *ghāte* + *a* + *ti* → (54) *ghātayati* <*acyuta* caus. *pa.* 1.1 of *han[a] hiṁsā-gatyoḥ*>.

Here ends the section dealing with the *ṇy-anta-dhātus* (causatives).

SAṀŚODHINĪ—*Ghātayati* often just means “he kills”, because in the *cur-ādi* section of the *Dhātu-pāṭha* Jīva Gosvāmī says *hanty-arthāś ca (ye ca teṣu gaṇeṣu hiṁsārthā dhātava uktās te cur-ādāv api jñeyāḥ ity arthaḥ)* (*Dhātus* which mean “to kill” can also be *cur-ādis* (One should know that those *dhātus* having the meaning of *hiṁsā* which were previously mentioned in the other nine *gaṇas* can also be conjugated as *cur-ādis*)) (*Saṁśodhinī* 539).

Siddhānta-kaumudī, commenting on the same *gaṇa-sūtra* (*hanty-arthāś ca*) in the Pāṇinian *Dhātu-pāṭha,* says *nava-gaṇyām uktā api hanty-arthāḥ svārthe ṇicaṁ labhanta ity arthaḥ* (*Dhātus* which mean “to kill” can also take *svārtha [ṇ]i[c]* (*cur-ādi-ṇi*) even though they are listed in the other nine *gaṇas*). This increases the list of *cur-ādi-dhātus* considerably. Thus from the *ad-ādi-dhātu han[a] hiṁsā-gatyoḥ* we can form not only *hanti* (he kills), but *ghātayati* (he kills) also.

San-anta-prakriyā

The section on the desideratives: *san-anta-dhātus*

५७८ । सन् क्रियेच्छायाम् ।

578. san kriyecchāyām

san—the *pratyaya sa[n]; kriyā-icchāyām*—when the sense is "desire (*icchā*) for the activity (*kriyā*)."

***Sa[n]* is applied after a *dhātu* in the sense of "desiring to do the activity expressed by the *dhātu.*"**

Saṁśodhinī—Whereas the *sa[n]* mentioned previously in *sūtras* 442 and 456 is a *svārtha-pratyaya* (a *pratyaya* that merely conveys the *dhātu's* own meaning), the *sa[n]* that is applied by the current *sūtra* is a *pratyaya* that adds the meaning of *icchā* (desire). *Dhātus* made with either *sa[n]* are called *san-anta-dhātus,* but *dhātus* made with the *sa[n]* mentioned in the current *sūtra* are specifically called desideratives. As explained previously, *san-anta-dhātus* take *parapada* endings and so on according to the original *dhātu* from which they are formed (see *sūtra* 446). In *vṛtti* 87 Jīva Gosvāmī defined *kriyā* as *kriyā dhātv-arthaḥ, sattāhāra-jñāna-vihāra-prabhṛtiḥ* (*Kriyā* is the meaning of a *dhātu* such as being, eating, knowing, strolling, and so on).

५७९ । उद्वयग्रहगुहेभ्यो नेट् सनि ।

579. u-dvaya-graha-guhebhyo neṭ sani

u-dvaya-graha-guhebhyaḥ—after *dhātus* ending in *u-dvaya* and after the *dhātus grah[a] upādāne* (9U, to accept, take) and *guh[ū] saṁvaraṇe* (1U, to cover, hide); *na*—not; *iṭ—i[ṭ]; sani*—when *sa[n]* follows.

***I[ṭ]* is not applied after *grah[a], guh[ū],* and *dhātus* ending in *u-dvaya* when *sa[n]* follows.**

īśa-samīpād viṣṇujanād aniṭ-san kapilaḥ, īśāc ca. "mṛjer na" iti kecit. u-dvaya-grahaṇaṁ ru-snv-ādīnāṁ grahaṇārtham. bhavitum icchati—bubhūṣati. bubhūṣyate. bubhūṣāñcakāra. mukhyatvād yasyaiva kriyā tasyaivecchā gamyate; tenānyasya bhavanam icchatīty arthe na syāt.

Vṛtti—*Aniṭ sa[n]* is *kapila* by *īśa-samīpād viṣṇujanād aniṭ-san kapilaḥ, īśāc ca* (444 and 445). Some say that *sūtra* 444 doesn't apply in the case of the

***dhātu mṛj[ūṣ] śuddhau* (2P or 10P, to clean purify). The mention of *u-dvaya* here is to include the *dhātus ru śabde* (2P, to cry, sound), *ṣṇu prasravaṇe* (2P, to drip, flow), and so on.[174] Thus we get *bubhūṣati* which means *bhavitum icchati* (he desires to be):**

➢ *bhū* → (578) *bhū* + *sa[n]* → (579, 445, 294, 322, 323) *bhū* + *bhū* + *sa[n]* → (329) *bū* + *bhū* + *sa[n]* → (375) *bu* + *bhū* + *sa[n]* → (108) *bubhūṣa* → (260) *bubhūṣa* + *ti[p]* → (288) *bubhūṣa* + *[ś]a[p]* + *ti[p]* → (291) *bubhūṣati* (he desires to be) <*acyuta* desid. *pa.* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (578) *bhū* + *sa[n]* → (579, 445, 294, 322, 323) *bhū* + *bhū* + *sa[n]* → (329) *bū* + *bhū* + *sa[n]* → (375) *bu* + *bhū* + *sa[n]* → (108) *bubhūṣa* → (260) *bubhūṣa* + *te* → (293) *bubhūṣa* + *ya[k]* + *te* → (393) *bubhūṣyate* (the desire to be) <*acyuta* desid. *bhāve* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (578) *bhū* + *sa[n]* → (579, 445, 294, 322, 323) *bhū* + *bhū* + *sa[n]* → (329) *bū* + *bhū* + *sa[n]* → (375) *bu* + *bhū* + *sa[n]* → (108) *bubhūṣa* → (260) *bubhūṣa* + *[ṇ]a[l]* → (395) *bubhūṣa* + *ām* + *[ṇ]a[l]* → (393) *bubhūṣām* + *[ṇ]a[l]* → (330, 369) *bubhūṣām* + *kṛ* + *[ṇ]a[l]* → (330, 314) *bubhūṣām* + *kār* + *a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *bubhūṣām* + *kṛ* + *kār* + *a* → (345) *bubhūṣām* + *cṛ* + *kār* + *a* → (371) *bubhūṣām* + *ca* + *kār* + *a* → (165) *bubhūṣāṁ* + *cakāra* → (73) *bubhūṣāñcakāra* (he desired to be) <*adhokṣaja* desid. *pa.* 1.1 of *bhū sattāyām*>.

Because the *kriyā* is the principal thing it is understood that the agent (*kartā*) of the *icchā* must be the same as the agent (*kartā*) of the *kriyā.* Therefore *sa[n]* cannot be applied when the meaning is *anyasya bhavanam icchati* (he desires someone else to be).

५८० । उपासनेऽपि श्रुवः ।

580. upāsane 'pi śruvaḥ

upāsane—when the sense is *upāsana* (service); *api*—also; *śruvaḥ*—after the *dhātu śru śravaṇe* (1P, to hear).

***Sa[n]* is also applied after *śru* in the sense of service.**

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174 Usually the *dhātus ru, ṣṇu, kṣṇu, yu, ṇu,* and *kṣu* would take *i[ṭ]* since they are listed as exceptions in verse 1 of the *aniḍ-gaṇa.* Thus, since all other *dhātus* ending in *u-rāma* are already *aniṭ* by verse 1, the mention of *u-dvaya* here instead of *ū-rāma* is just to cover these *dhātus.*

hariṁ śuśrūṣate. trivikrama ātmapadaṁ ca vakṣyate. gaṅgā-kūlaṁ pipatiṣatīty-ādy, upacārāt.

VṚTTI—For example, *hariṁ śuśrūṣate* (He serves Hari). The *trivikrama* and *ātmapada* endings will be ordained later:

➢ *śru* → (580) *śru* + *sa[n]* → (*śru* is *aniṭ* by verse 1, 581) *śrū* + *sa[n]* → (445, 294, 322, 323) *śrū* + *śrū* + *sa[n]* → (341) *śū* + *śrū* + *sa[n]* → (375) *śu* + *śrū* + *sa[n]* → (108) *śuśrūṣa* → (260) *śuśrūṣa* + *te* → (288) *śuśrūṣa* + *[ś]a[p]* + *te* → (291) *śuśrūṣate* <*acyuta āt.* 1.1 of *śru śravaṇe*>.

Examples like *gaṅgā-kūlaṁ pipatiṣati* (the bank of the Gaṅgā wants to collapse) are valid by *upacāra* (figurative application).

AMṚTA—Because of the word *api, sa[n]* is also applied after *śru* in the sense of desiring to do the activity expressed by the *dhātu* (see *sūtra* 578). In *śuśrūṣate* the change to *trivikrama* takes place by *īśānta-hantyor iṅ-ādeśa-gameś ca trivikramaḥ sani* (581) and the *ātmapada* endings are applied by: *praty-āṅ-pūrvaṁ varjayitvā śruva ātmapadaṁ sanaḥ* (727). An example when *sa[n]* is applied after *śru* in the sense of desiring to do the activity expressed by the *dhātu* is *kṛṣṇa-līlāṁ śuśrūṣate parīkṣit,* "Parīkṣit wants to hear about Kṛṣṇa's pastimes." The normal rule, which was described previously, is *pūrva-dhātu-vat sanaḥ parapadādi* (446), but because the *ātmapada* endings in *śuśrūṣate* were ordained by the special rule *praty-āṅ-pūrvaṁ varjayitvā śruva ātmapadaṁ sanaḥ* (727) there is no fault.

Someone might argue, "Only something that has consciousness can desire, but something that doesn't have consciousness cannot desire. Therefore how can examples like *gaṅgā-kūlaṁ pipatiṣati* be considered valid?" In answer to this, Jīva Gosvāmī says *upacārāt* (by figurative application). The meaning is that the state of being conscious is imposed on the unconcious bank of the Gaṅgā and thus *sa[n]* is applied. Someone may also argue, "How can examples like *markaṭo 'yaṁ mumūrṣati* (This monkey wants to die) be considered valid since no one wants to die?" The answer is that they are valid by Kātyāyana's *Vārttika* on *Aṣṭādhyāyī* 6.4.17 which says *āśaṅkāyāṁ san vaktavyaḥ* (It should be stated that *sa[n]* is also applied when the sense is *āśaṅkā*). *Āśaṅkā* means *sambhāvanā* (assumption) and that is the function of the speaker. Thus, since it is impossible that the monkey would want to die since life is very dear to the living entity, such examples should be understood to mean that *aham āśaṅke markaṭo 'yaṁ mariṣyati* (I fear that this monkey will die). This is the proper understanding.

Saṁśodhinī—*Siddhānta-kaumudī* also lists *kūlaṁ pipatiṣati* as an example of Kātyāyana's *vārttika* and explains that it means *śaṅke patiṣyati kūlam,* "I fear that the bank will collapse."

५८१ । ईशान्तहन्त्योरिङादेशगमेश्च त्रिविक्रमः सनि ।

581. īśānta-hantyor iṅ-ādeśa-gameś ca trivikramaḥ sani

īśa-anta-hantyoḥ—of a *dhātu* that ends in an *īśa* and of the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *iṅ-ādeśa-gameḥ*—of the *gam[i]* that replaces *i[ṅ]* by *Bṛhat* 814; *ca*—and; *trivikramaḥ*—the change to *trivikrama; sani*—when *sa[n]* follows.

***Dhātus* ending in an *īśa, han[a],* and the *gam[i]* that replaces *i[ṅ]* take *trivikrama* when *sa[n]* follows.**

oṣṭhyoddhavasyety ur, tato dvir-vacanam, atra mriyateḥ śivābhāvena parapaditve san-antasyāpi parapaditvam—mumūrṣati. juhūṣati. ado ghasḷ, sasya taḥ, attum icchati—jighatsati. vṛtu vartane—vartitum icchati—vivṛtsati, ātmapade tu—vivartiṣate. vṛdhu—vivṛtsati.

Vṛtti—The change to *ur* is done by *oṣṭhyoddhavasya ṝta ur kaṁsārau* (522). Then reduplication is done. In this regard, the *san-anta* of *mṛ[ṅ] prāṇa-tyāge* (6A, to die) is also *parapadī* since *mṛ[ṅ]* itself is *parapadī* when *sa[n]* follows, due to the absence of a *śiva pratyaya* (see *sūtra* 550).

➢ *mṛ* → (578) *mṛ + sa[n]* → (*mṛ* is *aniṭ* by verse 1, 581) *mṝ + sa[n]* → (445, 294, 522) *mur + sa[n]* → (192) *mūr + sa[n]* → (322, 323) *mū + mūr + sa[n]* → (375) *mu + mūr + sa[n]* → (108) *mumūrṣa* → (260) *mumūrṣa + ti[p]* → (288) *mumūrṣa + [ś]a[p] + ti[p]* → (291) *mumūrṣati* (he wants to die) <*acyuta* desid. *pa.* 1.1 of *mṛ[ṅ] prāṇa-tyāge*>.

➢ *hu* → (578) *hu + sa[n]* → (*hu* is *aniṭ* by verse 1, 581) *hū + sa[n]* → (445, 294, 322, 323) *hū + hū + sa[n]* → (470) *jū + hū + sa[n]* → (375) *ju + hū + sa[n]* → (108) *juhūṣa* → (260) *juhūṣa + ti[p]* → (288) *juhūṣa + [ś]a[p] + ti[p]* → (291) *juhūṣati* (he wants to sacrifice) <*acyuta* desid. *pa.* 1.1 of *hu vahnau dāne*>.

***Ado ghasḷr bhūteśa-sanor, adhokṣaje tu vā* (481) is applied, then *sasya taḥ sa-rāmādi-rāma-dhātuke* (476) is applied. Thus we get *jighatsati,* which means *attum icchati* (he desires to eat):**

➢ *ad* → (578) *ad + sa[n]* → (481) *ghas + sa[n]* → (*ghas* is *aniṭ* by verse 8, 476) *ghat + sa[n]* → (322, 323) *gha + ghat + sa[n]* → (329) *ga + ghat + sa[n]* → (345) *ja + ghat + sa[n]* → (452) *jighatsa* → (260) *jighatsa + ti[p]* → (288) *jighatsa + [ś]a[p] + ti[p]* → (291) *jighatsati* <*acyuta* desid. *pa.* 1.1 of *ad[a] bhakṣaṇe*>.

Now we begin the conjugation of the desiderative of *vṛt[u] vartane* (1A, to be, exist, remain, happen). The form is *vivṛtsati,* which means *vartitum icchati* (he desires to be):

➢ *vṛt* → (578) *vṛt + sa[n]* → (*vṛt* is *aniṭ* by 461, 444, 294, 322, 323) *vṛ + vṛt + sa[n]* → (371) *va + vṛt + sa[n]* → (452) *vivṛtsa* → (260) *vivṛtsa + ti[p]* → (288) *vivṛtsa + [ś]a[p] + ti[p]* → (291) *vivṛtsati* <*acyuta* desid. *pa.* 1.1 of *vṛt[u] vartane*>.

But when the *ātmapada* endings are applied the form is *vivartiṣate:*

➢ *vṛt* → (578) *vṛt + sa[n]* → (316) *vṛt + i[ṭ] + sa[n]* → (333) *vart + i[ṭ] + sa[n]* → (322, 323, the *govinda ar* is *sthāni-vat* by 373) *vṛ + vart + i[ṭ] + sa[n]* → (371) *va + vart + i[ṭ] + sa[n]* → (452) *vi + vart + i[ṭ] + sa[n]* → (108) *vivartiṣa* → (260) *vivartiṣa + te* → (288) *vivartiṣa + [ś]a[p] + te* → (291, 420) *vivartiṣate* <*acyuta* desid. *āt.* 1.1 of *vṛt[u] vartane*>.

Now we begin the conjugation of the desiderative of *vṛdh[u] vṛddhau* (1A, to grow, increase).

➢ *vṛdh* → (578) *vṛdh + sa[n]* → (*vṛdh* is *aniṭ* by 461, 444, 294, 63) *vṛt + sa[n]* → (322, 323) *vṛ + vṛt + sa[n]* → (371) *va + vṛt + sa[n]* → (452) *vivṛtsa* → (260) *vivṛtsa + ti[p]* → (288) *vivṛtsa + [ś]a[p] + ti[p]* → (291) *vivṛtsati* (he desires to grow) <*acyuta* desid. *pa.* 1.1 of *vṛdh[u] vṛddhau*>.

Amṛta—In this regard, *mṛ[ṅ]* is *parapadī* by the rule *mriyateḥ parapadaṁ śiva-bhūteśa-kāmapālebhyo 'nyatra* (550) since *sa[n]* is also not a *śiva pratyaya.* Regarding *vivṛtsati,* the *parapada* endings are optionally applied by *vṛt-ādibhyaḥ parapadaṁ vā sya-sanoḥ* (460), and, when they are applied, *i[ṭ]* is prohibited by *vṛtu-vṛdhu-śṛdhu-syandūbhyo neṭ sa-rāme ātmapadābhāve* (461). But *i[ṭ]* is inserted when the *ātmapada* endings are applied because the prohibition of *i[ṭ]* is only relevant when there is *ātmapadābhāva* (absence of *ātmapada* endings).

Saṁśodhinī—This rule only applies when there is no *govinda.* Regarding the procedure of reduplication for *san-anta-dhātus,* the *kāryas* that take place when *aniṭ sa[n]* follows are not *sthāni-vat* by 373 because, since *aniṭ sa[n]* begins with a *viṣṇujana,* the condition *dvir-vacana-nimitta-sarveśvara-para-mātre sati* (when a *sarveśvara* which causes reduplication follows) is not fulfilled. However, when *sa[n]* does take *i[ṭ],* it begins with a *sarveśvara* since things that have the indicatory letter *ṭ* become part of the *pratyaya* (see *vṛtti* 105). Therefore the *kāryas* that take place when the *sa[n]* beginning with *i[ṭ]* follows are *sthāni-vat* by 373.

५८२ । ॠरामवृभ्य इड्वा सनि ।

582. ṝ-rāma-vṛbhya iḍ vā sani

ṝ-rāma-vṛbhyaḥ—after *dhātus* ending in *ṝ-rāma* and after the *dhātus vṛ[ñ] varaṇe* (5U, to choose, ask for) and *vṛ[ṅ] sambhaktau* (9A, to serve, worship); *iṭ*—*i[ṭ]; vā*—optionally; *sani*—when *sa[n]* follows.

***I[ṭ]* is optionally applied after *vṛ[ñ], vṛ[ṅ],* and *dhātus* ending in *ṝ-rāma* when *sa[n]* follows.**

ṝ-rāmasyer, taritum icchati, titīrṣati titariṣati. cicīṣati; ceḥ kir vā—cikīṣati. oṣṭhyoddhavasyety ur—vuvūrṣati vivariṣati. jer giḥ—jigīṣati. jighāṁsati. sarveśvarāditve tv ity-ādi, tatra san-yaṅos tu tat-sambandhinaḥ sarveśvarasya ceti dvir-vacanam—pratīṣiṣati. iṭo 'pi tat-sambandhi-sarveśvaratvāt—ubjijiṣati. kṛ—lākṣaṇika-ṝ-rāmatvān na veṭ—cikīrṣati.

Vṛtti—The rule *ṝ-rāmasyer kaṁsārau* (439) is applied and we get *titīrṣati* or *titariṣati,* all of which mean *taritum icchati* (he desires to cross).

➢ *tṝ* → (578) *tṝ + sa[n]* → (two options by 582):

1) (*i[ṭ]* is applied) *tṝ + i[ṭ] + sa[n]* → (289) *tar + i[ṭ] + sa[n]* → (322, 323, the *govinda ar* is *sthāni-vat* by 373) *tṝ + tar + i[ṭ] + sa[n]* → (375) *tṛ + tar + i[ṭ] + sa[n]* → (371) *ta + tar + i[ṭ] + sa[n]* → (452) *ti + tar + i[ṭ] + sa[n]* → (108) *titariṣa* → (260) *titariṣa + ti[p]* → (288) *titariṣa + [ś]a[p] + ti[p]* → (291, 420) *titariṣati* <*acyuta* desid. *pa.* 1.1 of *tṝ plavana-taraṇayoḥ*>.

2) (*i[ṭ]* is not applied, 445, 294, 439) *tir + sa[n]* → (192) *tīr + sa[n]* → (322, 323) *tī + tīr + sa[n]* → (375) *ti + tīr + sa[n]* → (108) *titīrṣa* → (260) *titīrṣa + ti[p]* → (288) *titīrṣa + [ś]a[p] + ti[p]* → (291) *titīrṣati* <*acyuta* desid. *pa.* 1.1 of *tṝ plavana-taraṇayoḥ*>.

***Ceḥ kir vā* (403) is applied, and thus we get the following forms:**

➢ *ci* → (578) *ci* + *sa[n]* → (two options by 403):

1) (*ci* is replaced by *ki*) *ki* + *sa[n]* → (*ki* is *aniṭ* by verse 1, 445, 294, 581) *kī* + *sa[n]* → (322, 323) *kī* + *kī* + *sa[n]* → (345) *cī* + *kī* + *sa[n]* → (375) *ci* + *kī* + *sa[n]* → (108) *cikīṣa* → (260) *cikīṣa* + *ti[p]* → (288) *cikīṣa* + *[ś]a[p]* + *ti[p]* → (291) *cikīṣati* <*acyuta* desid. *pa.* 1.1 of *ci[ñ] cayane*>.

2) (*ci* isn't replaced by *ki*, *ci* is *aniṭ* by verse 1, 445, 294, 581) *cī* + *sa[n]* → (322, 323) *cī* + *cī* + *sa[n]* → (375) *ci* + *cī* + *sa[n]* → (108) *cicīṣa* → (260) *cicīṣa* + *ti[p]* → (288) *cicīṣa* + *[ś]a[p]* + *ti[p]* → (291) *cicīṣati* <*acyuta* desid. *pa.* 1.1 of *ci[ñ] cayane*>.

The change to *ur* is done by *oṣṭhyoddhavasya ṝta ur kaṁsārau* (522), and we get the following forms:

➢ *vṛ* → (578) *vṛ* + *sa[n]* → (two options by 582):

1) (*i[ṭ]* is inserted) *vṛ* + *i[ṭ]* + *sa[n]* → (289) *var* + *i[ṭ]* + *sa[n]* → (322, 323, the *govinda ar* is *sthāni-vat* by 373) *vṛ* + *var* + *i[ṭ]* + *sa[n]* → (371) *va* + *var* + *i[ṭ]* + *sa[n]* → (452) *vi* + *var* + *i[ṭ]* + *sa[n]* → (108) *vivariṣa* → (260) *vivariṣa* + *ti[p]* → (288) *vivariṣa* + *[ś]a[p]* + *ti[p]* → (291, 420) *vivariṣati* <*acyuta* desid. *pa.* 1.1 of *vṛ[ñ] varaṇe*>.

2) (*i[ṭ]* is not inserted, 445, 294, 581) *vṝ* + *sa[n]* → (522) *vur* + *sa[n]* → (192) *vūr* + *sa[n]* → (322, 323) *vū* + *vūr* + *sa[n]* → (375) *vu* + *vūr* + *sa[n]* → (108) *vuvūrṣa* → (260) *vuvūrṣa* + *ti[p]* → (288) *vuvūrṣa* + *[ś]a[p]* + *ti[p]* → (291) *vuvūrṣati* <*acyuta* desid. *pa.* 1.1 of *vṛ[ñ] varaṇe*>.

➢ *ji* → (578) *ji* + *sa[n]* → (403) *gi* + *sa[n]* → (*gi* is *aniṭ* by verse 1, 445, 294, 581) *gī* + *sa[n]* → (322, 323) *gī* + *gī* + *sa[n]* → (345) *jī* + *gī* + *sa[n]* → (375) *ji* + *gī* + *sa[n]* → (108) *jigīṣa* → (260) *jigīṣa* + *ti[p]* → (288) *jigīṣa* + *[ś]a[p]* + *ti[p]* → (291) *jigīṣati* <*acyuta* desid. *pa.* 1.1 of *ji jaye*>.

➢ *han* → (578) *han* + *sa[n]* → (*han* is *aniṭ* by verse 5, 581) *hān* + *sa[n]* → (322, 323) *hā* + *hān* + *sa[n]* → (487) *hā* + *ghān* + *sa[n]* → (470) *jā* + *ghān* + *sa[n]* → (375) *ja* + *ghān* + *sa[n]* → (452) *ji* + *ghān* + *sa[n]* → (165) *jighāṁsa* → (260) *jighāṁsa* + *ti[p]* → (288) *jighāṁsa* + *[ś]a[p]* + *ti[p]* → (291) *jighāṁsati* <*acyuta* desid. *pa.* 1.1 of *han[a] hiṁsā-gatyoḥ*>.

Reduplication is done by the *sūtra san-yaṅos tu tat-sambandhinaḥ sarveśvarasya ca* (325) which is connected to the *sūtra* beginning *sarveśvarāditve tu* (*sūtra* 324):

➢ *prati + i* → (578) *prati + i + sa[n]* → (*i* is *aniṭ* by verse 1, 445, 294, 581) *prati + ī + sa[n]* → (322, 325) *prati + ī + sa + sa[n]* → (452) *prati + ī + si + sa[n]* → (108) *prati + īṣisa* → (108) *prati + īṣiṣa* → (260) *prati + īṣiṣa + ti[p]* → (288) *prati + īṣiṣa + [ś]a[p] + ti[p]* → (291, 420) *prati + īṣiṣati* → (42) *pratīṣiṣati* (he wants to understand) <*acyuta* desid. *pa.* 1.1 of *prati + i[ṇ] gatau*>.

Since *i[ṭ]* is also a *tat-sambandhi-sarveśvara* (see *sūtra* 325) we get *ubjijiṣati:*

➢ *ubj* → (578) *ubj + sa[n]* → (316) *ubj + i[ṭ] + sa[n]* → (322, 325) *ub + ji + j + i[ṭ] + sa[n]* → (108) *ubjijiṣa* → (260) *ubjijiṣa + ti[p]* → (288) *ubjijiṣa + [ś]a[p] + ti[p]* → (291, 420) *ubjijiṣati* (he wants to make straight) <*acyuta* desid. *pa.* 1.1 of *ubj[a] ārjave*>.

Now we begin the conjugation of the desiderative of *[ḍu]kṛ[ñ] karaṇe* (8U, to do, make). Because its *ṝ-rāma* is *lākṣaṇika* (see *vṛtti* 55), it does not take *i[ṭ]*. Thus we get the following form:

➢ *kṛ* → (578) *kṛ + sa[n]* → (*kṛ* is *aniṭ* by verse 1, 581) *kṝ + sa[n]* → (445, 294, 439) *kir + sa[n]* → (192) *kīr + sa[n]* → (322, 323) *kī + kīr + sa[n]* → (345) *cī + kīr + sa[n]* → (375) *ci + kīr + sa[n]* → (108) *cikīrṣa* → (260) *cikīrṣa + ti[p]* → (288) *cikīrṣa + [ś]a[p] + ti[p]* → (291) *cikīrṣati* (he wants to do) <*acyuta* desid. *pa.* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.

Amṛta—Even though *i[ṭ]* comes before *sa[n],* it is still considered as a *sarveśvara* belonging to *sa[n]* in accordance with the *paribhāṣā ṭid-āgamaḥ para-sambandhī* (An *āgama* that has the indicatory letter *ṭ* is connected to the following element). Someone may wonder, "When the *dhātu kṛ* which ends in a *vāmana* takes *trivikrama* by *īśānta-hantyor iṅ-ādeśa-gameś ca trivikramaḥ sani* (581), why isn't *ṝ-rāma-vṛbhya iḍ vā sani* (582) applied?" In answer to this, Jīva Gosvāmī says "because its *ṝ-rāma* is *lākṣaṇika.*" Someone may then argue, "Well, if that's the case, how can the *kṝ, bhṝ,* and so on which have attained their *trivikrama* by the very same rule, namely *īśānta-hantyor iṅ-ādeśa-gameś ca trivikramaḥ sani* (581), undergo the changes to *ir* and *ur* by *sūtras* 439 and 522 since their *trivikrama ṝ-rāma* is also *lākṣaṇika*?" The answer is that only *dhātus, pratyayas* and *āgamas* are *siddhopadeśas* (see *vṛtti* 91), but *ādeśas* are not. The *nimitta* for the application of a *siddhopadeśa* should be *pratipadokta* and not *lākṣaṇika,* but there is no such restriction for an *ādeśa.* Therefore the *trivikrama ṝ-rāma* which is the *nimitta* for the application of the *āgama i[ṭ]* has to be *pratipadokta,* but the *nimitta* of the *ādeśas ir* and *ur* may be either *pratipadokta* or *lākṣaṇika.*

५८३ । रुदवेत्तिमुषग्रहिस्वपिप्रच्छः क्त्वासनौ कपिलौ ।

583. ruda-vetti-muṣa-grahi-svapi-pracchaḥ ktvā-sanau kapilau

ruda-vetti-muṣa-grahi-svapi-pracchaḥ—after the *dhātus rud[ir] aśru-vimocane* (2P, to cry), *vid[a] jñāne* (2P, to know), *muṣ[a] steye* (9P, to steal), *grah[a] upādāne* (9U, to accept, take), *[ñi]ṣvap[a] śaye* (2P, to sleep, lie down), and *pracch[a] jñīpsāyām* (6P, to ask, question); *ktvā-sanau*—the *kṛt pratyaya [k] tvā* and the *pratyaya sa[n]; kapilau—kapila.*

[K]tvā* and *sa[n]* are *kapila* when they come after *rud[ir], vid[a], muṣ[a], grah[a], [ñi]ṣvap[a],* and *pracch[a].

grahi-jyā, ādau harighoṣatvam—jighṛkṣati.

VṚTTI—The *sūtras grahi-jyā* (473) and *ja-varja-harigadāder eka-sarveśvarasya dhātor harighoṣāntasyādau harighoṣatvaṁ viṣṇupadānte sa-dhvoś ca* (189) are applied. Thus we get *jighṛkṣati:*

➢ *grah* → (578) *grah + sa[n]* → (579, 583, 473) *gṛh + sa[n]* → (322, 323) *gṛ + gṛh + sa[n]* → (345) *jṛ + gṛh + sa[n]* → (371) *ja + gṛh + sa[n]* → (452) *ji + gṛh + sa[n]* → (211) *ji + gṛḍh + sa[n]* → (189) *ji + ghṛḍh + sa[n]* → (405) *ji + ghṛk + sa[n]* → (108) *jighṛkṣa* → (260) *jighṛkṣa + ti[p]* → (288) *jighṛkṣa + [ś]a[p] + ti[p]* → (291) *jighṛkṣati* <*acyuta* desid. *pa.* 1.1 of *grah[a] upādāne*>.

AMṚTA—The desiderative forms of *[ṇi]ṣvap[a]* and *pracch[a]* are *suṣupsati* and *pipṛcchiṣati.*

५८४ । दम्भो धीप्सधिप्सौ , ऋध ईर्त्सः , ज्ञपेर्ज्ञीप्सः , आप ईप्सः , मीनातिमिनोतिमानां मित्सः , दामोदराणां दित्सधित्सौ , रभलभो रिप्सलिप्सौ, शकः शिक्षङ् , राधो रित्सो हिंसायाम् , पतपदोः पित्सः , मुचोऽकर्मकत्वे मोक्षङ्मुमुक्षङावनिट्सना सह ।

584. dambho dhīpsa-dhipsau, ṛdha īrtsaḥ, jñaper jñīpsaḥ, āpa īpsaḥ, mīnāti-minoti-mānāṁ mitsaḥ, dāmodarāṇāṁ ditsa-dhitsau, rabha-labho ripsa-lipsau, śakaḥ śikṣaṅ, rādho ritso hiṁsāyām, pata-padoḥ pitsaḥ, muco 'karmakatve mokṣaṅ-mumukṣaṅāv aniṭ-sanā saha

dambhaḥ—of *danbh[u] dambhe* (5P, to deceive); *dhīpsa-dhipsau*—the replacements *dhīpsa* and *dhipsa; ṛdhaḥ*—of *ṛdh[u] vṛddhau* (4P, to increase, prosper); *īrtsaḥ*—the replacement *īrtsa; jñapeḥ*—of the *ṇy-anta-dhātu jñapi*

made from *jñap[a] (jñāna-jñāpana-)māraṇādau; jñīpsaḥ*—the replacement *jñīpsa; āpaḥ*—of *āp[ḷ] vyāptau* (5P, to pervade, obtain); *īpsaḥ*—the replacement *īpsa; mīnāti-minoti-mānām*—of *mī[ñ] hiṁsāyām* (9U, to desroy, diminish), *[ḍu]mi[ñ] prakṣepaṇe* (5U, to throw, scatter), *mā māne* (2P, to measure), *mā[ṅ] māne* (3A or 4A, to measure), and *me[ṅ] pratidāne* (1A, to exchange, barter); *mitsaḥ*—the replacement *mitsa; dāmodarāṇām*—of the *dāmodaras; ditsa-dhitsau*—the replacements *ditsa* and *dhitsa; rabha-labhoḥ*—of *rabh[a] rābhasye* (1A, to long for, enjoy, embrace, act rashly) and *[ḍu] labh[aṣ] prāptau* (1A, to obtain, possess); *ripsa-lipsau*—the replacements *ripsa* and *lipsa; śakaḥ*—of *śak[ḷ] śaktau* (5P, to be able); *śikṣaṅ*—the replacement *śikṣa[ṅ]; rādhaḥ*—of *rādh[a] saṁsiddhau* (4P or 5P, to succeed, accomplish); *ritsaḥ*—the replacement *ritsa; hiṁsāyām*—when the meaning is *hiṁsā* (violence); *pata-padoḥ*—of *pat[ḷ] gatau* (1P, to fall, fly) and *pad[a] gatau* (4A, to go, move); *pitsaḥ*—the replacement *pitsa; mucaḥ*—of *muc[ḷ] mokṣaṇe* (6U, to release, abandon); *akarmakatve*—when it is *akarmaka* (intransitive); *mokṣaṅ-mumukṣaṅau*—the replacements *mokṣa[ṅ]* and *mumukṣa[ṅ]; aniṭ-sanā*—*sa[n]* that is without *i[ṭ]; saha*—along with.

The following *dhātus* along with *aniṭ sa[n]* are replaced by the following *nipātas*[175]: *danbh[u] + aniṭ sa[n] → dhīpsa* or *dhipsa* ; *ṛdh[u] + aniṭ sa[n] → īrtsa* ; *jñapi + aniṭ sa[n] → jñīpsa* ; *āp[ḷ] + aniṭ sa[n] → īpsa* ; *mī[ñ], [ḍu] mi[ñ], mā, mā[ṅ],* or *me[ṅ] + aniṭ sa[n] → mitsa* ; the *dāmodaras + aniṭ sa[n] → ditsa* or *dhitsa*[176] ; *rabh[a] + aniṭ sa[n] → ripsa* ; *[ḍu]labh[aṣ] + aniṭ sa[n] → lipsa* ; *śak[ḷ] + aniṭ sa[n] → śikṣa[ṅ]* ; *rādh[a] + aniṭ sa[n] → ritsa* if the sense is *hiṁsā* ; *pat[ḷ]* or *pad[a] + aniṭ sa[n] → pitsa* ; *muc[ḷ] + aniṭ sa[n] → mokṣa[ṅ]* or *mumukṣa[ṅ]* if *muc[ḷ]* is *akarmaka.*

jñapeś cur-āditvaṁ ghaṭ-āditvaṁ ca—jñīpsati. īpsati. ṅittvāt śikṣate ity-ādi. rādha—pratiritsati. hiṁsāyāṁ kim? ārirātsati. muca—mokṣate vatsaḥ, bandhanān niṣkrāmitum icchatīty arthaḥ. evaṁ mumukṣate. sa-karmakatve tu, mumukṣati vatsaṁ kṛṣṇaḥ. bandhanān niṣkrāmayitum icchatīty arthaḥ. bhū-ṇi-san—vṛṣṇīndra-sthāni-vad-bhāvād bhū-dvir-vacanam, naro-dvayasyetītvam—bibhāvayiṣati. a-dvaya-paratva eva, na tv iha—bubhūṣati.

VṚTTI—The *dhātu jñap[a]* (*jñāna-jñāpana-*)*māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen) is a *cur-ādi* and a *ghaṭ-ādi.*

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175 In this regard, one should remember the definition of a *nipāta* given in *Saṁśodhinī* 248: *pūrva-parayoḥ sahaivādeśo nipātaḥ,* "The simultaneous replacement of both the *prakṛti* (*pūrva*) and the *pratyaya* (*para*) is called a *nipāta.*"

176 If the *dāmodara* is *dā* the replacement is *ditsa,* and if the *dāmodara* is *dhā* the replacement is *dhitsa.*

➢ *jñap* → (565) *jñap + [ṇ]i* → (358) *jñāp + [ṇ]i* → (570) *jñapi* → (578) *jñapi + sa[n]* → (*i[ṭ]* isn't applied by *Bṛhat* 819, *jñapi + aniṭ sa[n]* → *jñīpsa* by 584, 260) *jñīpsa + ti[p]* → (288) *jñīpsa + [ś]a[p] + ti[p]* → (291) *jñīpsati* <*acyuta* desid. *pa.* 1.1 of *jñap[a] māraṇadau*>.

➢ *āp* → (578) *āp + sa[n]* → (*āp* is *aniṭ* by verse 6, *āp[ḷ] + aniṭ sa[n]* → *īpsa* by 584, 260) *īpsa + ti[p]* → (288) *īpsa + [ś]a[p] + ti[p]* → (291) *īpsati* (he wants to obtain) <*acyuta* desid. *pa.* 1.1 of *āp[ḷ] vyāptau*>.

Since the replacement *śikṣa[ṅ]* has the indicatory letter *ṅ*, the forms are *śikṣate* and so on:

➢ *śak* → (578) *śak + sa[n]* → (*śak* is *aniṭ* by verse 2, *śak[ḷ] + aniṭ sa[n]* → *śikṣa[ṅ]* by 584, 260) *śikṣa + te* → (288) *śikṣa + [ś]a[p] + te* → (291) *śikṣate* (he inquires / desires to know[177]) <*acyuta* desid. *āt.* 1.1 of *śak[ḷ] śaktau*>.

The form of *rādh[a] saṁsiddhau* is *pratiritsati:*

➢ *prati + rādh* → (578) *prati + rādh + sa[n]* → (*rādh* is *aniṭ* by verse 5, *rādh[a] + aniṭ sa[n]* → *ritsa* by 584, 260) *prati + ritsa + ti[p]* → (288) *prati + ritsa + [ś]a[p] + ti[p]* → (291) *pratiritsati* (he wants to counterattack) <*acyuta* desid. *pa.* 1.1 of *prati + rādh[a] saṁsiddhau*>.

Why do we say "if the sense is *hiṁsā*"? Consider *ārirātsati* (he wants to worship) <*acyuta* desid. *pa.* 1.1 of *ā[ṅ] + rādh[a] saṁsiddhau*>.

The forms of *muc[ḷ] mokṣaṇe* are *mokṣate vatsaḥ* or *mumukṣate vatsaḥ* (the calf wants to be released), which mean *bandhanān niṣkrāmitum icchati* (it desires to get out of its bondage). But if *muc[ḷ]* is *sakarmaka* (transitive) we get *mumukṣati vatsaṁ kṛṣṇaḥ* (Kṛṣṇa wants to release the calf), which means *bandhanān niṣkrāmayitum icchati* (He wants to make it get out of its bondage).

Now we begin the conjugation of the desiderative of the causative of *bhū sattāyām.* Since the *vṛṣṇīndra* is *sthāni-vat* by 373, *bhū* is reduplicated, and then the change to *i* takes place by *naro-dvayasya iḥ pa-varga-harimitra-ja-rāmeṣv a-dvaya-pareṣu sani* (576). Thus we get *bibhāvayiṣati:*

➢ *bhū* → (569) *bhū + [ṇ]i* → (314) *bhau + [ṇ]i* → (55) *bhāvi* → (578) *bhāvi + sa[n]* → (316) *bhāvi + i[ṭ] + sa[n]* → (289, 54) *bhāvay + i[ṭ] +*

177 See *śakeḥ san-antāt pṛcchāyām* (725) for an explanation of the special meaning here.

sa[n] → (322, 323, the *vṛṣṇīndra au* and the replacement *āv* are *sthāni-vat* by 373) *bhū* + *bhāvay* + *i[ṭ]* + *sa[n]* → (329) *bū* + *bhāvay* + *i[ṭ]* + *sa[n]* → (576) *bi* + *bhāvay* + *i[ṭ]* + *sa[n]* → (108) *bibhāvayiṣa* → (260) *bibhāvayiṣa* + *ti[p]* → (288) *bibhāvayiṣa* + *[ś]a[p]* + *ti[p]* → (291, 420) *bibhāvayiṣati* (he wants to cause to be) <*acyuta* caus. desid. *pa.* 1.1 of *bhū sattāyām*>.

The change to *i* by *sūtra* 576 is only done when the *pa-varga, harimitra,* or *ja-rāma* are followed by *a-dvaya*. Thus the change to *i* doesn't take place in *bubhūṣati* <*acyuta* desid. *pa.* 1.1 of *bhū sattāyām*>.

Amṛta—The words *aniṭ-sanā saha* are connected to every phrase here. *Śikṣa[ṅ], mokṣa[ṅ],* and *mumuksu[ṅ]* take the *ātmapada* endings because they have the indicatory letter *ṅ* (see *sūtra* 284). But *śikṣa[ṅ]* only takes the *ātmapada* endings when it is used in the sense of *jijñāsā* (inquiry, desire to know). This will be described later, in *śakeḥ san-antāt pṛcchāyām* (725). Otherwise when *śikṣa[ṅ]* is used in the normal sense of "desire to do the activity expressed by the original *dhātu,*" it takes the *parapada* endings by *pūrva-dhātu-vat sanaḥ parapadādi* (446). Thus *Kāśikā* gives the example *śikṣati* (he wants to be able) <*acyuta* desid. *pa.* 1.1 of *śak[ḷ] śaktau*>.

५८५ । इच्छासनन्तान्न सन् ।
585. icchā-san-antān na san

icchā-san-antāt—after a *dhātu* ending in the *sa[n]* that conveys the sense of *icchā* (see *sūtra* 578); *na*—not; *san*—*sa[n].*

Sa[n]* cannot be applied again to a *dhātu* which already ends in the *sa[n]* that conveys the sense of *icchā.

svārtha-san-antāt syād eva—jugupsiṣate. anarasyeti viśeṣaṇān na dvir-vacanam. iti san-anta-prakriyā.

Vṛtti—But it can certainly be applied again after a *dhātu* that ends in the *sa[n]* that merely conveys the *dhātu's* own meaning (see *sūtras* 442 and 456). Thus we get *jugupsiṣate,* in which there is no reduplication due to the adjective *anarasya* in *sūtra* 323:

➢ *jugupsa* → (578) *jugupsa* + *sa[n]* → (316) *jugupsa* + *i[ṭ]* + *sa[n]* → (393) *jugups* + *i[ṭ]* + *sa[n]* → (108) *jugupsiṣa* → (260) *jugupsiṣa* + *te* → (288) *jugupsiṣa* + *[ś]a[p]* + *te* → (291) *jugupsiṣate* (he wants to despise) <*acyuta* desid. *āt.* 1.1 of the *san-anta-dhātu jugupsa* (see *vṛtti* 455)>.

Thus ends the section dealing with the *san-anta-dhātus* (desideratives).

Yaṅ-anta-prakriyā

The section on the intensives: *yaṅ-anta-dhātus*

५८६ । विष्णुजनाद्येकसर्वेश्वराद्यङ् पौनःपुन्यातिशययोः ।

586. viṣṇujanādy-eka-sarveśvarād yaṅ paunaḥ-punyātiśayayoḥ

viṣṇujana-ādi-eka-sarveśvarāt—after a *dhātu* that begins with a *viṣṇujana* and has only one *sarveśvara; yaṅ*—the *pratyaya ya[ṅ]; paunaḥ-punya-atiśayayoḥ*—in the sense of *paunaḥ-punya* (frequent repetition) or *atiśaya* (intensity).

***Ya[ṅ]* is applied after a *dhātu* that begins with a *viṣṇujana* and has only one *sarveśvara,* in the sense of repetition or intensity.**

punaḥ punar atiśayena vā bhavatīty arthe bhū-dhātor yaṅ, dhātor dvir-vacanam—

Vṛtti—*Ya[ṅ]* is applied after the *dhātu bhū sattāyām* (1P, to be, become, exist) in the sense of *punaḥ punar bhavati* (he is again and again) or *atiśayena bhavati* (he is very). The *dhātu* gets reduplicated, then the following rule applies:

Amṛta—*Paunaḥ-punya* and *atiśaya* are *kriyā-viśeṣaṇas* (adverbs), and *ya[ṅ]* merely indicates them. This was pointed out in the phrase "*punaḥ punar bhavati* or *atiśayena bhavati*" in the *vṛtti.* Since the word *vā* expresses an option, both meanings can be applied to every *dhātu,* due to the connection between the *mukhya* (primary activity) and the *gauṇa* (secondary activity), but both meanings cannot be used simultaneously. The *dhātv-artha* (meaning of the *dhātu*), or in other words the *kriyā* (the action expressed by the verb), is of two kinds: primary and secondary. For example, in *taṇḍulaṁ pacati* (he boils the rice) the activity which is to be achieved, the softening of the rice, is the main activity, and the activities by which the main activity is achieved, putting the pot on the stove, lighting the fire, keeping up the supply of wood, and so on, are the secondary activities. In the *Kāraka-prakaraṇa* Jīva Gosvāmī will likewise explain that every *kriyā* is included in the *janya-janaka* category of relationship (see *vṛtti* 628). In that regard the primary activity is the *janya* because it is *sādhya* (to be achieved), and the secondary activity or activities are the *janaka* because they achieve that which is meant to be achieved (the *janya*). Even though the activity takes place due to the relationship between the *janya* and the *janaka,* still when the main activity of softening the rice is begun again because another activity which had to be achieved was done in

the meantime, then *paunaḥ-punya* (repetition) is understood.[178] But when the secondary activities of placing the pot on the stove and so on, which are the *janaka* of the main activity of boiling, are done quickly and intensely, then *atiśaya* (intensity) is understood.

Saṁśodhinī—When *ya[ṅ]* is applied after a *dhātu,* the new *dhātu* thus formed is called a *yaṅ-anta-dhātu. Yaṅ-anta-dhātus* are also called frequentatives or intensives, but these two names are incomplete because the first one only covers the meaning of *paunaḥ-punya* and the second one only covers the meaning of *atiśaya.* Unlike the *san-anta-dhātus,* which take *parapada* endings and so on according to the original *dhātu* from which they are formed, the *yaṅ-anta-dhātus* always take the *ātmapada* endings due to the indicatory letter *ṅ* in *ya[ṅ]* (see *sūtra* 284). For *dhātus* which are not covered by the current *sūtra* (*dhātus* that don't begin with a *viṣṇujana* or *dhātus* that don't have only one *sarveśvara*), the idea of *paunaḥ-punya* is expressed by the words *punaḥ punaḥ* or *muhur muhuḥ,* and the idea of *atiśaya* is expressed by the words *bhṛśam* or *atiśayena* or by the *upendra pra.* Examples of this are *punaḥ punaḥ kṛṣṇaṁ īkṣate* (He looks at Kṛṣṇa again and again), *bhṛśam īkṣate* or *prekṣate* (He looks intensely), and *bhṛśam jāgarti* (He suddenly wakes up). In this regard, the *cur-ādis* and secondary *dhātus* are naturally disqualified from taking *ya[ṅ]* since they always have more than one *sarveśvara.* The *cur-ādis* must necessarily take *[ṇ]i* and so they end up having more than one *sarveśvara.*

५८७ । नरस्य गोविन्दो यङि , विष्णुरहितारामान्तस्य तु त्रिविक्रमः ।

587. narasya govindo yaṅi, viṣṇu-rahitā-rāmāntasya tu trivikramaḥ

narasya—of a *nara; govindaḥ—govinda; yaṅi*—when *ya[ṅ]* follows; *viṣṇu-rahita-a-rāma-antasya*—of a *nara* which is devoid of a *viṣṇu* and which ends in *a-rāma; tu*—but; *trivikramaḥ*—the change to *trivikrama.*

The *nara* takes *govinda* when *ya[ṅ]* follows, but if it has no *viṣṇu* and ends in *a-rāma* it takes *trivikrama.*

178 For an activity to be done again, another activity has to take place in the meantime. Otherwise the continuity of the first action would not be broken and there would be no possibility of repetition. For example, when we say *punaḥ punar namati* (he bows again and again), it is understood that between each instance of bowing, another activity such a getting up is done. If no action such a getting up were done in the meantime the person would remain bowed on the ground and there would be no possiblity of starting the action of bowing down again.

dhātu-saṁjñā, tib-ādayaḥ, ṅittvād ātmapadam—bobhūyate, bobhūyyate, abobhūyiṣṭa, abobhūyi. viṣṇujanādīti kim? bhṛśam īkṣate prekṣate vā. eka-sarveśvarāt kim? bhṛśaṁ jāgarti.

VṚTTI—*Bobhūya* is called a *dhātu* by *sūtra* 260, the *tib-ādis* are applied, but only the *ātmapada* endings are used since *ya[ṅ]* has the indicatory letter *ṅ*. Thus we get the following forms:

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (330, 294, 322, 323) *bhū* + *bhū* + *ya[ṅ]* → (329) *bū* + *bhū* + *ya[ṅ]* → (587) *bobhūya* → (260) *bobhūya* + *te* → (288) *bobhūya* + *[ś]a[p]* + *te* → (291) *bobhūyate* <*acyuta* intens. *āt.* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (330, 294, 322, 323) *bhū* + *bhū* + *ya[ṅ]* → (329) *bū* + *bhū* + *ya[ṅ]* → (587) *bobhūya* → (260) *bobhūya* + *te* → (293) *bobhūya* + *ya[k]* + *te* → (393) *bobhūyyate* <*acyuta* intens. *bhāve* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (330, 294, 322, 323) *bhū* + *bhū* + *ya[ṅ]* → (329) *bū* + *bhū* + *ya[ṅ]* → (587) *bobhūya* → (260) *bobhūya* + *ta* → (306, 307, 316) *a[t]* + *bobhūya* + *i[ṭ]* + *s[i]* + *ta* → (393) *abobhūyista* → (108) *abobhūyiṣta* → (205) *abobhūyiṣṭa* <*bhūteśa* intens. *āt.* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (330, 294, 322, 323) *bhū* + *bhū* + *ya[ṅ]* → (329) *bū* + *bhū* + *ya[ṅ]* → (587) *bobhūya* → (260) *bobhūya* + *ta* → (306, 313) *a[t]* + *bobhūya* + *i[ṇ]* + *ta* → (393) *abobhūy* + *i[ṇ]* + *ta* → (315) *abobhūyi* <*bhūteśa* intens. *bhāve* 1.1 of *bhū sattāyām*>.

Why did we say *viṣṇujanādi* in the previous *sūtra*? Consider *bhṛśam īkṣate* or *prekṣate* (He looks intensely). Why did we say *eka-sarveśvarāt*? Consider *bhṛśam jāgarti* (He suddenly wakes up).

SAṀŚODHINĪ—The *nara* is devoid of a *viṣṇu* as long as *sūtras* 593, 594, or 598 do not apply.

५८८ । विष्णुजनात्सारामयस्य हरो रामधातुके ।

588. viṣṇujanāt sā-rāma-yasya haro rāma-dhātuke

viṣṇujanāt—after a *viṣṇujana; sa-a-rāma-yasya*—of *ya-rāma* along with *a-rāma; haraḥ*—deletion; *rāma-dhātuke*—when a *rāma-dhātuka* follows.

After a *viṣṇujana, ya-rāma* along with *a-rāma* is deleted when a *rāma-dhātuka* follows.

५८९ । क्यस्य तु वा ।

589. kyasya tu vā

kyasya—of the *pratyayas [k]ya[n]* and *[k]ya[ṅ]* (see *sūtras* 600 and 609); *tu*—but; *vā*—optionally.

But, after a *viṣṇujana,* the *ya* of *[k]ya[n]* and *[k]ya[ṅ]* is only optionally deleted when a *rāma-dhātuka* follows.

anta-hare na govinda-vṛṣṇīndrau, bobhujitā, bebhiditā. sā-rāma-grahaṇān neha—īrṣyitā.

Vṛtti—*Anta-hare na govinda-vṛṣṇīndrau* (420) is applied, and thus we get the following forms:

➢ *bhuj* → (586) *bhuj + ya[ṅ]* → (330, 294, 322, 323) *bhu + bhuj + ya[ṅ]* → (329) *bu + bhuj + ya[ṅ]* → (587) *bobhujya* → (260) *bobhujya + tā* → (316) *bobhujya + i[ṭ] + tā* → (588, 420) *bobhujitā* <*bālakalki* intens. *āt.* 1.1 of *bhuj[a] pālanābhyavahārayoḥ*>.

➢ *bhid* → (586) *bhid + ya[ṅ]* → (330, 294, 322, 323) *bhi + bhid + ya[ṅ]* → (329) *bi + bhid + ya[ṅ]* → (587) *bebhidya* → (260) *bebhidya + tā* → (316) *bebhidya + i[ṭ] + tā* → (588, 420) *bebhiditā* <*bālakalki* intens. *āt.* 1.1 of *bhid[ir] vidāraṇe*>.

Due to the mention of *sā-rāma* (along with *a-rāma*) in *sūtra* 588, the *y* is not deleted in *īrṣyitā:*

➢ *īrṣy + tā* → (316) *īrṣy + i[ṭ] + tā* → *īrṣyitā* <*bālakalki pa.* 1.1 of *īrṣy[a] īrṣyāyām*>.

Amṛta—In *vṛtti* 591 it will be explained that *kya* refers to both *[k]ya[n]* and *[k]ya[ṅ].* Even though *[k]ya[n]* and *[k]ya[ṅ]* are *pratyayas,* things that end with them are called *dhātus* (see *sūtra* 260). Thus this rule makes the deletion of *ya* optional where it would have otherwise been compulsory by the previous *sūtra.*

५९० । गत्यर्थाद्यङ्कौटिल्य एव ।

590. gaty-arthād yaṅ kauṭilya eva

gati-arthāt—after *dhātus* that have the sense of *gati* (motion); *yaṅ—yaṅ; kauṭilye*—in the sense of *kauṭilya* (crookedness); *eva*—only.

Ya[ṅ]* is only applied after *dhātus* that have the meaning of *gati* when the sense is *kauṭilya.

kuṭilam aṭati—aṭāṭyate. neha—bhṛśam aṭati prāṭati vā.

VṚTTI—Thus we get *aṭāṭyate,* which means *kuṭilam aṭati* (he moves crookedly).

➢ *aṭ* → (*Bṛhat* 828, 590) *aṭ* + *ya[ṅ]* → (330, 322, 325) *a* + *ṭya* + *ṭ* + *ya[ṅ]* → (341) *a* + *ṭa* + *ṭ* + *ya[ṅ]* → (587) *aṭāṭya* → (260) *aṭāṭya* + *te* → (288) *aṭāṭya* + *[ś]a[p]* + *te* → (291) *aṭāṭyate* <*acyuta* intens. *āt.* 1.1 of *aṭ[a] gatau*>.

But *ya[ṅ]* cannot be applied in these instances: *bhṛśam aṭati* (He intensely roams about) and *prāṭati* (He roams about again and again).

AMṚTA—This rule creates the following restriction: Only when the sense is *kauṭilya* is *ya[ṅ]* applied after *dhātus* that have the meaning of *gati,* and not when the sense is *paunaḥ-punya* or *atiśaya.* The *pra* in *prāṭati* indicates *paunaḥ-punya.* The restriction made in this *sūtra* is accepted by Pāṇini, Padmanābha, and so on. But *Kalāpa* and *Mugdha-bodha* say that the idea of *kauṭilya* is joined with the idea of *paunaḥ-punya* or *atiśaya,* and that the idea of *bhāva-garhā* (discussed in *sūtra* 592) is also joined with the idea of *paunaḥ-punya* or *atiśaya.* Thus they say *caṅkramyate* <*acyuta* intens. *āt.* 1.1 of *kram[u] pāda-vikṣepe*> means *bhṛśaṁ kuṭilaṁ krāmati* (He moves very crookedly) or *punaḥ punar kuṭilaṁ krāmati* (He moves crookedly again and again) and they say *lolupyate* <*acyuta* intens. *āt.* 1.1 of *lup[l̥] chedane*> means *bhṛśaṁ garhitaṁ lumpati* (He cuts very badly) or *punaḥ punar garhitaṁ lumpati* (He cuts badly again and again).

५९१ । ऋरामस्य रीः क्ययङोः ।

591. ṛ-rāmasya rīḥ kya-yaṅoḥ

ṛ-rāmasya—of *ṛ-rāma; rīḥ*—the replacement *rī; kya-yaṅoḥ*—when *[k]ya[n], [k]ya[ṅ],* or *ya[ṅ]* follows.

***Ṛ-rāma* changes to *rī* when *[k]ya[n], [k]ya[ṅ],* or *ya[ṅ]* follows.**

kyeti kyaṅ-kyanoḥ. kṛ—cekrīyate. dāmodarety-ādinā ī, tato dvir-vacanam—dedīyate.

VṚTTI—*Kya* refers to both *[k]ya[n]* and *[k]ya[ṅ]*. The intensive of *[ḍu] kṛ[ñ] karaṇe* is *cekrīyate:*

➢ *kṛ* → (586) *kṛ + ya[ṅ]* → (330, 294, 591) *krī + ya[ṅ]* → (322, 323) *krī + krī + ya[ṅ]* → (341) *kī + krī + ya[ṅ]* → (345) *cī + krī + ya[ṅ]* → (587) *cekrīya* → (260) *cekrīya + te* → (288) *cekrīya + [ś]a[p] + te* → (291) *cekrīyate* <*acyuta* intens. *āt.* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.

The change to *ī* takes place by *dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām ī-rāmo viṣṇujana-rāma-dhātuka-kaṁsārau* (417), then reduplication is done, and we get the following form:

➢ *dā* → (586) *dā + ya[ṅ]* → (330, 294, 417) *dī + ya[ṅ]* → (322, 323) *dī + dī + ya[ṅ]* → (587) *dedīya* → (260) *dedīya + te* → (288) *dedīya + [ś]a[p] + te* → (291) *dedīyate* <*acyuta* intens. *āt.* 1.1 of *[ḍu]dā[ñ] dāne*>.

AMṚTA—Here also the reduplication is done only after after the change to *rī* has been done. Otherwise we would have to apply *nara-ṛ-rāmasyā-rāmaḥ* (371).

५९२ । लुपसदचरजपजभदहदंशगॄभ्यो भावगर्हायामेव यङ् ।

592. lupa-sada-cara-japa-jabha-daha-daṁśa-gṝbhyo bhāva-garhāyām eva yaṅ

lupa-sada-cara-japa-jabha-daha-daṁśa-gṝbhyaḥ—after *lup[ḷ] chedane* (6U, to cut, break, take away, delete), *ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu* (1P or 4P, to burst, open; to go, move; to sit down, be dejected, perish), *car[a] gatau* (1P, to go, move), *jap[a] vyaktāyāṁ vāci mānase ca* (1P, to utter in a low voice, chant; to repeat internally), *jabh[a] gātra-vināme* (3A, to yawn, gape), *dah[a] bhasmī-karaṇe* (1P, to burn), *danś[a] daṁśe* (1P, to bite), and *gṝ nigaraṇe* (6P, to swallow); *bhāva-garhāyām*—when the sense is criticism (*garhā*) of the action (*bhāva*); *eva*—only; *yaṅ—ya[ṅ].*

***Ya[ṅ]* is only applied after *lup[ḷ], ṣad[ḷ], car[a], jap[a], jabh[a], dah[a], danś[a],* and *gṝ* when the sense is criticism of the action.**

garhitaṁ lumpati—lolupyate. sāsadyate. carādi-prayogo 'gre. giro ro laḥ—jegilyate.

Vṛtti—Thus we get *lolupyate* which means *garhitaṁ lumpati* (He cuts badly):

➢ *lup* → (592) *lup + ya[ṅ]* → (330, 294, 322, 323) *lu + lup + ya[ṅ]* → (587) *lolupya* → (260) *lolupya + te* → (288) *lolupya + [ś]a[p] + te* → (291) *lolupyate* (He cuts badly) <*acyuta* intens. *āt.* 1.1 of *lup[ḷ] chedane*>.

➢ *ṣad* → (346) *sad* → (592) *sad + ya[ṅ]* → (330, 322, 323) *sa + sad + ya[ṅ]* → (587) *sāsadya* → (260) *sāsadya + te* → (288) *sāsadya + [ś]a[p] + te* → (291) *sāsadyate* (He sits badly) <*acyuta* intens. *āt.* 1.1 of *ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu*>.

Further examples will be given in the next *vṛtti. Giro ro laḥ sarveśvare vā, nityaṁ tu yaṅi* (547) is applied and we get the following form:

➢ *gṝ* → (592) *gṝ + ya[ṅ]* → (330, 294, 439) *gir + ya[ṅ]* → (547) *gil + ya[ṅ]* → (322, 323) *gi + gil + ya[ṅ]* → (345) *ji + gil + ya[ṅ]* → (587) *jegilya* → (260) *jegilya + te* → (288) *jegilya + [ś]a[p] + te* → (291) *jegilyate* (He swallows badly) <*acyuta* intens. *āt.* 1.1 of *gṝ nigaraṇe*>.

Amṛta—This rule creates the following restriction: Only when the sense is *bhāva-garhā* is *ya[ṅ]* applied after these *dhātus,* and not when the sense is *paunaḥ-punya* or *atiśaya. Bhāva* means *dhātv-artha* (the action expressed by the *dhātu*) and *garhā* means *nindā* (criticism). Why do we say "when the sense is criticism of the action"? Consider *sādhu japati vaiṣṇavaḥ* (The Vaiṣṇava chants well). Due to the restriction created by the word *eva, ya[ṅ]* is not applied here: *bhṛśaṁ lumpati* (He cuts intensely).

५९३ । हरिवेण्वन्तानां जपजभदहदंशभञ्जपशां च नरादरामतो विष्णुचक्रं यङि ।

593. hariveṇv-antānāṁ japa-jabha-daha-daṁśa-bhañja-paśāṁ ca narād a-rāmato viṣṇucakraṁ yaṅi

hariveṇu-antānām—of *dhātus* that end in a *hariveṇu; japa-jabha-daha-daṁśa-bhañja-paśām*—of the *dhātus jap[a] vyaktāyāṁ vāci mānase ca* (1P, to utter in a low voice, chant; to repeat internally), *jabh[a] gātra-vināme* (3A, to yawn, gape), *dah[a] bhasmī-karaṇe* (1P, to burn), *danś[a] daṁśe* (1P, to bite), *bhanj[o] āmardane* (7P, to break, interrupt, disappoint), and after the *sautra-dhātu paś[a] bodhane* (to understand); *ca*—and; *narāt*—after the *naras; a-rāmataḥ*—after the *a-rāma; viṣṇucakram—viṣṇucakra; yaṅi*—when *ya[ṅ]* follows.

When *ya[ṅ]* follows, *viṣṇucakra* is inserted after the *a-rāma* of the *naras* of *jap[a], jabh[a], dah[a], danś[a], bhanj[o], paś[a],* and *dhātus* that end in a *hariveṇu.*

yaṁyamyate taṁtanyate jaṁjanyate jaṁjapyate. jabha jṛbhi gātra-vināme—jaṁjabhyate.

Vṛtti— ➢ *yam* → (586) *yam + ya[ṅ]* → (330, 322, 323) *ya + yam + ya[ṅ]* → (593) *yaṁyamya* → (260) *yaṁyamya + te* → (288) *yaṁyamya + [ś]a[p] + te* → (291) *yaṁyamyate* <*acyuta* intens. *āt.* 1.1 of *yam[u] uparame*>.

➢ *tan* → (586) *tan + ya[ṅ]* → (330, 322, 323) *ta + tan + ya[ṅ]* → (593) *taṁtanya* → (260) *taṁtanya + te* → (288) *taṁtanya + [ś]a[p] + te* → (291) *taṁtanyate* <*acyuta* intens. *āt.* 1.1 of *tan[u] vistāre*>.

➢ *jan* → (586) *jan + ya[ṅ]* → (330, 322, 323) *ja + jan + ya[ṅ]* → (593) *jaṁjanya* → (260) *jaṁjanya + te* → (288) *jaṁjanya + [ś]a[p] + te* → (291) *jaṁjanyate* <*acyuta* intens. *āt.* 1.1 of *jan[ī] prādur-bhāve*>.

➢ *jap* → (592) *jap + ya[ṅ]* → (330, 322, 323) *ja + jap + ya[ṅ]* → (593) *jaṁjapya* → (260) *jaṁjapya + te* → (288) *jaṁjapya + [ś]a[p] + te* → (291) *jaṁjapyate* (He chants badly) <*acyuta* intens. *āt.* 1.1 of *jap[a] vyaktāyāṁ vāci mānase ca*>.

The intensive of *jabh[a] gātra-vināme* is *jaṁjabhyate:*

➢ *jabh* → (592) *jabh + ya[ṅ]* → (330, 322, 323) *ja + jabh + ya[ṅ]* → (593) *jaṁjabhya* → (260) *jaṁjabhya + te* → (288) *jaṁjabhya + [ś]a[p] + te* → (291) *jaṁjabhyate* (He yawns badly) <*acyuta* intens. *āt.* 1.1 of *jabh[a] gātra-vināme*>.

Bṛhat 839—

atra hariveṇu-vidhir vā vaktavyaḥ.

The change to *hariveṇu* is optional when *ya[ṅ]* is applied:

➢ *tan* → (586) *tan + ya[ṅ]* → (330, 322, 323) *ta + tan + ya[ṅ]* → (593) *taṁtanya* → (*Bṛhat* 839) *tantanya* → (260) *tantanya + te* → (288) *tantanya + [ś]a[p] + te* → (291) *tantanyate* <*acyuta* intens. *āt.* 1.1 of *tan[u] vistāre*>.

➢ *jan* → (586) *jan + ya[ṅ]* → (330, 322, 323) *ja + jan + ya[ṅ]* → (593) *jaṁjanya* → (*Bṛhat* 839) *jañjanya* → (260) *jañjanya + te* → (288) *jañjanya + [ś]a[p] + te* → (291) *jañjanyate* <*acyuta* intens. *āt.* 1.1 of *jan[ī] prādur-bhāve*>.

Amṛta—Here also the *a-rāma* of the *nara* does not become *trivikrama* by *sūtra* 587 because the *nara* contains a *viṣṇu.* The rest of the forms are *daṁdahyate* (He burns badly), *daṁdaśyate* (He bites badly), *baṁbhajyate,* and *paṁpaśyate.*

५९४ । ऋमध्यधातुनरतो री यङि ।

594. ṛ-madhya-dhātu-narato rī yaṅi

ṛ-madhya-dhātu-narataḥ—after the *nara* of a *dhātu* that has a medial *ṛ-rāma; rī*—the *āgama rī; yaṅi*—when *ya[ṅ]* follows.

When *ya[ṅ]* follows, *rī* is inserted after the *nara* of a *dhātu* that has a medial *ṛ*.

jarīgṛhyate. iti yaṅ-anta-prakriyā.

Vṛtti—➢ *grah* → (586) *grah + ya[ṅ]* → (330, 473) *gṛh + ya[ṅ]* → (322, 323) *gṛ + gṛh + ya[ṅ]* → (345) *jṛ + gṛh + ya[ṅ]* → (587) *jar + gṛh + ya[ṅ]* → (341) *ja + gṛh + ya[ṅ]* → (594) *jarīgṛhya* → (260) *jarīgṛhya + te* → (288) *jarīgṛhya + [ś]a[p] + te* → (291) *jarīgṛhyate* <*acyuta* intens. *āt.* 1.1 of *grah[a] upādāne*>.

Here ends the section dealing with the *yaṅ-anta-dhātus* (intensives).

Amṛta—*Varīvṛścyate* <*acyuta* intens. āt 1.1 of *vraśc[ū] chedane*> and *parīpṛcchyate* <*acyuta* intens. āt 1.1 of *pracch[a] jñīpsāyām*> are also made in the same way that *jarīgṛhyate* was made.

Saṁśodhinī—Due to the adjective *viṣṇu-rahita* in *sūtra* 587, the *nara* does not become *trivikrama* when the *āgama rī* is inserted.

Cakrapāṇi-prakriyā

The section on the *cakrapāṇis,*
also called *yaṅ-luks,* “intensives with *ya[ṅ]* deleted”

५९५ । यङो महाहरो बहुलम् ।

595. yaṅo mahāharo bahulam

yaṅaḥ—of *ya[ṅ]; mahāharaḥ—mahāhara; bahulam*—variously applicable (see the explanation of *bahula* in *vṛtti* 134).

Sometimes *ya[ṅ]* undergoes *mahāhara.*

bāhulyāt kvacid bhāṣāyāṁ kvacic chandasi ca. tathā dvir-vacanāt pūrvaṁ mahāharaḥ. naraṁ prati haratvaṁ, dhātutvaṁ prati, saṅkarṣaṇaṁ prati, nipātaṁ prati cety-ādi jñeyam.

Vṛtti—Because the *mahāhara* of *ya[ṅ]* is *bahula,* it sometimes takes place in the common language and sometimes takes place in the Vedic language. And because it is *bahula,* it is done prior to reduplication. Moreover, because the *mahāhara* of *ya[ṅ]* is *bahula,* it is considered a *hara* in regards to the *nara,* it is considered a *hara* in regards to becoming a *dhātu* by *sūtra* 260, and it is considered a *hara* in regards to *saṅkarṣaṇa.*

Amṛta—The *mahāhara* of *ya[ṅ]* is considered optional due to the word *bahula,* because, if the *mahāhara* was compulsory, it would be impossible to make *dhātus* that actually end in *ya[ṅ].* When it says “the *mahāhara* is done prior to reduplication” it means “the very moment that *ya[ṅ]* is applied it is deleted.” The intention here is that the previously mentioned *kāryas* related to the *nara, dhātu,* and *saṅkarṣaṇa* take place as before because the deleted *ya[ṅ]* is *sthāni-vat* since the *mahāhara* of *ya[ṅ]* is considered a *hara* in these cases. The *mahāhara* of *ya[ṅ]* is considered a *hara* in relation to a *dhātu* so that *dhātor dvir-vacanam adhokṣaja-sann-aṅ-yaṅṣu* (322) will be applied.

५९६ । तदन्तश्चक्रपाणिसंज्ञः ।

596. tad-antaś cakrapāṇi-saṁjñaḥ

tad-antaḥ—that at whose end there is that (the *mahāhara* of *ya[ṅ]*); *cakrapāṇi-saṁjñaḥ*—called *cakrapāṇi.*

That at whose end *ya[ṅ]* undergoes *mahāhara* is called *cakrapāṇi.*

carkarīta-saṁjñaś cāyam ad-ādau parapadiṣu gaṇyate. bruva īḍ ity-ādi, cakrapāṇes tu vā, anta-hare na govinda-vṛṣṇīndrāv iti niṣedhaś cakrapāṇeḥ kṛṣṇa-dhātuke na syāt—bobhavīti bobhoti bobhūtaḥ bobhuvati. bobhūyāt. bobhavītu bobhotu bobhūtāt. abobhavīt abobhot. īśāntasya govindaḥ, abobhavuḥ. bhūteśe tu abobhūt. abobhavuḥ ity atra tu bhuvo na govinda ity api bādhyate. atrakīya-bāhulyāt ām tu vā—bobhuvāñcakāra. dhātu-nirdeśe tu cakrapāṇer api grahaṇam, bhuvo bhūv; haratvād yaṅ-vyavadhāne bhū-narasya bho na—bobhūva. "tad-grahaṇaṁ vā" ity eke—bobhāva.

sūtre śtipānubandhena nirdiṣṭaṁ yad gaṇena ca
yac caikāj-grahaṇaṁ kṛtvā catvāri syur na yaṅ-luki. iti.

yathā—śtipā nirdeśāt narād dhanter hasya gho na, jaṁhanīti jaṁhanti. han-her jahi iti ca na syāt; bāhulyāt—jaṁhaṁhi. śeśayīti śeśeti—śīṅaḥ śe na syāt. bhāve—śeśīyate—śeteḥ śay na syāt. rorotti—iṭ na syāt. pāpacitā—aniṭ-prakaraṇe śak-ādiṣv apy ekāctvam anuvartanīyam, tata iṭ syāt. tantanes tasi na hariveṇu-haraḥ—

VṚTTI—Earlier grammarians called it *carkarīta.*[179] The *cakrapāṇis* are counted among the *ad-ādi parapadī dhātus. Cakrapāṇes tu vā* (517), which is connected to the *sūtra* beginning *bruva īṭ* (*sūtra* 516), is applied, but the prohibition *anta-hare na govinda-vṛṣṇīndrau* (420) doesn't apply to the *cakrapāṇis* when a *kṛṣṇa-dhātuka* follows.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *ti[p]* → (288) *bobhū* + *[ś]a[p]* + *ti[p]* → (477) *bobhū* + *ti[p]* → (two options by 517):
1) (*ī[ṭ]* is applied) *bobhū* + *ī[ṭ]* + *ti[p]* → (289) *bobho* + *ī[ṭ]* + *ti[p]* → (55) *bobhavīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.
2) (*ī[ṭ]* is not applied, 289) *bobhoti* <*acyuta* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *tas* → (288) *bobhū* + *[ś]a[p]* + *tas* → (477) *bobhū* + *tas* → (290, 294, 93) *bobhūtaḥ* <*acyuta* intens. *cakrapāṇi* 1.2 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *anti* → (288) *bobhū* + *[ś]a[p]* + *anti* → (477) *bobhū* + *anti* → (290, 294, 381) *bobhuv* + *anti* → (506) *bobhuvati* <*acyuta* intens. *cakrapāṇi* 1.3 of *bhū sattāyām*>.

179 Sometimes they also call it *yaṅ-luk.* The word *luk* is the Pāṇinian term for *mahāhara.*

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *yāt* → (288, 477, 290, 294) *bobhūyāt* <*vidhi* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *tu[p]* → (288, 477, two options by 517):
1) (*ī[ṭ]* is applied) *bobhū* + *ī[ṭ]* + *tu[p]* → (289) *bobho* + *ī[ṭ]* + *tu[p]* → (55) *bobhavītu* <*vidhātā* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.
2) (*ī[ṭ]* is not applied, 289) *bobhotu* <*vidhātā* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *tu[p]* → (299) *bobhū* + *tāt[aṅ]* → (288, 477, 294) *bobhūtāt* <*vidhātā* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *d[ip]* → (288, 477, 306) *a[t]* + *bobhū* + *d[ip]* → (two options by 517):
1) (*ī[ṭ]* is applied) *a[t]* + *bobhū* + *ī[ṭ]* + *d[ip]* → (289) *abobho* + *ī[ṭ]* + *d[ip]* → (55) *abobhavīd* (185) *abobhavīt* <*bhūteśvara* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.
2) (*ī[ṭ]* is not applied, 289) *abobhod* → (185) *abobhot* <*bhūteśvara* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

Īśāntasya govindo 'na usi **(508) is applied, and we get the following form:**

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *an* → (288, 477, 306) *a[t]* + *bobhū* + *an* → (336) *a[t]* + *bobhū* + *us* → (508) *abobho* + *us* → (55) *abobhav* + *us* → (93) *abobhavuḥ* <*bhūteśvara* intens. *cakrapāṇi* 1.3 of *bhū sattāyām*>.

But in *bhūteśa* we get the following forms:

➢ *bhū* → (586) *bhū* + *ya[ṅ]* → (595) *bhū* → (322, 323) *bhū* + *bhū* → (329) *bū* + *bhū* → (587) *bobhū* → (260) *bobhū* + *d[ip]* → (306, 307) *a[t]* + *bobhū* + *s[i]* + *d[ip]* → (308) *a[t]* + *bobhū* + *d[ip]* (310, 185) *abobhūt* <*bhūteśa* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

But, in *abobhavuḥ,* even *bhuvo na govindaḥ si-luki* (310) is blocked by *sūtra* 508:

➢ *bhū* → (586) *bhū + ya[ṅ]* → (595) *bhū* → (322, 323) *bhū + bhū* → (329) *bū + bhū* → (587) *bobhū* → (260) *bobhū + an* → (306, 307) *a[t] + bobhū + s[i] + an* → (308) *a[t] + bobhū + an* → (336) *a[t] + bobhū + us* → (508) *abobho + us* → (55) *abobhav + us* → (93) *abobhavuḥ* <*bhūteśa* intens. *cakrapāṇi* 1.3 of *bhū sattāyām*>.

Because the *kāryas* related to the *cakrapāṇis* are *bahula, ām* is only optionally applied. Thus we get *bobhuvāñcakāra. Bhuvo bhūv bhūteśādhokṣaja-sarveśvare* (311) is applied because the *cakrapāṇi* is also included when there is mention of a particular *dhātu.*[180] But *bhū-narasya bho 'dhokṣaje* (328) is not applied because *ya[ṅ]* is intervening since the *mahāhara* of *ya[ṅ]* is only considered a *hara* in regards to the *nara* (see *vṛtti* 595). Thus we get *bobhūva.* Some say the *cakrapāṇi* is only optionally included when there is a mention of a particular *dhātu,* and thus they also get *bobhāva.*

➢ *bhū* → (586) *bhū + ya[ṅ]* → (595) *bhū* → (322, 323) *bhū + bhū* → (329) *bū + bhū* → (587) *bobhū* → (260) *bobhū + [ṇ]a[l]* → (two options by *bahula*):
1) (*ām* is applied) *bobhū + ām + [ṇ]a[l]* → (369) *bobhū + ām + kṛ + [ṇ]a[l]* → (420, 381) *bobhuvām + kṛ + [ṇ]a[l]* → (330, 314) *bobhuvām + kār + a* → (322, 323, the *vṛṣṇīndra ār* is treated like the original *ṛ* by 373) *bobhuvām + kṛ + kār + a* → (371) *bobhuvām + ka + kār + a* → (345) *bobhuvām + ca + kār + a* → (165) *bobhuvāṁ + cakāra* → (73) *bobhuvāñcakāra* <*adhokṣaja* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.
2) (*ām* isn't applied, 330, 311) *bobhūva* <*adhokṣaja* intens. *cakrapāṇi* 1.1 of *bhū sattāyām*>.

In regard to the *cakrapāṇi* being included when there is a mention of a particular *dhātu,* the previous authorities state the following exceptions:

sūtre śtipānubandhena nirdiṣṭaṁ yad gaṇena ca
yac caikāj-grahaṇaṁ kṛtvā catvāri syur na yaṅ-luki

180 The *cakrapāṇis* are unique because, among all the secondary *dhātus,* only they follow the same rules as the original *dhātus.* Other secondary *dhātus* do not.

"The following four kinds of *kāryas* do not apply to a *yaṅ-luk* (*cakrapāṇi*): (1) a *kārya* which is ordained by using a *[ś]ti[p]* form in the *sūtra,* (2) a *kārya* which is ordained by mentioning an *anubandha* (indicatory letter) in the *sūtra,* (3) a *kārya* which is ordained by mentioning a *gaṇa*[181] in the *sūtra,* and (4) a *kārya* which is ordained in relation to *dhātus* that have one *ac* (*sarveśvara*).[182]"

For example, *narād dhanter hasya ghaḥ* (487) is not applied because the *[ś]ti[p]* form *hanti* is used there. Thus we get *jaṁhanīti* or *jaṁhanti:*

➢ *han* → (586) *han + ya[ṅ]* → (595) *han* → (322, 323) *ha + han* → (470) *ja + han* → (593) *jaṁhan* → (260) *jaṁhan + ti[p]* → (288, 477, two options by 517):
1) (*ī[ṭ]* is applied) *jaṁhanīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *han[a] hiṁsā-gatyoḥ*>.
2) (*ī[ṭ]* is not applied) *jaṁhanti* <*acyuta* intens. *cakrapāṇi* 1.1 of *han[a] hiṁsā-gatyoḥ*>.

Because the *kāryas* related to the *cakrapāṇis* are *bahula, han-her jahi* (483) is also not applied. Thus we get *jaṁhaṁhi:*

➢ *han* → (586) *han + ya[ṅ]* → (595) *han* → (322, 323) *ha + han* → (470) *ja + han* → (593) *jaṁhan* → (260) *jaṁhan + hi* → (288, 477, 165) *jaṁhaṁhi* <*vidhātā* intens. *cakrapāṇi* 2.1 of *han[a] hiṁsā-gatyoḥ*>.

Śīṅaḥ śe kṛṣṇa-dhātuke* (513) is not applied (because *śī[ṅ]* is mentioned there along with the *anubandha ṅ*). Thus we get *śeśayīti or śeśeti:

➢ *śī* → (586) *śī + ya[ṅ]* → (595) *śī* → (322, 323) *śī + śī* → (587) *śeśī* → (260) *śeśī + ti[p]* → (288, 477, two options by 517):
1) (*ī[ṭ]* is applied) *śeśī + ī[ṭ] + ti[p]* → (289) *śeśe + ī[ṭ] + ti[p]* → (54) *śeśayīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *śī[ṅ] svapne*>.
2) (*ī[ṭ]* is not applied, 289) *śeśeti* <*acyuta* intens. *cakrapāṇi* 1.1 of *śī[ṅ] svapne*>.

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181 The word *gaṇa* here means a group or sub-group of *dhātus* such as the *div-ādis* or the *kuṭ-ādis.* Thus *[ś]ya* will not be applied after the *cakrapāṇi* of a *div-ādi-dhātu,* for example. In this regard, one should remember that all *cakrapāṇis* are counted among the *ad-ādi parapadī dhātus.*

182 As indicated by Jīva Gosvāmī later in the *vṛtti,* this fourth kind of *kārya* only refers to the rules mentioned in the *aniḍ-gaṇa,* otherwise almost every *kārya* is ordained in relation to *dhātu* that has only one *ac,* and thus we wouldn't be able to apply rules like *bhuvo bhūv bhūteśādhokṣaja-sarveśvare* (311) and so on.

Śeteḥ śay kaṁsāri-ye* (514) is not applied (because the *[ś]ti[p]* form *śeti* is used there). Thus we get *śeśīyate* in *bhāve prayoga:

➢ *śī* → (586) *śī + ya[ṅ]* → (595) *śī* → (322, 323) *śī + śī* → (587) *śeśī* → (260) *śeśī + te* → (293) *śeśī + ya[k] + te* → (330, 294) *śeśīyate* <*acyuta* intens. *cakrapāṇi* 1.1 *bhāve prayoga* of *śī[ṅ] svapne*>.

I[ṭ]* is not applied by *sūtra* 504 (because the *rud-ādi-gaṇa* is mentioned there). Thus we get *rorotti:

➢ *rud* → (586) *rud + ya[ṅ]* → (595) *rud* → (322, 323) *ru + rud* → (587) *rorud* → (260) *rorud + ti[p]* → (288, 477, 333) *rorod + ti[p]* → (63) *rorotti* <*acyuta* intens. *cakrapāṇi* 1.1 of *rud[ir] aśru-vimocane*>.

In the *aniḍ-gaṇa,* the word *ekācaḥ* (which has only one *sarveśvara*) is carried forward from the first verse into the second verse and into all the other verses. Thus (since *pāpac* has more than one *sarveśvara*) *i[ṭ]* is applied and we get *pāpacitā:*

➢ *pac* → (586) *pac + ya[ṅ]* → (595) *pac* → (322, 323) *pa + pac* → (587) *pāpac* → (260) *pāpac + tā* → (316) *pāpac + i[ṭ] + tā* → *pāpacitā* <*bālakalki* intens. *cakrapāṇi* 1.1 of *[ḍu]pac[aṣ] pāke*>.

When *tas* follows, *tantan* (the *cakrapāṇi* of *tan[u] vistāre*) does not lose its *hariveṇu* by *sūtra* 436 (because *tan[u]* is mentioned there along with the *anubandha u*), rather the following rule applies instead:

Amṛta—The *vigraha* of the word *tad-antaḥ* is *sa yaṅ-mahāharo 'nte yasya saḥ* (that at whose end there is *mahāhara* of *ya[ṅ]*). The word *cakrapāṇi* refers to Viṣṇu and means *cakraṁ pāṇau yasya saḥ* (He in whose hand there is a *cakra*). *Carkarīta* is a name used by the followers of Pāṇini. The statement *carkarītaṁ ca*[183] in the *Dhātu-pāṭha,* at the end of the *ad-ādi-gaṇa,* informs us that the *cakrapāṇis* are counted among the *ad-ādi parapadī dhātus.* Thus *[ś]a[p]* will undergo *mahāhara* by *sūtra* 477. This is the purpose of the statement.

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183 In Jīva Gosvāmī's *Dhātu-pāṭha,* the equivalent statement is *yaṅ-luk ca.* This fact that *Amṛta* quoted the statement *carkarītaṁ ca,* which is from the Pāṇinian *Dhātu-pāṭha,* suggests that *Amṛta* was not using Jīva Gosvāmī's *Dhātu-pāṭha,* but was rather using the Pāṇinian *Dhātu-pāṭha.* Indeed, one will notice that whenever *Amṛta* quotes *dhātus,* the meanings of the *dhātus* are usually the same as those listed in the Pāṇinian *Dhātu-pāṭha,* which are often different than those listed in Jīva Gosvāmī's *Dhātu-pāṭha.*

Because the deleted *ya[ṅ]* is *sthāni-vat* since the *mahāhara* of *ya[ṅ]* is considered a *hara* in relation to a *dhātu,* the rules and prohibitions ordained in relation to a *dhātu* certainly apply to the *cakrapāṇis.* But because the *kāryas* related to the *cakrapāṇis* are *bahula,* the prohibition *anta-hare na govinda-vṛṣṇīndrau* (420) doesn't apply to the *cakrapāṇis* when a *kṛṣṇa-dhātuka* follows. However, the prohibition certainly applies when a *rāma-dhātuka* follows. Thus we get *bobhuvāñcakāra, bebhiditā,* and so on. Vopadeva, Padmanābha, Durga Siṁha, and others are in agreeance with this, but *Siddhānta-kaumudī* doesn't accept the prohibition even when a *rāma-dhātuka* follows. Thus it makes the forms *momoditā, momodāñcakāra,* and so on.

Regarding *abobhavuḥ,* because *īśāntasya govindo 'na usi* (508) is a later rule it blocks even *bhuvo na govindaḥ si-luki* (310). Usually *cakrapāṇis* would always take *ām* since they have more than one *sarveśvara* (see *sūtra* 395), but because the *kāryas* relating to the *cakrapāṇis* are *bahula, ām* is only optionally applied.

SAṀŚODHINĪ—The *cakrapāṇis* convey exactly the same meaning as the *yaṅ-anta-dhātus* do. Thus *bobhoti,* for example, means the same as *bobhūyate*:-- *punaḥ punar bhavati* (he is again and again) or *atiśayena bhavati* (he is very). Regarding *abobhavuḥ,* because the *kāryas* related to the *cakrapāṇis* are *bahula, si-nārāyaṇa-vettibhyo 'na us* (336) is not always applied. Indeed the *Mādhavīya-dhātu-vṛtti* lists both the *bhūteśvara* and *bhūteśa* 1.3 forms as *abobhūvan.* This usage is also supported by Vyāsadeva because we see the word *aroruvan* <*bhūteśvara* intens. *cakrapāṇi* 1.3 of *ru śabde*> in *Bhāgavatam* 10.70.2. Śrīdhara Svāmī explains that this word means *atiśayenākūjan* (they sang loudly).

५९७ । हरिवेण्वन्तोद्धवस्य त्रिविक्रमः क्वौ कंसारिवैष्णवे च ।

597. hariveṇv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca

hariveṇu-anta-uddhavasya—of the *uddhava* of a *dhātu* which ends in a *hariveṇu; trivikramaḥ*—the change to *trivikrama; kvau*—when *[k]vi[p]* follows; *kaṁsāri-vaiṣṇave*—when a *kaṁsāri pratyaya* beginning with a *vaiṣṇava* follows; *ca*—and.

The *uddhava* of *dhātu* ending in a *hariveṇu* becomes *trivikrama* when *[k]vi[p]* or a *kaṁsāri pratyaya* beginning with a *vaiṣṇava* follows.

tantāntaḥ ity-ādi. jaṅgamīti jaṅganti, jaṅgataḥ. uddhavādarśanam—jaṅgmati. ekeṣāṁ pakṣe—jaṅgamati. u-rāmasya vṛṣṇīndra ity-ādau na tu nārāyaṇasyeti—nonavīti nonoti.

Vṛtti—

➢ *tan* → (586) *tan + ya[ṅ]* → (595) *tan* → (322, 323) *ta + tan* → (593) *taṁtan* → (*Bṛhat* 839) *tantan* → (260) *tantan + tas* → (288, 477, 597) *tantāntas* → (165, 73, 93) *tantāntaḥ* <*acyuta* intens. *cakrapāṇi* 1.2 of *tan[u] vistāre*>.

➢ *gam* → (586) *gam + ya[ṅ]* → (595) *gam* → (322, 323) *ga + gam* → (345) *ja + gam* → (593) *jaṁgam* → (*Bṛhat* 839) *jaṅgam* → (260) *jaṅgam + ti[p]* → (288, 477, two options by 517):
1) (*ī[ṭ]* is applied) *jaṅgamīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *gam[ḷ] gatau*>.
2) (*ī[ṭ]* is not applied, 165, 73) *jaṅganti* <*acyuta* intens. *cakrapāṇi* 1.1 of *gam[ḷ] gatau*>.

➢ *gam* → (586) *gam + ya[ṅ]* → (595) *gam* → (322, 323) *ga + gam* → (345) *ja + gam* → (593) *jaṁgam* → (*Bṛhat* 839) *jaṅgam* → (260) *jaṅgam + tas* → (288, 477, 436) *jaṅgatas* → (93) *jaṅgataḥ* <*acyuta* intens. *cakrapāṇi* 1.2 of *gam[ḷ] gatau*>.

Gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā* (437) is applied, and we get *jaṅgmati:

➢ *gam* → (586) *gam + ya[ṅ]* → (595) *gam* → (322, 323) *ga + gam* → (345) *ja + gam* → (593) *jaṁgam* → (*Bṛhat* 839) *jaṅgam* → (260) *jaṅgam + anti* → (288, 477, 437) *jaṅgm + anti* → (506) *jaṅgmati* <*acyuta* intens. *cakrapāṇi* 1.3 of *gam[ḷ] gatau*>.

According to some this is optional, and thus, if it is not done, they get *jaṅgamati.*

The *sūtra na tu nārāyaṇasya* (489), which is connected with the *sūtra* beginning *u-rāmasya vṛṣṇīndraḥ* (*sūtra* 488), is applied and we get *nonavīti:*

➢ *ṇu* → (366) *nu* → (586) *nu + ya[ṅ]* → (595) *nu* → (322, 323) *nu + nu* → (587) *nonu* → (260) *nonu + ti[p]* → (288, 477, two options by 517):
1) (*ī[ṭ]* is applied) *nonu + ī[ṭ] + ti[p]* → (489, 289) *nono + ī[ṭ] + ti[p]* → (55) *nonavīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *ṇu stutau*>.
2) (*ī[ṭ]* is not applied, 289) *nonoti* <*acyuta* intens. *cakrapāṇi* 1.1 of *ṇu stutau*>.

Saṁśodhinī—This rule only applies when the deletion of *hariveṇu* by *sūtra* 436 isn't applicable. Thus it applies in *tantāntaḥ* because the deletion of *hariveṇu* isn't applicable since *tan[u]* is mentioned in *sūtra* 436 along with the *anubandha u*, but it doesn't apply in *jaṅgataḥ* because the deletion of *hariveṇu* takes place there since *gam[ḷ]* fits into the category of *hariveṇv-anta-sahajāniṭām.*

५९८ । ऋरामान्ततदुद्धवयोर्नरतो रिरीरो विष्णवश्चक्रपाणौ ।

598. ṛ-rāmānta-tad-uddhavayor narato ri-rī-ro viṣṇavaś cakrapāṇau

ṛ-rāma-anta-tat-uddhavayoḥ—of *dhātus* that end in *ṛ-rāma* and of *dhātus* that have *ṛ-rāma* as their *uddhava; narataḥ*—after the *nara; ri-rī-raḥ*—*ri, rī,* and *r; viṣṇavaḥ*—the *viṣṇus* (*āgamas*); *cakrapāṇau*—when the *viṣaya* is a *cakrapāṇi.*

When the *viṣaya* is a *cakrapāṇi,* the *āgamas ri, rī,* and *r* are inserted after the *nara* of *dhātus* that end in *ṛ-rāma* and the *nara* of *dhātus* that have *ṛ-rāma* as their *uddhava.*

mahāharatvān na rī-rāmādeśa ir-urau ca. ḍukṛñ karaṇe—narasya govindaḥ, nara-viṣṇujanānām ādiḥ śiṣyate, viṣṇu-rahiteti viśeṣaṇān nātra trivikramaḥ—carikarīti carikarti carīkarīti carīkarti carkarīti carkarti. varivṛtīti varivarti varīvṛtīti varīvarti varvṛtīti varvarti. iti cakrapāṇi-prakriyā.

Vṛtti—Since *ya[ṅ]* undergoes *mahāhara,* the substitution of *rī* by *sūtra* 591, and the changes to *ir* and *ur* by *sūtras* 439 and 522 cannot take place. The forms of *[ḍu]kṛ[ñ] karaṇe* (8U, to do, make) will now be shown. *Narasya govindo yaṅi* (587) is applied and *nara-viṣṇujanānām ādiḥ śiṣyate* (341) is applied, but *trivikrama* is not done here due to the adjective *viṣṇu-rahita* in *sūtra* 587. Thus the forms are *carikarīti, carīkarīti, carkarīti,* and so on:

➢ *kṛ* → (586) *kṛ* + *ya[ṅ]* → (595) *kṛ* → (322, 323) *kṛ* + *kṛ* → (345) *cṛ* + *kṛ* → (587) *car* + *kṛ* → (341) *ca* + *kṛ* → (three options by 598):

1) (*ri* is inserted) *carikṛ* → (260) *carikṛ* + *ti[p]* → (288, 477, two options by 517):
i) (*ī[ṭ]* is applied) *carikṛ* + *ī[ṭ]* + *ti[p]* → (289) *carikarīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.
ii) (*ī[ṭ]* is not applied, 289) *carikarti* <*acyuta* intens. *cakrapāṇi* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.

2) (*rī* is inserted) *carīkṛ* → (260) *carīkṛ* + *ti[p]* → (288, 477, two options by 517):
i) (*ī[ṭ]* is applied) *carīkṛ* + *ī[ṭ]* + *ti[p]* → (289) *carīkarīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.
ii) (*ī[ṭ]* is not applied, 289) *carīkarti* <*acyuta* intens. *cakrapāṇi* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.

3) (*r* is inserted) *carkṛ* → (260) *carkṛ* + *ti[p]* → (288, 477, two options by 517):
i) (*ī[ṭ]* is applied) *carkṛ* + *ī[ṭ]* + *ti[p]* → (289) *carkarīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.
ii) (*ī[ṭ]* is not applied, 289) *carkarti* <*acyuta* intens. *cakrapāṇi* 1.1 of *[ḍu]kṛ[ñ] karaṇe*>.

➢ *vṛt* → (586) *vṛt* + *ya[ṅ]* → (595) *vṛt* → (322, 323) *vṛ* + *vṛt* → (587) *var* + *vṛt* → (341) *va* + *vṛt* → (three options by 598):
1) (*ri* is inserted) *varivṛt* → (260) *varivṛt* + *ti[p]* → (288, 477, two options by 517):
i) (*ī[ṭ]* is applied, 527) *varivṛtīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *vṛt[u] vartane*>.
ii) (*ī[ṭ]* is not applied, 333) *varivart* + *ti* → (78) *varivarti* <*acyuta* intens. *cakrapāṇi* 1.1 of *vṛt[u] vartane*>.

2) (*rī* is inserted) *varīvṛt* → (260) *varīvṛt* + *ti[p]* → (288, 477, two options by 517):
i) (*ī[ṭ]* is applied, 527) *varīvṛtīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *vṛt[u] vartane*>.
ii) (*ī[ṭ]* is not applied, 333) *varīvart* + *ti* → (78) *varīvarti* <*acyuta* intens. *cakrapāṇi* 1.1 of *vṛt[u] vartane*>.

3) (*r* is inserted) *varvṛt* → (260) *varvṛt* + *ti[p]* → (288, 477, two options by 517):
i) (*ī[ṭ]* is applied, 527) *varvṛtīti* <*acyuta* intens. *cakrapāṇi* 1.1 of *vṛt[u] vartane*>.
ii) (*ī[ṭ]* is not applied, 333) *varvart* + *ti* → (78) *varvarti* <*acyuta* intens. *cakrapāṇi* 1.1 of *vṛt[u] vartane*>.

Thus ends the section dealing with the *cakrapāṇis*.

Nāma-dhātu-prakriyā

The section on the *nāma-dhātus,*
"*dhātus* produced from *nāmas*"

५९९ । नामविष्णुपदात्प्रत्ययः ।

599. nāma-viṣṇupadāt pratyayaḥ

nāma-viṣṇupadāt—after a *nāma-viṣṇupada; pratyayaḥ*—the *pratyayaḥ.*

The words *nāma-viṣṇupadāt* and *pratyayaḥ* are to be added in the next *sūtras.*

vibhur ayam.

Vṛtti—This is a *vibhu adhikāra.*

Amṛta—A *viṣṇupada* that is produced from a *nāma* is called a *nāma-viṣṇupada.* The *adhikāra dhātoḥ* (261) ceased at the end of the *cakrapāṇi-prakriyā.*

Saṁśodhinī—As explained before, an *adhikāra-sūtra* is a *sūtra* that merely announces the word or words which are to be supplied in all the *sūtras* up to a certain limit. Sometimes Jīva Gosvāmī himself specifies the limit by saying *X iti nirvṛttaḥ* in the *vṛtti* of the last *sūtra* to which the *adhikāra* extends itself. But often the limit of the *adhikāra* is left unspecified and it is up to the common sense of the reader to estimate the limit. The same phenomena is observed in the *Aṣṭādhyāyī.* Generally the *adhikāra* (*anuvṛtti*) proceeds ahead into each subsequent *sūtra* like the uninterrupted flow of a river, and this pattern is called *gaṅgā-srotā* (the flow of the Gaṅgā). But sometimes the *adhikāra* proceeds ahead by jumps, omitting rules along the way, and that pattern is called *maṇḍūka-pluti* (the jumping of a frog). Thus whereas the *adhikāra dhātoḥ* (261) proceeded like the flow of the Gaṅgā in that the word *dhātoḥ* was carried forward into almost every *sūtra,* the current *adhikāra* proceeds like the jumping of a frog in that the words *nāma-viṣṇupadāt* and *pratyayaḥ* are not carried forward into every *sūtra,* but only into those *sūtras* where they are required. For example, the words *nāma-viṣṇupadāt* and *pratyayaḥ* are carried forward into the next *sūtra,* and into *sūtras* 606, 607, 609, and so on, but they are not carried forward into the intervening *sūtras,* namely *sūtras* 601 to 605, and *sūtras* 608 and so on, because they do not fit there. One can usually determine which *sūtras* take these words by consulting the *Amṛta* commentary.

In some editions of *Hari-nāmāmṛta-vyākaraṇa,* this section is listed as the *vibhu-prakriyā* rather than the *nāma-dhātu-prakriyā.* But this is obviously the later interpolation of an ignorant scribe because *vibhu* is merely the name of a type of *adhikāra,* a name that was already defined in *vṛtti* 261 and that does not in any way refer to *nāma-dhātus.* Furthermore, both the *Amṛta* commentary and the *Bāla* commentary end this section with the phrase *iti nāma-dhātu-prakriyā,* not *iti vibhu-prakriyā.*

६०० । यमिच्छति तस्मात्क्यन् ।

600. yam icchati tasmāt kyan

yam—which; *icchati*—one desires; *tasmāt*—after that; *kyan—[k]ya[n].*

The *pratyaya [k]ya[n]* is applied after a *nāma-viṣṇupada* which indicates that which one desires.

putram icchatīti kyani “uktārthānām aprayoga” iti nyāyenecchater aprayogaḥ. putraṁ kyan, ka-nāv itau, punaḥ kyan-ādinā sahaika-padatvaṁ bhaviṣyati, punar viṣṇubhakti-siddhatvāt, tataś ca—

VṚTTI—When *[k]ya[n]* is applied in the sense of *putram icchati* (he desires a son), the word *icchati* (he desires) is left out in accordance with the maxim “*uktārthānām aprayogaḥ*” (Words whose sense has already been expressed are not used). Thus we have *putram + [k]ya[n].* The *k* and *n* are indicatory letters. Furthermore, the *nāma-viṣṇupada* and the *pratyayas [k]ya[n]* and so on will combine to become a single word, and then, since another *viṣṇubhakti* will be applied[184], the following rule applies:

AMṚTA—Words whose sense has already been expressed are not employed because employing them would result in the fault of useless repetition. In this regard, the idea of desiring (*icchā*) is already expressed by the *pratyaya [k]ya[n]* because *[k]ya[n]* is ordained in the sense of *icchā.* Thus the word *icchati* is not used when *[k]ya[n]* is applied. The phrase "since another *viṣṇubhakti* will be applied" means "since the *tib-ādi viṣṇubhaktis* are applied after things that end in the *pratyayas [k]ya[n]* and so on because such things are called *dhātus* by *sūtra* 260."

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184 It is understood that a *sv-ādi viṣṇubhakti* was already applied because the *pratyayas [k]ya[n]* and so on are applied after a *nāma-viṣṇupada.* And because things that end in the *pratyayas [k]ya[n]* and so on are called *dhātus* by *sūtra* 260, it is understood that a *tib-ādi viṣṇubhakti* will be applied after the *dhātu* ending in *[k]ya[n].*

Saṁśodhinī—The indicatory letter *k* in *[k]ya[n]* is not for the sake of prohibiting *govinda* and *vṛṣṇīndra,* because the rules of *govinda* and *vṛṣṇīndra* mentioned so far in the *Ākhyāta-prakaraṇa* do not apply here since they are isolated under the *adhikāra dhātoḥ* (261) and thus only apply to *dhātus,* whereas in this section we are dealing with *nāma-viṣṇupadas.* Rather, the indicatory letter *k* in *[k]ya[n]* is just for the sake of grouping *[k]ya[n]* and *[k]ya[ṅ]* together as the single unit *kya* in *sūtras* like *kyasya tu vā* (589), *ṛ-rāmasya rīḥ kya-yaṅoḥ* (591), *nāntam eva viṣṇupadaṁ kye* (605), and so on. The indicatory letter *n* in *[k]ya[n],* however, is to differentiate *[k]ya[n]* from the *pratyaya [k]ya[ṅ]* mentioned in *sūtra* 609.

६०१ । अन्तरङ्गस्वादेर्महाहर एकपदत्वारम्भे ।

601. antaraṅga-sv-āder mahāhara eka-padatvārambhe

antaraṅga-sv-ādeḥ—of an internal *sv-ādi; mahāharaḥ—mahāhara; eka-padatva-ārambhe*—when making into a single word.

In the formation of a compound word, an internal *sv-ādi* undergoes *mahāhara.*

putra ya iti sthite—

Vṛtti—Then, when we have *putra + ya,* the following rule applies.

Amṛta—The maxim *bhāvini bhūta-vad upacāraḥ* (something that is just about to happen is treated as if it has already happened) is applied, and thus the *viṣṇubhakti* that was previously applied (in this case the *sv-ādi viṣṇubhakti*) is considered *antaraṅga* (internal) in regard to the *viṣṇubhakti* that is just about to be applied (in this case the *tib-ādi viṣṇubhakti*), in accordance with the maxim *prakṛtāv api pūrva-pūrvam antaraṅgam* (*vṛtti* 146).

Saṁśodhinī—When an internal *sv-ādi* undergoes *mahāhara, nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178) is applied, and thus any *kāryas* produced by that *sv-ādi* are undone. Basically, when this rule is applied, the *pūrva-pada* (the first word in the compound) will look the same as its original *prakṛti* form. For example, when we apply this rule, *gām* <2.1> becomes *go* since the change of *o* to *ā* by *o ā am-śasor, na ca so naḥ* (142) is undone when there is *mahāhara* of the *sv-ādi am.*

६०२ । अद्वयस्य ई क्यनि ।

602. a-dvayasya ī kyani

a-dvayasya—of *a-dvaya; ī*—the replacement *ī; kyani*—when *[k]ya[n]* follows.

***A-dvaya* changes to *ī* when *[k]ya[n]* follows.**

putrīya. dhātu-saṁjñā, tip-śab-ādi—putrīyati. eka-vacanam atantram—putrāv icchati, putrīyati ity-ādi. ātmārthaivecchā gamyate. anya-pada-sāpekṣatāyāṁ na syāt—bhrātuḥ putram icchati, mahāntaṁ putram icchati iti. bhrātuṣ-putrīyatīti tu samastatvāt. putrīyati śrī-kṛṣṇam iti tu paścād-yogena. lakṣmaṇaṁ sā vṛṣasyantīti bhaṭṭi-vat. evaṁ gām icchati—go ya iti sthite—

VṚTTI—Thus we get *putrīya. Putrīya* is called a *dhātu* by *sūtra* 260, *ti[p]* and *[ś]a[p]* are applied, and thus we get *putrīyati:*

➢ *putram* <2.1> → (600) *putram + [k]ya[n]* → (601) *putra + [k]ya[n]* → (602) *putrīya* → (260) *putrīya + ti[p]* → (288) *putrīya + [ś]a[p] + ti[p]* → (291) *putrīyati* (he desires a son) <*acyuta pa.* 1.1 of the *nāma-dhātu putrīya*>.

There is no rule that only *eka-vacana* can be used, thus *putrīyati* could mean *putrāv icchati* (he desires two sons) and so on.

➢ *putrau* <2.2> → (600) *putrau + [k]ya[n]* → (601) *putra + [k]ya[n]* → (602) *putrīya* → (260) *putrīya + ti[p]* → (288) *putrīya + [ś]a[p] + ti[p]* → (291) *putrīyati* (he desires two sons) <*acyuta pa.* 1.1 of the *nāma-dhātu putrīya*>.

It is understood that the desire must be for oneself.[185] *[K]ya[n]* is not applied if there is dependence on another word. For example, *[k]ya[n]* is not applied in *bhrātuḥ putram icchati* (he desires his brother's son) and *mahāntaṁ putram icchati* (He desires a great son). But *[k]ya[n]* is applied in *bhrātuṣ-putrīyati* (he desires his brother's son) because the words *bhrātuḥ* and *putram* have been compounded here. Examples like *putrīyati śrī-kṛṣṇam* (He desires Kṛṣṇa as his son) are valid by later syntactical connection (*paścād-yoga*), just like in Bhaṭṭi's example *lakṣmaṇaṁ sā vṛṣasyantī* (She desires Lakṣmaṇa as her sex partner). When *[k]ya[n]* is applied in the sense of *gām icchati* (he desires a cow), and we get *go + ya* by following the same procedure as before (see all the steps from *sūtra* 600 to *vṛtti* 601), the following rule applies.

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185 Thus *Kāśikā,* commenting on *Aṣṭādhyāyī* 3.1.8, gives the counterexample *rājñaḥ putram icchati* (He desires a son for the king).

Amṛta—*Bhrātuṣ-putrīyati* is formed by applying *[k]ya[n]* after the *samāsa bhrātuṣ-pūtram,* a *samāsa* wherein the *ṣaṣṭhī viṣṇubhakti* of the word *bhrātuḥ* doesn't undergo *mahāhara* by *ṛ-rāmād vidyā-yoni-sambandhe* (*Bṛhat* 1900). Someone might argue, "There is also dependence in the example *putrīyati śrī-kṛṣṇam,* so why is *[k]ya[n]* seen there?" In answer to this, Jīva Gosvāmī says it is valid by *paścād-yoga.* Dependence is the state of being connected with a word other than a word which assumes a merged meaning by compounding. In the preliminary stage, *putram + icchati,* there is no relationship between two words apart from the relationship of the two words (*putram + [k]ya[n]*) which are already in the process of becoming a single word by compounding. Thus there is no dependence. The word *śrī-kṛṣṇam,* however, is connected later as the object (*karma*) of the new *dhātu putrīya.* Thus there is no fault, and Jīva Gosvāmī backs this up by showing Bhaṭṭi's example beginning *lakṣmaṇam.* It is explained in *Bṛhat* 857 that *vṛṣa + [k]ya[n]* are replaced by the *nipāta vṛṣasya* when the sense is desire for intercourse.

६०३ । ओद्वयस्यावावौ प्रत्यये ।

603. o-dvayasyāv-āvau pratyaya-ye

o-dvayasya—of *o-dvaya; av-āvau*—the replacements *av* and *āv; pratyaya-ye*—when a *pratyaya* beginning with *y* follows.

***O* and *au* change to *av* and *āv* when a *pratyaya* beginning with *y* follows.**

gavyati. nāvam icchati—nāvyati.

Vṛtti—Thus we get *gavyati.*

➢ *gām* <2.1> → (600) *gām + [k]ya[n]* → (601) *go + [k]ya[n]* → (603) *gavya* → (260) *gavya + ti[p]* → (288) *gavya + [ś]a[p] + ti[p]* → (291) *gavyati* (he desires a cow) <*acyuta pa.* 1.1 of the *nāma-dhātu gavya*>.

When *[k]ya[n]* is applied in the sense of *nāvam icchati* (he desires a boat), we get *nāvyati.*

➢ *nāvam* <2.1> → (600) *nāvam + [k]ya[n]* → (601) *nau + [k]ya[n]* → (603) *nāvya* → (260) *nāvya + ti[p]* → (288) *nāvya + [ś]a[p] + ti[p]* → (291) *nāvyati* (he desires a boat) <*acyuta pa.* 1.1 of the *nāma-dhātu nāvya*>.

६०४ । युष्मदस्मदोस्त्वन्मदावुत्तरपदप्रत्यययोरेकत्वे ।

604. yuṣmad-asmados tvan-madāv uttara-pada-pratyayor ekatve

yuṣmad-asmadoḥ—of the words *yuṣmad* and *asmad; tvad-madau*—the replacements *tvad* and *mad; uttara-pada-pratyayoḥ*—when an *uttara-pada* or *pratyaya* follows; *ekatve*—when the *viṣaya* is *eka-vacana* (the singular).

In *eka-vacana,* the words *yuṣmad* and *asmad* are replaced by *tvad* and *mad* respectively when an *uttara-pada* or *pratyaya* follows.

samāsasya para-padam uttara-padam. tvām icchati—tvadyati. mām icchati—madyati. dvitva-bahutvayoḥ—yuṣmadyati asmadyati. na kura-chura-nāma-dhātūnām—catur icchati caturyati, divam icchati divyati. evaṁ giryati dhuryati. ṛ-rāmasya rīḥ kya-yaṅoḥ—kartrīyati.

VṚTTI—The last word of a *samāsa* (compound word) is called the *uttara-pada.* Thus, when *[k]ya[n]* is applied in the sense of *tvām icchati* (he desires you), we get *tvadyati,* and when *[k]ya[n]* is applied in the sense of *mām icchati* (he desires me), we get *madyati.*

➢ *tvām* <2.1> → (600) *tvām + [k]ya[n]* → (601) *yuṣmad + [k]ya[n]* → (604) *tvadya* → (260) *tvadya + ti[p]* → (288) *tvadya + [ś]a[p] + ti[p]* → (291) *tvadyati* (he desires you) <*acyuta pa.* 1.1 of the *nāma-dhātu tvadya*>.

➢ *mām* <2.1> → (600) *mām + [k]ya[n]* → (601) *asmad + [k]ya[n]* → (604) *madya* → (260) *madya + ti[p]* → (288) *madya + [ś]a[p] + ti[p]* → (291) *madyati* (he desires me) <*acyuta pa.* 1.1 of the *nāma-dhātu madya*>.

In *dvi-vacana* and *bahu-vacana* we get *yuṣmadyati* and *asmadyati.*

➢ *yuvām* <2.2> → (600) *yuvām + [k]ya[n]* → (601) *yuṣmad + [k]ya[n]* → *yuṣmadya* → (260) *yuṣmadya + ti[p]* → (288) *yuṣmadya + [ś]a[p] + ti[p]* → (291) *yuṣmadyati* (he desires the both of you) <*acyuta pa.* 1.1 of the *nāma-dhātu yuṣmadya*>.

➢ *yuṣmān* <2.3> → (600) *yuṣmān + [k]ya[n]* → (601) *yuṣmad + [k]ya[n]* → *yuṣmadya* → (260) *yuṣmadya + ti[p]* → (288) *yuṣmadya + [ś]a[p] + ti[p]* → (291) *yuṣmadyati* (he desires all of you) <*acyuta pa.* 1.1 of the *nāma-dhātu yuṣmadya*>.

➢ *āvām* <2.2> → (600) *āvām + [k]ya[n]* → (601) *asmad + [k]ya[n]* → *asmadya* → (260) *asmadya + ti[p]* → (288) *asmadya + [ś]a[p] + ti[p]* → (291) *asmadyati* (he desires both of us) <*acyuta pa.* 1.1 of the *nāma-dhātu asmadya*>.

➢ *asmān* <2.3> → (600) *asmān + [k]ya[n]* → (601) *asmad + [k]ya[n]* → *asmadya* → (260) *asmadya + ti[p]* → (288) *asmadya + [ś]a[p] + ti[p]* → (291) *asmadyati* (he desires all of us) <*acyuta pa.* 1.1 of the *nāma-dhātu asmadya*>.

Na kura-chura-nāma-dhātūnām* (192) is applied. Thus, when *[k]ya[n]* is applied in the sense of *catur icchati* (he desires four), we get *caturyati,* and when *[k]ya[n]* is applied in the sense of *divam icchati* (he desires heaven), we get *divyati.* In the same way we get *giryati* (he desires speech) and *dhuryati* (he desires a burden). *Ṛ-rāmasya rīḥ kya-yaṅoḥ* (591) is applied. Thus we get *kartrīyati.

➢ *kartāram* <2.1> → (600) *kartāram + [k]ya[n]* → (601) *kartṛ + [k]ya[n]* → (591) *kartrīya* → (260) *kartrīya + ti[p]* → (288) *kartrīya + [ś]a[p] + ti[p]* → (291) *kartrīyati* (he desires an agent) <*acyuta pa.* 1.1 of the *nāma-dhātu kartrīya*>.

६०५ । नान्तमेव विष्णुपदं क्ये ।

605. nāntam eva viṣṇupadaṁ kye

na-antam—a word ending in *na-rāma; eva*—only; *viṣṇupadam*—a *viṣṇupada; kye*—when *[k]ya[n]* or *[k]ya[ṅ]* follow.

When *[k]ya[n]* or *[k]ya[ṅ]* follow, only words ending in *n* are treated like *viṣṇupadas.*

rājānam icchati, viṣṇupadatvān na-lopādiḥ. rājīyati. aharyati. viṣṇujanād ity-ādau kyasya tu vā—samidhitā samidhyitā.

VṚTTI—Thus, when *[k]ya[n]* is applied in the sense of *rājānam icchati* (he desires a king), there is deletion of *n* and so on by *sūtras* 190 and so on because the word ending in *n* is a *viṣṇupada.*

➢ *rājānam* <2.1> → (600) *rājānam + [k]ya[n]* → (601) *rājan + [k]ya[n]* → (605, 190) *rāja + [k]ya[n]* → (602) *rājīya* → (260) *rājīya + ti[p]* → (288) *rājīya + [ś]a[p] + ti[p]* → (291) *rājīyati* (he desires a king) <*acyuta pa.* 1.1 of the *nāma-dhātu rājīya*>.

➢ *ahaḥ* <2.1> → (600) *ahaḥ + [k]ya[n]* → (601) *ahan + [k]ya[n]* → (605, 216) *ahaḥ + [k]ya[n]* → (85) *aharya* → (260) *aharya + ti[p]* → (288) *aharya + [ś]a[p] + ti[p]* → (291) *aharyati* (he desires day) <*acyuta pa.* 1.1 of the *nāma-dhātu aharya*>.

Kyasya tu vā* (589), which is connected to the *sūtra* beginning *viṣṇujanāt* (*sūtra* 588), is applied, and we get *samidhitā* or *samidhyitā.

➢ *samidham* <2.1> → (600) *samidham* + *[k]ya[n]* → (601) *samidhya* → (260) *samidhya* + *tā* → (316) *samidhya* + *i[ṭ]* + *tā* → (two options by 589):
1) (the *ya* of *[k]ya[n]* is deleted) *samidhitā* (he will desire firewood) <*bālakalki pa.* 1.1 of the *nāma-dhātu samidhya*>.
2) (the *ya* of *[k]ya[n]* isn't deleted, 393) *samidhyitā* (he will desire firewood) <*bālakalki pa.* 1.1 of the *nāma-dhātu samidhya*>.

Amṛta—In the *Nāma-prakaraṇa,* the *prakṛti* was only treated like a *viṣṇupada* when a *sv-ādi* or *taddhita pratyaya* follows (see *sūtra* 179), but here the *prakṛti* is treated like a *viṣṇupada* even when *[k]ya[n]* or *[k]ya[ṅ]* follow. Thus this is a new rule (it is not the restriction of an old rule). The word *eva* in the current *sūtra* creates a restriction (*niyama*) such that all words other than those that end in *n* aren't treated like *viṣṇupadas* when *[k]ya[n]* or *[k]ya[ṅ]* follow. Thus *ca-vargasya ka-vargo viṣṇupadānte* (177) is not applied in *vācyati* (he desires speech), *dhvaṁsu-sraṁsu-vasv-anaḍuhāṁ do viṣṇupadānte* (208) is not applied in *vidvasyati* (he desires one who knows), *hasya ḍhaḥ* (211) is not applied in *madhu-lihyati* (he desires one who licks honey), *dādes tu dhātor ghaḥ* (211) is not applied in *go-duhyati* (he desires one who milks cows), *sat-saṅgāntasya haro viṣṇupadānte* (176) is not applied in *puṁsyati* (he desires a man), and so on.

६०६ । काम्यश्च पूर्वक्यन्नर्थे ।

606. kāmyaś ca pūrva-kyann-arthe

kāmyaḥ—*kāmya; ca*—also; *pūrva-kyan-arthe*—in the meaning of *[k]ya[n]* described before (see *sūtra* 600).

The *pratyaya kāmya* is also applied after a *nāma-viṣṇupada* which indicates that which one desires.

uccāraṇārthatvādy-abhāvān na kit. dhātv-adhikāra eveṭo rāma-dhātukatvasya ca vidhānād iḍ-ādi-prāptau dvy-aṅga-vaikalyam. putrakāmyati kṛṣṇam.

Vṛtti—The *k* in *kāmya* is not an indicatory letter because it serves no purpose in aiding pronunciation and so on. There is a twofold defect in applying *i[ṭ]* and so on because both *i[ṭ]* and the term *rāma-dhātuka* are ordained under the *adhikāra dhātoḥ* (261). Thus we get *putrakāmyati kṛṣṇam* (He desires Kṛṣṇa as his son).

➢ *putram* <2.1> → (606) *putram* + *kāmya* → (601) *putrakāmya* → (260) *putrakāmya* + *ti[p]* → (288) *putrakāmya* + *[ś]a[p]* + *ti[p]* → (291) *putrakāmyati* (he desires a son) <*acyuta pa.* 1.1 of the *nāma-dhātu putra-kāmya*>.

Amṛta—Due to the word *ca,* the *[k]ya[n]* described previously in *sūtra* 600 is also applied. The words "and so on" in "aiding pronunciation and so on" refer to being *kapila*. Thus the sentence means "The *k* in *kāmya* is not an indicatory letter because it serves no purpose in aiding pronunciation or in making *kāmya kapila.* And one cannot say that *kāmya* has to be *kapila* to prevent *govinda* in *harikāmyati* and so on, because it is anyway impossible to apply *govinda* since in *dhātor antasya govindaḥ pratyaye* (289) *govinda* is only ordained in relation to a *dhātu,* and here we have a *nāma.* Someone may wonder "Why isn't *i[ṭ]* applied in *putrakāmyati* and so on when *kāmya* follows?" In answer to this, Jīva Gosvāmī says there is a twofold defect in applying *i[ṭ].* The first defect is that the rule *iṭ rāma-dhātuke* (316) only applies after a *dhātu* and not after a *nāma* since it comes under the *adhikāra dhātoḥ* (261). The second defect is that the term *rāma-dhātuka* in *anye pratyayā rāma-dhātukāḥ* (282) only applies after a *dhātu* and not after a *nāma* since it also comes under the *adhikāra dhātoḥ* (261).

६०७ । यमिवाचरति यस्मिन्निव च तस्मात्क्यन् ।

607. yam ivācarati yasminn iva ca tasmāt kyan

yam—which; *iva*—like; *ācarati*—one treats or acts; *yasmin*—in which; *iva*—like; *ca*—and; *tasmāt*—after that; *kyan*—*[k]ya[n].*

The *pratyaya [k]ya[n]* is also applied after a *nāma-viṣṇupada* which indicates that which one treats someone like and after a *nāma-viṣṇupada* which indicates that place in which one acts as if one were there.

putram ivācarati—putrīyati rāmam. putra-van manyata ity arthaḥ. vṛndāvane ivācarati—vṛndāvanīyati nijopavane. vṛndāvane yathā vyavaharati tathety arthaḥ.

Vṛtti—Thus, when *[k]ya[n]* is applied in the sense of *putram ivācarati* (he treats […] like he treats a son),[186] we get *putrīyati rāmam* (he treats Balarāma

186 The suffix *[k]ya[n]* inherently involves a *karma* in the construction. Therefore, by itself the usage of the verb *putrīyati,* for instance, constitutes an *upameya-luptopamā* (elliptical simile characterized by the ellipsis of the subject of the comparison). For the details, consult *Alaṅkāra-kaustubha* 8.14 and 8.39.

like he treats his own son) which means *putra-van manyate* (he thinks of Him like he thinks of his son).

➢ *putram* <2.1> → (607) *putram + [k]ya[n]* → (601) *putra + [k]ya[n]* → (602) *putrīya* → (260) *putrīya + ti[p]* → (288) *putrīya + [ś]a[p] + ti[p]* → (291) *putrīyati* (he treats […] like he treats a son) <*acyuta pa.* 1.1 of the *nāma-dhātu putrīya*>.

When *[k]ya[n]* is applied in the sense of *vṛndāvane ivācarati* (he acts as if he were in Vṛndāvana), we get *vṛndāvanīyati nijopavane* (he acts in his own garden as if he were in Vṛndāvana) which means *vṛndāvane yathā vyavaharati tathā* (in which way he behaves in Vṛndāvana, in that way he behaves in his own garden).

➢ *vṛndāvane* <7.1> → (607) *vṛndāvane + [k]ya[n]* → (601) *vṛndāvana + [k]ya[n]* → (602) *vṛndāvanīya* → (260) *vṛndāvanīya + ti[p]* → (288) *vṛndāvanīya + [ś]a[p] + ti[p]* → (291) *vṛndāvanīyati* (he acts as if he were in Vṛndāvana) <*acyuta pa.* 1.1 of the *nāma-dhātu vṛndāvanīya*>.

Amṛta—Here Rāma refers to Balarāma, and the meaning is "Yaśodā treats Balarāma as her own son" or "Nanda treats Balarāma as his own son." The meaning of the sentence beginning *vṛndāvane yathā* is "As in Vṛndāvana he would do things suitable for worship like *daṇḍa-vat-praṇāmas* and *parikramas,* so in his own garden he does the same things." The *pratyaya kāmya* cannot be applied in these meanings due to the phrase *pūrva-kyann-arthe* in the previous *sūtra.*

६०८ । ङौ नलोपनिषेधः क्ये ।

608. ṅau na-lopa-niṣedhaḥ kye

ṅau—when there is *[ṅ]i; na-lopa-niṣedhaḥ*—prohibition of the deletion of *na-rāma; kye*—when *[k]ya[n]* follows.

The deletion of *n* by *sūtra* 190 doesn't take place when *[k]ya[n]* follows if the *nāma-viṣṇupada* is in the *saptamī eka-vacana.*

rājanīvācarati—rājanyati gopāle. evaṁ pathinyati gṛhe.

Vṛtti—Thus, when *[k]ya[n]* is applied in the sense of *rājanīvācarati* (he acts as if before a king), we get *rājanyati gopāle* (he acts before Kṛṣṇa as if he were before a king). Similarly, we get *pathinyati gṛhe* (he acts in his own house as if he were on the road).

Amṛta—Where the deletion of *n* would normally always take place since words ending in *n* are *viṣṇupadas* by *sūtra* 605, this rule prohibits it. Why do we say "if the *nāma-viṣṇupada* is in the *saptamī eka-vacana*"? Consider how, when *[k]ya[n]* is applied in the sense of *rājānam ivācarati* (he treats like a king), we get *rājīyati kṛṣṇam* (he treats Kṛṣṇa like a king).

६०९ । य इवाचरति तस्मात्क्यङ् ।

609. ya ivācarati tasmāt kyaṅ

yaḥ—who or which; *iva*—like; *ācarati*—one acts; *tasmāt*—after that; *kyaṅ*—*[k]ya[ṅ]*.

The *pratyaya [k]ya[ṅ]* is applied after a *nāma-viṣṇupada* which indicates that who or which one acts like.

vāmanasyeti sāmānya-grahaṇād adhātor api vāmanasya trivikramaḥ. kṛṣṇa ivācarati—kṛṣṇāyate. kyaṅ api kya iti viṣṇupadatvam—śrīdāmāyate.

Vṛtti—Due to the general mention of *vāmanasya* in *sūtra* 390, even the *vāmana* of something that is not a *dhātu* becomes *trivikrama.* Thus when *[k]ya[ṅ]* is applied in the sense of *kṛṣṇa ivācarati* (he acts like Kṛṣṇa), we get *kṛṣṇāyate.*

➢ *kṛṣṇaḥ* <1.1> → (609) *kṛṣṇaḥ* + *[k]ya[ṅ]* → (601) *kṛṣṇa* + *[k]ya[ṅ]* → (390) *kṛṣṇāya* → (260) *kṛṣṇāya* + *te* → (288) *kṛṣṇāya* + *[ś]a[p]* + *te* → (291) *kṛṣṇāyate* (he imitates Kṛṣṇa) <*acyuta āt.* 1.1 of the *nāma-dhātu kṛṣṇāya*>.

Because *[k]ya[ṅ]* is also included by the mention of *kya* in *sūtra* 605, words ending in *n* are also treated like *viṣṇupadas* when *[k]ya[ṅ]* follows. Thus we get *śrīdāmāyate.*

➢ *śrīdāmā* <1.1> → (609) *śrīdāmā* + *[k]ya[ṅ]* → (601) *śrīdāman* + *[k]ya[ṅ]* → (605, 190) *śrīdāma* + *[k]ya[ṅ]* → (390) *śrīdāmāya* → (260) *śrīdāmāya* + *te* → (288) *śrīdāmāya* + *[ś]a[p]* + *te* → (291) *śrīdāmāyate* (he imitates Śrīdāmā) <*acyuta āt.* 1.1 of the *nāma-dhātu śrīdāmāya*>.

Amṛta—Regarding *kṛṣṇāyate,* the words *tad-virahe gopī-janaḥ* should be added. Thus *tad-virahe gopī-janaḥ kṛṣṇāyate* (The *gopīs* imitate Kṛṣṇa, in separation from Him). For example, in *Bhāgavatam* (10.30.18):

āhūya dūra-gā yadvat kṛṣṇas tam anukurvatīm
veṇuṁ kvaṇantīṁ krīḍantīm anyāḥ śaṁsanti sādhv iti

“When one *gopī* perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of “Well done! Well done!””

Saṁśodhinī—Due to the indicatory letter *ṅ,* the *ātmapada* endings are applied after *nāma-dhātus* that end in *[k]ya[ṅ]* (see *sūtra* 284).

६१० । वाच्यलिङ्गलक्ष्मीः पुरुषोत्तमवत्क्यङ्मानिनोर्णौ च ।

610. vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ca

vācya-liṅga-lakṣmīḥ—the feminine of a *vācya-liṅga* word (see *sūtra* 218); *puruṣottama-vat*—like the masculine; *kyaṅ-māninoḥ*—when *[k]ya[ṅ]* or *mānin* (see explanation below) follow; *ṇau*—when *[ṇ]i* follows; *ca*—and.

The feminine of a *vācya-liṅga* word becomes like the masculine when *[k]ya[ṅ], mānin,* or *[ṇ]i* follow.

gopīva ācarati—gopāyate pulindī. saṁjñā-pūraṇī-ka-rāmoddhavādīnāṁ samāse yo niṣedho vakṣyate sa ihāpy āyāti. tatrākhyāta-kṛtor apy upādānāt—rukmiṇīyate, pañcamīyate, gopikāyate.

Vṛtti—Thus, when *[k]ya[ṅ]* is applied in the sense of *gopīva ācarati* (She acts like a *gopī*), we get *gopāyate pulindī* (the aborigine Pulinda woman acts like a *gopī*).

➢ *gopī* <1.1> → (609) *gopī* + *[k]ya[ṅ]* → (601) *gopī* + *[k]ya[ṅ]* → (610) *gopa* + *[k]ya[ṅ]* → (390) *gopāya* → (260) *gopāya* + *te* → (288) *gopāya* + *[ś]a[p]* + *te* → (291) *gopāyate* (She acts like a *gopī*) <*acyuta āt.* 1.1 of the *nāma-dhātu gopāya*>.

The prohibition in *sūtra* 1006 that feminine names, feminine ordinal numbers, feminine words that have *ka-rāma* as their *uddhava,* and so on do not become like the masculine in a *sāmasa* also applies here, because it says in the *vṛtti* there that this prohibition also applies when an *ākhyāta pratyaya* or *kṛt pratyaya* follows. Thus we get *rukmiṇīyate, pañcamīyate,* and *gopikāyate* respectively.

➢ *rukmiṇī* <1.1> → (609) *rukmiṇī + [k]ya[ṅ]* → (601) *rukmiṇī + [k]ya[ṅ]* → (1006) *rukmiṇīya* → (260) *rukmiṇīya + te* → (288) *rukmiṇīya + [ś]a[p] + te* → (291) *rukmiṇīyate* (He imitates Rukmiṇī) <*acyuta āt.* 1.1 of the *nāma-dhātu rukmiṇīya*>.

➢ *pañcamī* <1.1> → (609) *pañcamī + [k]ya[ṅ]* → (601) *pañcamī + [k]ya[ṅ]* → (1006) *pañcamīya* → (260) *pañcamīya + te* → (288) *pañcamīya + [ś]a[p] + te* → (291) *pañcamīyate* (He imitates the fifth) <*acyuta āt.* 1.1 of the *nāma-dhātu pañcamīya*>.

➢ *gopikā* <1.1> → (609) *gopikā + [k]ya[ṅ]* → (601) *gopikā + [k]ya[ṅ]* → (1006) *gopikāya* → (260) *gopikāya + te* → (288) *gopikāya + [ś]a[p] + te* → (291) *gopikāyate* (He imitates the *gopī*) <*acyuta āt.* 1.1 of the *nāma-dhātu gopikāya*>.

Amṛta—Rukmiṇī is a feminine name, thus it doesn't become like the masculine. Similarly, *pañcamī* is a feminine ordinal number, and *gopikā* is a feminine word that has *ka-rāma* as its *uddhava,* thus they don't become like the masculine. *Gopikā* is formed by applying the *taddhita pratyaya ā[p]* after the word *gopaka* which ends in the *kṛt pratyaya [ṇ]aka.*

Saṁśodhinī—Here *mānin* refers to the word *mānin* which is formed by applying the *kṛt pratyaya [ṇ]in[i]* after the *dhātu man[a] jñāne* (4A, to think, consider as) by *manyateḥ khaś-ṇinī ātma-manane* (856).

६११ । क्वचित्क्यङः क्विप् ।

611. kvacit kyaṅaḥ kvip

kvacit—sometimes; *kyaṅaḥ*—of *[k]ya[ṅ]; kvip*—the replacement *[k]vi[p].*

Sometimes *[k]ya[ṅ]* is replaced by *[k]vi[p].*

tataḥ kyaṅ-van nāntam eva viṣṇupadam.

Vṛtti—Thus, just as words ending in *n* are treated like *viṣṇupadas* when *[k]ya[ṅ]* follows, they are also treated like *viṣṇupadas* when the *[k]vi[p]* that replaces *[k]ya[ṅ]* follows.

Amṛta—Since *[k]vi[p]* is a replacement of *[k]ya[ṅ],* it is also applied in the sense of imitating, just like *[k]ya[ṅ].* But the word *kvacit* indicates that *[k]vi[p]* cannot be applied in all the senses in which *[k]ya[ṅ]* is applied.

Thus in *śabdādikaṁ karoti* (613) and so on, only *[k]ya[ṅ]* is applied, not *[k]vi[p]*. Somone might argue, "Since *[k]vi[p]* is a replacement of *[k]ya[ṅ],* the *ātmapada* endings should also be used when *[k]vi[p]* is applied just as words ending in *n* are also treated like *viṣṇupadas* when *[k]vi[p]* follow," but in actuality the *ātmapada* endings aren't used due to the very fact that in *[k]vi[p]* the indicatory letter *p* was used instead of the indicatory letter *ṅ* and because the *jñāpaka: galbhāder ātmapadaṁ ca* (*Bṛhat* 877) suggests that they are not used.

६१२ । केवलस्य प्रत्ययवेर्हरः ।

612. kevalasya pratyaya-ver haraḥ

kevalasya—which is alone (meaning that apart from the *va-rāma* and *i-rāma* there are no other *varṇas* in the *pratyaya*); *pratyaya-veḥ* —of the *vi* of a *pratyaya; haraḥ*—deletion.

A *pratyaya* that is just *vi* is deleted.

kṛṣṇati gopī. vidhavati tan-mukham. bhūr ivācarati go-dhug ivācarati—bhuvati go-duhati. atra govindābhāvaḥ, sahaja-dhātv-avasthāyāṁ kṛtasya kvipo yat kaṁsāritvaṁ tasyāntar-vidyamānatvāt. vidhavatīty atra tu dhātv-adhikāra-sāmarthyena nāmno vihitasya kitaḥ kaṁsāritvābhāvāt. nāntasya tu viṣṇupadatvam—rājati. rājānati iti kaścit, tat tu durgādīnām asammatam.

Vṛtti—For example, *kṛṣṇati gopī* (the *gopī* imitates Kṛṣṇa) and *vidhavati tan-mukham* (her face resembles the moon).

➢ *kṛṣṇaḥ* <1.1> → (609) *kṛṣṇaḥ* + *[k]ya[ṅ]* → (611) *kṛṣṇaḥ* + *[k]vi[p]* → (601) *kṛṣṇa* + *[k]vi[p]* → (612) *kṛṣṇa* → (260) *kṛṣṇa* + *ti[p]* → (288) *kṛṣṇa* + *[ś]a[p]* + *ti[p]* → (291) *kṛṣṇati* (he imitates Kṛṣṇa) <*acyuta pa.* 1.1 of the *nāma-dhātu kṛṣṇa*>.

➢ *vidhuḥ* <1.1> → (609) *vidhuḥ* + *[k]ya[ṅ]* → (611) *vidhuḥ* + *[k]vi[p]* → (601) *vidhu* + *[k]vi[p]* → (612) *vidhu* → (260) *vidhu* + *ti[p]* → (288) *vidhu* + *[ś]a[p]* + *ti[p]* → (289) *vidho* + *a* + *ti* → (55) *vidhavati* (he imitates the moon) <*acyuta pa.* 1.1 of the *nāma-dhātu vidhu*>.

When the *[k]vi[p]* that replaces *[k]ya[ṅ]* is applied in the sense of *bhūr ivācarati* (he imitates existence) and *go-dhug ivācarati* (he imitates one who milks cows), we get *bhuvati* and *go-duhati* respectively.

➢ *bhūḥ* <1.1> → (609) *bhūḥ + [k]ya[ṅ]* → (611) *bhūḥ + [k]vi[p]* → (601) *bhū + [k]vi[p]* → (612) *bhū* → (260) *bhū + ti[p]* → (288) *bhū + [ś]a[p] + ti[p]* → (294, 381) *bhuvati* (he imitates existence) <*acyuta pa.* 1.1 of the *nāma-dhātu bhū*>.

➢ *go-dhuk* <1.1> → (609) *go-dhuk + [k]ya[ṅ]* → (611) *go-dhuk + [k]vi[p]* → (601) *go-duh + [k]vi[p]* → (612) *go-duh* → (260) *go-duh + ti[p]* → (288) *go-duh + [ś]a[p] + ti[p]* → (294) *go-duhati* (he imitates one who milks cows) <*acyuta pa.* 1.1 of the *nāma-dhātu go-duh*>.

There is no *govinda* in *bhuvati* and *go-duhati* because the *kaṁsāri*-ness that is in effect when the *kṛt pratyaya [k]vi[p]* is applied to the primary *dhātu* remains behind. But in *vidhavati,* the *pratyaya* that has the indicatory letter *k* (in this case the *[k]vi[p]* that replaces *[k]ya[ṅ]*) is ordained after a *nāma,* and thus on the strength of the *adhikāra dhātoḥ* (261) there is no *kaṁsāri*-ness (and therefore *sūtra* 294 does not apply).

Words ending in *n* are also treated like *viṣṇupadas* when the *[k]vi[p]* that replaces *[k]ya[ṅ]* follows (see previous *vṛtti*). Thus we get *rājati.* Some say the form is *rājānati,* but Durga-siṁha and others don't agree with this.

Amṛta—The *vi* here refers to the *kṛt pratyaya [k]vi[p]* stripped of its *anubandhas,* and also to the *kṛt pratyaya vi* (*sūtra* 849) and the *taddhita pratyaya vi* (*sūtra* 1276).[187] *Kavayati* (he imitates a poet) <*acyuta pa.* 1.1 of the *nāma-dhātu kavi*>, *pitarati* (he imitates his father) <*acyuta pa.* 1.1 of the *nāma-dhātu pitṛ*>, and so on are conjugated like *vidhavati.* Regarding *bhuvati,* first the *kṛt pratyaya [k]vi[p]* is applied after the *dhātu bhū sattāyām* (1P, to be, become, exist) and deleted by the current *sūtra* and we get the word *bhū,* then the *[k]vi[p]* that replaces *[k]ya[ṅ]* is applied after the word *bhū* and deleted by the current *sūtra* and we get the *nāma-dhātu bhū.* Regarding *go-duhati,* first the *kṛt pratyaya [k]vi[p]* is applied after *go + duh[a] prapūraṇe* (2U, to milk, extract) and deleted by the current *sūtra* and we get the word *go-duh,* then the *[k]vi[p]* that replaces *[k]ya[ṅ]* is applied after the word *go-duh* and deleted by the current *sūtra* and we get the *nāma-dhātu go-duh.* It might seem that *dhātor antasya govindaḥ pratyaye* (289) should apply to the *nāma-dhātu bhū* and that *laghūddhavasya govindaḥ* (333) should apply to the *nāma-dhātu go-duh,* but Jīva Gosvāmī refutes that with the sentence beginning "there is no *govinda.*"

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187 The *vi* here also refers to the *kṛt pratyaya [ṇ]vi.* See *Saṁśodhinī* 218 for further details.

६१३ । शब्दादिकं करोति ।
613. śabdādikaṁ karoti

śabda-ādikam—sound and so on; *karoti*—he makes.

The *pratyaya [k]ya[ṅ]* is applied after the *nāma-viṣṇupadas śabdam* <2.1> and so on in the sense of making.

śabdāyate vairāyate kalahāyate abhrāyate meghāyate su-dināyate dur-dināyate līlāyate.

VṚTTI—The words *asminn arthe kyaṅ* (when this is the meaning *[k]ya[ṅ]* is applied) are to be understood in this *sūtra* and in the next *sūtra* also.

➢ *śabdam* <2.1> → (613) *śabdam + [k]ya[ṅ]* → (601) *śabda + [k]ya[ṅ]* → (390) *śabdāya* → (260) *śabdāya + te* → (288) *śabdāya + [ś]a[p] + te* → (291) *śabdāyate* (he makes noise) <*acyuta āt.* 1.1 of the *nāma-dhātu śabdāya*>.

➢ *vairam* <2.1> → (613) *vairam + [k]ya[ṅ]* → (601) *vaira + [k]ya[ṅ]* → (390) *vairāya* → (260) *vairāya + te* → (288) *vairāya + [ś]a[p] + te* → (291) *vairāyate* (he creates enmity) <*acyuta āt.* 1.1 of the *nāma-dhātu vairāya*>.

Similarly *kalahāyate* (he creates quarrel), *abhrāyate* (he makes a cloud), *meghāyate* (he makes a cloud), *su-dināyate* (he creates a fine day), *dur-dināyate* (he creates a cloudy day), and *līlāyate* (he performs pastimes).

६१४ । नमआदिभ्यः परपदं च ।
614. nama-ādibhyaḥ parapadaṁ ca

namaḥ-ādibhyaḥ—obeisances and so on; *parapadam*—the *parapada* endings; *ca*—and.

The *pratyaya [k]ya[ṅ]* is applied after the *nāma-viṣṇupadas namaḥ* <2.1> and so on in the sense of making and the *parapada* endings are used.

namasyati varivasyati tapasyati.

VṚTTI—➢ *namaḥ* <2.1> → (614) *namaḥ + [k]ya[ṅ]* → (601) *namas + [k]ya[ṅ]* → *namasya* → (260) *namasya + ti[p]* → (288) *namasya + [ś]a[p] + ti[p]* → (291) *namasyati* (he offers obeisances) <*acyuta pa.* 1.1 of the *nāma-dhātu namasya*>.

➢ *varivaḥ* <2.1> → (614) *varivaḥ + [k]ya[ṅ]* → (601) *varivas + [k]ya[ṅ]* → *varivasya* → (260) *varivasya + ti[p]* → (288) *varivasya + [ś]a[p] + ti[p]* → (291) *varivasyati* (he serves) <*acyuta pa.* 1.1 of the *nāma-dhātu varivasya*>.

➢ *tapaḥ* <2.1> → (614) *tapaḥ + [k]ya[ṅ]* → (601) *tapas + [k]ya[ṅ]* → *tapasya* → (260) *tapasya + ti[p]* → (288) *tapasya + [ś]a[p] + ti[p]* → (291) *tapasyati* (he performs austerities) <*acyuta pa.* 1.1 of the *nāma-dhātu tapasya*>.

६१५ । अनेकसर्वेश्वरस्य संसारहरः , पृथुमृद्वादेर्ऋरामस्य रश्च , क्षिप्रस्य क्षेपः, दीर्घस्य द्राघः , बहुलस्य बंहः , ह्रस्वस्य ह्रसः , क्षुद्रस्य क्षोदः , गुरोर्गरः , उरोर्वरः, प्रियस्य प्रः , बहोर्भूः , णीष्ठेमेयःसु ।

615. aneka-sarveśvarasya saṁsāra-haraḥ, pṛthu-mṛdv-āder ṛ-rāmasya raś ca, kṣiprasya kṣepaḥ, dīrghasya drāghaḥ, bahulasya baṁhaḥ, hrasvasya hrasaḥ, kṣudrasya kṣodaḥ, guror garaḥ, uror varaḥ, priyasya praḥ, bahor bhūḥ, ṇīṣṭhemeyaḥsu

aneka-sarveśvarasya—of a word that has more than one *sarveśvara; saṁsāra-haraḥ*—deletion of the *saṁsāra; pṛthu-mṛdu-ādeḥ*—of the words *pṛthu, mṛdu,* and so on (see list in *vṛtti* 617); *ṛ-rāmasya*—of the *ṛ-rāma; raḥ*—the replacement *ra; ca*—also; *kṣiprasya*—of the word *kṣipra* (quick); *kṣepaḥ*—the replacement *kṣepa; dīrghasya*—of the word *dīrgha* (long); *drāghaḥ*—the replacement *drāgha; bahulasya*—of the word *bahula* (dense, abundant); *baṁhaḥ*—the replacement *baṁha; hrasvasya*—of the word *hrasva* (short); *hrasaḥ*—the replacement *hrasa; kṣudrasya*—of the word *kṣudra* (small, low, wicked); *kṣodaḥ*—the replcement *kṣoda; guroḥ*—of the word *guru* (heavy, great); *garaḥ*—the replacement *gara; uroḥ*—of the word *uru* (wide, great); *varaḥ*—the replacement *vara; priyasya*—of the word *priya* (dear); *praḥ*—the replacement *pra; bahoḥ*—of the word *bahu* (many, great); *bhūḥ*—the replacement *bhū; ṇi-iṣṭha-ima-īyaḥsu*—when *[ṇ]i* follows or when the *taddhita pratyayas iṣṭha, iman[i],* or *īyas[u]* follow.

When *[ṇ]i* or the *taddhita pratyayas iṣṭha, iman[i],* and *īyas[u]* follow, the *saṁsāra* of a word that has more than one *sarveśvara* is deleted, the *ṛ-rāma* of the words *pṛthu, mṛdu* and so on also changes to *ra,* and the following replacements take place: *kṣipra* → *kṣepa* ; *dīrgha* → *drāgha* ; *bahula* → *baṁha* ; *hrasva* → *hrasa* ; *kṣudra* → *kṣoda* ; *guru* → *gara* ; *uru* → *vara* ; *priya* → *pra* ; *bahu* → *bhū.*

६१६ । भूतो युट् , तथा प्रशस्यस्य श्रज्यौ , वृद्धस्य वर्षज्यौ , स्थिरस्य स्थः , स्फिरस्य स्फः , अन्तिकस्य नेदः , बाढस्य साधः , स्थूलस्य स्थवः , दूरस्य दवः , यूनो यवकनौ , तृप्रस्य त्रपः , वृन्दारकस्य वृन्दः , विन्मत्वोर्हरः , अल्पस्य तु कनो वा णीष्ठेयःसु ।

616. bhūto yuṭ, tathā praśasyasya śra-jyau, vṛddhasya varṣa-jyau, sthirasya sthaḥ, sphirasya sphaḥ, antikasya nedaḥ, bāḍhasya sādhaḥ, sthūlasya sthavaḥ, dūrasya davaḥ, yūno yava-kanau, tṛprasya trapaḥ, vṛndārakasya vṛndaḥ, vin-matvor haraḥ, alpasya tu kano vā ṇīṣṭheyaḥsu

bhūtaḥ—after the *bhū* that replaces *bahu* by the previous *sūtra; yuṭ*—the *āgama y[uṭ]; tathā*—and; *praśasyasya*—of the word *praśasya* (excellent); *śra-jyau*—the replacements *śra* and *jya; vṛddhasya*—of the word *vṛddha* (old); *varṣa-jyau*—the replacements *varṣa* and *jya; sthirasya*—of the word *sthira* (firm); *sthaḥ*—the replacement *stha; sphirasya*—of the word *sphira* (abundant); *sphaḥ*—the replacement *spha; antikasya*—of the word *antika* (near); *nedaḥ*—the replacement *neda; bāḍhasya*—of the word *bāḍha* (firm); *sādhaḥ*—the replacement *sādha; sthūlasya*—of the word *sthūla* (large, thick); *sthavaḥ*—the replacement *sthava; dūrasya*—of the word *dūra* (far) *davaḥ*—the replacement *dava; yūnaḥ*—of the word *yuvan* (young); *yava-kanau*—the replacements *yava* and *kana; tṛprasya*—of the word *tṛpra*[188] (sacrificial cake); *trapaḥ*—the replacement *trapa; vṛndārakasya*—of the word *vṛndāraka* (excellent); *vṛndaḥ*—the replacement *vṛnda; vin-matvoḥ*—of the *taddhita pratyayas vin* and *mat[u]; haraḥ*—deletion; *alpasya*—of the word *alpa* (small); *tu*—but; *kanaḥ*—the replacement *kana; vā*—optionally; *ṇi-iṣṭha-īyaḥsu*—when *[ṇ]i* follows or when the *taddhita pratyayas iṣṭha* or *īyas[u]* follow.

When *[ṇ]i* or the *taddhita pratyayas iṣṭha* and *īyas[u]* follow, *y[uṭ]* is inserted after *bhū,* the *taddhita pratyayas vin* and *mat[u]* are deleted, and the following replacements take place: *praśasya* → *śra* or *jya* ; *vṛddha* → *varṣa* or *jya* ; *sthira* → *stha* ; *sphira* → *spha* ; *antika* → *neda* ; *bāḍha* → *sādha* ; *sthūla* → *sthava* ; *dūra* → *dava* ; *yuvan* → *yava* or *kana* ; *tṛpra* → *trapa* ; *vṛndāraka* → *vṛnda* ; *alpa* optionally → *kana.*

६१७ । मुण्डमिश्रश्लक्ष्णलवणलघुपटुप्रभृतिभ्यस्तत्करोतीत्यर्थे पृथ्वादेरन्येभ्यश्च तत्करोति तदाचष्टे इत्यर्थे णिः ।

617. muṇḍa-miśra-ślakṣṇa-lavaṇa-laghu-paṭu-prabhṛtibhyas tat karotīty-arthe pṛthv-āder anyebhyaś ca tat karoti tad ācaṣṭe ity-arthe ṇiḥ

188 In *vṛtti* 892, Jīva Gosvāmī confirms that this is the meaning by saying *tṛpraḥ puroḍāśaḥ* (*tṛpra* means the sacrificial cake).

muṇḍa-miśra-ślakṣṇa-lavaṇa-laghu-paṭu-prabhṛtibhyaḥ—after the words *muṇḍa* (shaved), *miśra* (mixed), *ślakṣṇa* (soft), *lavaṇa* (salty), *laghu* (light), *paṭu* (pungent, clever), and so on; *tat karoti iti-arthe*—in the sense of *tat karoti* (he does that / he makes that); *pṛthu-ādeḥ*—after the words *pṛthu* and so on (see list below); *anyebhyaḥ*—after other words; *ca*—also; *tat karoti tat ācaṣṭe iti-arthe*—in the sense of *tat karoti* (he does that / he makes that) or *tad ācaṣṭe* (he speaks about that); *ṇiḥ—[ṇ]i.*

[Ṇ]i* is applied after the words *muṇḍa, miśra, ślakṣṇa, lavaṇa, laghu, paṭu,* and so on in the sense of *tat karoti* and after the *pṛthv-ādis* and other words in the sense of *tat karoti* or *tad ācaṣṭe.

muṇḍaṁ karoti—muṇḍayati ity-ādi. ra-rāma-bhāvāt saṁsāra-harāc ca pṛthv-ādeḥ—prathayati. "pṛthuṁ mṛduṁ bhṛśaṁ caiva / kṛśaṁ ca dṛḍham eva ca //pari-pūrva-vṛḍhaṁ caiva / ṣaḍ imān ra-vidhau smaret //". kṣiprādeḥ kṣepayatīty-ādi. bahor bhūḥ, yuṭ—bhūyayati. praśasyādeḥ, śrāpayati jyāpayati varṣayati ity-ādi. tṛpraḥ puroḍāśaḥ ra-rāmānto 'yaṁ—trapayati. vin-matvor harāt sragviṇaḥ—srajayati. īṇmataḥ—īśayati. tathā alpayati kanayati. udañcaṁ—udayati. āśiṣayatīty-ādau tu saṁsāra-haraṁ necchanti.

Vṛtti—For example, when *[ṇ]i* is applied in the sense of *muṇḍaṁ karoti* (he makes shaved) and so on, we get *muṇḍayati* and so on.

➢ *muṇḍam* <2.1> → (617) *muṇḍam + [ṇ]i* → (601) *muṇḍa + [ṇ]i* → (615) *muṇḍi* → (260) *muṇḍi + ti[p]* → (288) *muṇḍi + [ś]a[p] + ti[p]* → (289) *muṇḍe + a + ti* → (54) *muṇḍayati* (he shaves) <*acyuta pa.* 1.1 of the *nāma-dhātu muṇḍi*>.

Since by *sūtra* 615 the *pṛthv-ādis* undergo both the change to *ra* and the deletion of their *saṁsāra,* we get *prathayati.*

➢ *pṛthum* <2.1> → (617) *pṛthum + [ṇ]i* → (601) *pṛthu + [ṇ]i* → (615) *prathu + [ṇ]i* → *prathi* (260) *prathi + ti[p]* → (288) *prathi + [ś]a[p] + ti[p]* → (289) *prathe + a + ti* → (54) *prathayati* (He makes broad / he speaks about the broad thing) <*acyuta pa.* 1.1 of the *nāma-dhātu prathi*>.

pṛthuṁ mṛduṁ bhṛśaṁ caiva
kṛśaṁ ca dṛḍham eva ca
pari-pūrva-vṛḍhaṁ caiva
ṣaḍ imān ra-vidhau smaret

"*Pṛthu* (broad, great), *mṛdu* (soft, gentle), *bhṛśa* (strong, abundant), *kṛśa* (thin), *dṛḍha* (firm), and *parivṛḍha* (Lord, master, king). Know that these six words follow the rule of *ra* (*pṛthu-mṛdv-āder ṛ-rāmasya raś ca* in *sūtra* 615)."

From *kṣipra* and so on we get *kṣepayati* and so on:

➢ *kṣipram* <2.1> → (617) *kṣipram + [ṇ]i* → (601) *kṣipra + [ṇ]i* → (615) *kṣepa + [ṇ]i* → *kṣepi* (260) *kṣepi + ti[p]* → (288) *kṣepi + [ś]a[p] + ti[p]* → (289) *kṣepe + a + ti* → (54) *kṣepayati* (he makes quick / he speaks about the quick thing) <*acyuta pa.* 1.1 of the *nāma-dhātu kṣepi*>.

Because it was unnecessary to mention the word *dhātu* in the rule of *govinda* (*sūtra* 289) since it is already covered by the *adhikāra*, the final *varṇa* of a *nāma* also takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows. Thus, when the replacements *pra, jya, stha,* and *spha* are done by *sūtras* 615 and 616, *vṛṣṇīndra* is applied by *sūtra* 314 and the *āgama p[uk]* is inserted. Thus we get *prāpayati* and so on:

➢ *priyam* <2.1> → (617) *priyam + [ṇ]i* → (601) *priya + [ṇ]i* → (615) *pra + [ṇ]i* → (314) *prā + [ṇ]i* → (571) *prāpi* → (260) *prāpi + ti[p]* → (288) *prāpi + [ś]a[p] + ti[p]* → (289) *prāpe + a + ti* → (54) *prāpayati* (he makes dear / he speaks about the dear thing) <*acyuta pa.* 1.1 of the *nāma-dhātu prāpi*>.

Bahor bhūḥ* (615) is applied and *y[uṭ]* is inserted by *sūtra* 616. Thus we get *bhūyayati:

➢ *bahum* <2.1> → (617) *bahum + [ṇ]i* → (601) *bahu + [ṇ]i* → (615) *bhū + [ṇ]i* → (616) *bhūyi* → (260) *bhūyi + ti[p]* → (288) *bhūyi + [ś]a[p] + ti[p]* → (289) *bhūye + a + ti* → (54) *bhūyayati* (he makes many / he speaks about many) <*acyuta pa.* 1.1 of the *nāma-dhātu bhūyi*>.

From *praśasya* and so on, we get *śrāpayati, jyāpayati, varṣayati,* and so on:

➢ *praśasyam* <2.1> → (617) *praśasyam + [ṇ]i* → (601) *praśasya + [ṇ]i* → (two options by 615):
1) (*praśasya* is replaced by *śra*) *śra + [ṇ]i* → (314) *śrā + [ṇ]i* → (571) *śrāpi* → (260) *śrāpi + ti[p]* → (288) *śrāpi + [ś]a[p] + ti[p]* → (289) *śrāpe + a + ti* → (54) *śrāpayati* (he makes excellent / he speaks about the excellent thing) <*acyuta pa.* 1.1 of the *nāma-dhātu śrāpi*>.

2) (*praśasya* is replaced by *jya*) *jya + [ṇ]i* → (314) *jyā + [ṇ]i* → (571) *jyāpi* → (260) *jyāpi + ti[p]* → (288) *jyāpi + [ś]a[p] + ti[p]* → (289) *jyāpe + a + ti* → (54) *jyāpayati* (he makes excellent / he speaks about the excellent thing) <*acyuta pa.* 1.1 of the *nāma-dhātu jyāpi*>.

➢ *vṛddham* <2.1> → (617) *vṛddham + [ṇ]i* → (601) *vṛddha + [ṇ]i* → (two options by 615):
1) (*vṛddha* is replaced by *varṣa*) *varṣa + [ṇ]i* → *varṣi* → (260) *varṣi + ti[p]* → (288) *varṣi + [ś]a[p] + ti[p]* → (289) *varṣe + a + ti* → (54) *varṣayati* (he makes old / he speaks about the old thing) <*acyuta pa.* 1.1 of the *nāma-dhātu varṣi*>.
2) (*vṛddha* is replaced by *jya*) *jya + [ṇ]i* → (314) *jyā + [ṇ]i* → (571) *jyāpi* → (260) *jyāpi + ti[p]* → (288) *jyāpi + [ś]a[p] + ti[p]* → (289) *jyāpe + a + ti* → (54) *jyāpayati* (he makes old / he speaks about the old thing) <*acyuta pa.* 1.1 of the *nāma-dhātu jyāpi*>.

From *tṛpra,* a word ending in *ra* which means *puroḍāśa* (the sacrificial cake), we get *trapayati:*

➢ *tṛpram* <2.1> → (617) *tṛpram + [ṇ]i* → (601) *tṛpra + [ṇ]i* → (615) *trapa + [ṇ]i* → (615) *trapi* → (260) *trapi + ti[p]* → (288) *trapi + [ś]a[p] + ti[p]* → (289) *trape + a + ti* → (54) *trapayati* (he makes the sacrificial cake / he speaks about the sacrificial cake) <*acyuta pa.* 1.1 of the *nāma-dhātu trapi*>.

Due to the deletion of the *taddhita pratyayas vin* and *mat[u]* by *sūtra* 616, we get *srajayati* from the word *sragvin* (one who has a garland) and *īśayati* from the word *īṇmat[u]* (one who has a master).

➢ *sragviṇam* <2.1> → (617) *sragviṇam + [ṇ]i* → (601) *sragvin + [ṇ]i* → (616) *sraj* [189] *+ [ṇ]i* → *sraji* → (260) *sraji + ti[p]* → (288) *sraji + [ś]a[p] + ti[p]* → (289) *sraje + a + ti* → (54) *srajayati* (he speaks about one who has a garland) <*acyuta pa.* 1.1 of the *nāma-dhātu sraji*>.

➢ *īṇmantam* <2.1> → (617) *īṇmantam + [ṇ]i* → (601) *īṇmat + [ṇ]i* → (616) *īś* [190] *+ [ṇ]i* → *īśi* → (260) *īśi + ti[p]* → (288) *īśi + [ś]a[p] + ti[p]*

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189 The word *sragvin* is made from *sraj + vin,* but the *j* becomes *g* by applying *pūrvasya viṣṇupadavattvaṁ svādi-taddhitayor aya-sarveśvarādyoḥ* (179) and *ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge* (177). Thus when the *taddhita pratyaya vin,* which is the *nimitta,* disappears, the *naimittika g* also disappears in accordance with the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178).

190 The word *īṇmat[u]* is made from *īś + mat[u],* but the *ś* becomes *ṣ* by applying *pūrvasya viṣṇupadavattvam* (179) and *cha-śo rāj* (182), then that *ṣ* becomes *ḍ* by *ṣasya ḍo viṣṇupadānte*

→ (289) *īśe + a + ti* → (54) *īśayati* (he speaks about one who has a master) <*acyuta pa.* 1.1 of the *nāma-dhātu īśi*>.

From *alpa,* we get *alpayati* or *kanayati:*

➢ *alpam* <2.1> → (617) *alpam + [ṇ]i* → (601) *alpa + [ṇ]i* → (two options by 616):
1) (*alpa* is replaced by *kana*) *kana + [ṇ]i* → (615) *kani* → (260) *kani + ti[p]* → (288) *kani + [ś]a[p] + ti[p]* → (289) *kane + a + ti* → (54) *kanayati* (he makes small / he speaks about the small thing) <*acyuta pa.* 1.1 of the *nāma-dhātu kani*>.
2) (*alpa* isn't replaced by *kana,* 615) *alpi* → (260) *alpi + ti[p]* → (288) *alpi + [ś]a[p] + ti[p]* → (289) *alpe + a + ti* → (54) *alpayati* (he makes small / he speaks about the small thing) <*acyuta pa.* 1.1 of the *nāma-dhātu alpi*>.

➢ *udañcam* <2.1> → (617) *udañcam + [ṇ]i* → (601) *udañc + [ṇ]i* → (615) *udi* → (260) *udi + ti[p]* → (288) *udi + [ś]a[p] + ti[p]* → (289) *ude + a + ti* → (54) *udayati* (he rises) <*acyuta pa.* 1.1 of the *nāma-dhātu udi*>.

But the previous authorities say that the *saṁsāra* is not deleted in *āśiṣayati* and so on.

Amṛta—With the verse that begins *pṛthum,* Jīva Gosvāmī states the extra words which are included by the word *ādi* in *pṛthu-mṛdv-ādeḥ* (615) and makes it known that the *pṛthv-ādis* are only six in number. The implied meaning of the sentence beginning "because it was unnecessary" is this: The fact that the word *dhātoḥ* was used again in the rule *dhātor antasya govindaḥ* (289) even though it was already carried forward from the *adhikāra dhātoḥ* (261) suggests two things: (i) only the final *varṇa* of a *dhātu* takes *govinda,* the final *varṇa* of something else doesn't take *govinda* and (ii) since the word *dhātoḥ* is not mentioned in *antasya vṛṣṇīndro nṛṣiṁhe* (314), the final *varṇa* of a *nāma* also takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows. When *[ṇ]i* follows, *pra* and so on replace *priya* and so on by *sūtra* 615 and they don't undergo deletion of their *saṁsāra* because they only have one *sarveśvara.* Thus their final *a-rāma* takes *vṛṣṇīndra* by *sūtra* 314 and *p[uk]* is applied by *arti-hrī-vlī-rī-knūyī-kṣmāyy-ā-rāmebhyaḥ puk ya-lopo govindaś ca ṇau, daridrāṁ vinā* (571).

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(184), and that *ḍ* becomes *ṇ* by *nityam hariveṇu-vidhiḥ pratyaya-hariveṇau* (216). Thus when the *taddhita pratyaya mat[u],* which is the *nimitta,* disappears, the *naimittaka ṇ* also disappears in accordance with the maxim *nimittāpāye naimittikasyāpy apāyaḥ* (*vṛtti* 178).

६१८ । कण्ड्वादिभ्यो यक्करोत्यर्थे ।

618. kaṇḍv-ādibhyo yak karoty-arthe

kaṇḍv-ādibhyaḥ—after the *kaṇḍv-ādis* (see list below); *yak—ya[k]; karoty-arthe*—in the sense of doing.

The *pratyaya ya[k]* is applied after the *kaṇḍv-ādis* in the sense of doing.

kaṇḍūyati, asūyati, valgūyati, mantūyati. hṛṇīyaṅ-mahīyaṅau ghṛṇā-pūjayor dhātu-viśeṣā eva. kaṇḍūyate ity-ādi. iti śrī-hari-nāmāmṛtākhye vaiṣṇava-vyākaraṇe ākhyāta-prakaraṇaṁ tṛtīyaṁ samāptam.

VṚTTI—

➢ *kaṇḍū* → (618) *kaṇḍū + ya[k]* → (294) *kaṇḍūya* → (260) *kaṇḍūya + ti[p]* → (288) *kaṇḍūya + [ś]a[p] + ti[p]* → (291) *kaṇḍūyati* (he itches / scratches) <*acyuta pa.* 1.1 of the *nāma-dhātu kaṇḍūya*>.

➢ *asu* → (618) *asu + ya[k]* → (294, 390) *asūya* → (260) *asūya + ti[p]* → (288) *asūya + [ś]a[p] + ti[p]* → (291) *asūyati* (he grumbles at / is displeased with / is envious of) <*acyuta pa.* 1.1 of the *nāma-dhātu asūya*>.

➢ *valgu* → (618) *valgu + ya[k]* → (294, 390) *valgūya* → (260) *valgūya + ti[p]* → (288) *valgūya + [ś]a[p] + ti[p]* → (291) *valgūyati* (he honors / he is beautiful) <*acyuta pa.* 1.1 of the *nāma-dhātu valgūya*>.

➢ *mantu* → (618) *mantu + ya[k]* → (294, 390) *mantūya* → (260) *mantūya + ti[p]* → (288) *mantūya + [ś]a[p] + ti[p]* → (291) *mantūyati* (he offends) <*acyuta pa.* 1.1 of the *nāma-dhātu mantūya*>.

But *kaṇḍūya[ñ], asūya[ñ], valgūya[ñ],* and *mantūya[ñ]* which mean "to itch / scratch" and so on as well as *hṛṇīya[ṅ]* and *mahīya[ṅ]* which respectively mean "to hate" and "to be honored" are special *dhātus.* Thus we get *kaṇḍūyate* and so on. Thus ends the *Ākhyāta-prakaraṇa,* the third *prakaraṇa* in the Vaiṣṇava grammatical treatise entitled *Śrī-hari-nāmāmṛta.*

AMṚTA—The *kaṇḍv-ādis* actually function in two ways: as *dhātus* and as *nāmas.* In that regard, just like *kamer ṇiṅ* (448) and *ṛter īyaṅ* (447), the *pratyaya ya[k]* is only applied after the *kaṇḍv-ādis* when they are *dhātus,* and not when they are *nāma-viṣṇupadas* because the indicatory letter *k* in *ya[k]* is for the sake of prohibiting *govinda* and *govinda* is already impossible for a *nāma* because *sūtra* 289 contains the word *dhātoḥ.*

Someone might argue, "The final *sarveśvara* of *kaṇḍū* and so on is an indicatory letter by the general rule *dvy-akṣara-dhātor antaḥ* (332). How then can the indicatory letter *k* in *ya[k]* be for the sake of prohibiting *govinda* since the *dhātus* do not have a final *sarveśvara* to take *govinda* in the first place?" To remove this very doubt, Jīva Gosvāmī, with the sentence beginning "But *kaṇḍūyañ,*" further mentions, as an indication, the forms of the *dhātus* once they have taken *ya[k].* In that regard, the word "special *dhātus*" is used to indicate that the final *sarveśvara* of *kaṇḍū, medhā,* and so on is not an indicatory letter. Therefore the word "but" is used in the beginning of the sentence to distinguish the *kaṇḍv-ādis* from ordinary *dhātus.* Moreover, one should understand that the six *kaṇḍv-ādis* mentioned here are specifically *ubhayapadī* and so on, whereas all the other *kaṇḍv-ādis* are *parapadī.*

The *kaṇḍv-ādis* are listed below with their forms mentioned in the right column:

kaṇḍū gātra-vigharṣaṇe	to itch, scratch	*kaṇḍūyati / kaṇḍūyate*
mantu aparādhe	to offend	*mantūyati / mantūyate*
valgu pūjā-mādhuryayoḥ	to honor; to be beautiful	*valgūyati / valgūyate*
asu upatāpe	to grumble, envy	*asūyati / asūyate*
leṭ dhaurtye svapne ca	to deceive; to sleep	*leṭyati*
loṭ dhaurtye svapne ca	to deceive; to sleep	*loṭyati*
iras īrṣyāyām	to envy	*irasyati*
iraj īrṣyāyām	to envy	*irajyati*
uṣas prabhātī-bhāve	to dawn	*uṣasyati*
medhā āśu-grahaṇe	to apprehend quickly	*medhāyati*
kuṣubha kṣepe	to throw, abuse, despise	*kuṣubhyati*
magadha pariveṣṭane nīca-dāsye vā	to surround; to be a slave	*magadhyati*
tantas duḥkhe	to be sad	*tantasyati*
pampas duḥkhe	to be sad	*pampasyati*
sukha tat-kriyāyām	to be happy	*sukhyati*
duḥkha tat-kriyāyām	to be sad	*duḥkhyati*
sapara pūjāyām	to honor, worship	*saparyati*
arara ārā-karmaṇi	to work with an awl	*araryati*
bhiṣaj cikitsāyām	to heal	*bhiṣajyati*
bhiṣṇaj upasevāyām	to serve, worship, practice, follow	*bhiṣṇajyati*
iṣudha śara-dhāraṇe	to contain arrows	*iṣudhyati*
caraṇa gatau	to go	*caraṇyati*
varaṇa gatau	to go	*varaṇyati*
curaṇa caurye	to steal	*curaṇyati*

turaṇa tvarāyām	to make haste	*turaṇyati*
bhuraṇa dhāraṇa-poṣaṇayoḥ	to hold, support; to maintain	*bhuraṇyati*
gadgada vākya-skhalane	to falter in speech, stammer	*gadgadyati*
elā vilāse	to be playful, merry	*elāyati*
kelā vilāse	to be playful, merry	*kelāyati*
khelā vilāse	to be playful, merry	*khelāyati*
lekhā vilāse skhalane ca	to be playful, merry; to totter	*lekhāyati*
liṭa alpa-kutsanayoḥ	to be small; to criticize	*liṭyati*
lāṭa jīvane	to live	*lāṭyati*
hṛṇī[ṅ] ghṛṇā-lajjayoḥ	to hate; to be ashamed	*hṛṇīyate*
mahī[ṅ] pūjāyām	to be honored	*mahīyate*
rekhā ślāghāsādanayoḥ	to praise; to obtain	*rekhāyati*
dravas paritāpe	to toil, harass one's self	*dravasyati*
tiras antardhau	to disappear	*tirasyati*
agada nīrogatve	to be free from disease	*agadyati*
uras balārthaḥ	to be strong	*urasyati*
taraṇa gatau	to go	*taraṇyati*
payas prasṛtau	to flow	*payasyati*
sambhūyas prabhūta-bhāve	to be abundant	*sambhūyasyati*
ambara	to bring together	*ambaryati*
sambara	to bring together	*sambaryati*

Some say the *kaṇḍv-ādis* are an *ākṛti-gaṇa.* When a *rāma-dhātuka* follows, *viṣṇujanāt sā-rāma-yasya haro rāma-dhātuke* (588) is applied and the forms are *sukhitā* <*bālakalki pa.* 1.1> and so on.

Saṁśodhinī—In *Siddhānta kaumudī,* the indicatory letter *ñ* is attributed directly to the *dhātus kaṇḍū, mantu, valgu,* and *asu* themselves, hence making them *ubhayapadī,* whereas the indicatory letter *ṅ* is attributed to *hṛṇī[ṅ]* and *mahī[ṅ],* thus making them *ātmapadī.* Jīva Gosvāmī has conveyed the same information in the *vṛtti* by mentioning the *ya[k]* forms *kaṇḍūya[ñ]* and so on with the indicatory letters *ñ* and so on, and by doing so he has further eliminated the doubt that the final *sarveśvara* of the *dhātus kaṇḍū* and so on is an indicatory letter by *sūtra* 332. As mentioned by *Amṛta* above, the *kaṇḍv-ādis* function both as *dhātus* and as *nāmas.* When they function as *dhātus* they take *ya[k]* by the current *sūtra,* and when *ya[k]* is applied a new *dhātu* is formed to which the *tib-ādis* are applied. But when they function as *nāmas* the *sv-ādis* are applied to them and they act like normal nouns. For example, in *Bhāgavatam* 6.1.8 we find: *yathā bhiṣak* **cikitseta** *rujām,* "like a doctor would treat a disease," and in *Bhāgavatam* 3.6.18 we find: ***kaṇḍūṁ*** *yair asau pratipadyate,* "by means of which (hair pores) a person experiences itching."

Appendix 1

Jīva Gosvāmī's *Dhātu-pāṭha*

कृष्णलीलाकथाबीजरूपधातुगणो मया ।
सङ्क्षेपाद्वक्ष्यते तेन कृष्णो मह्यं प्रसीदतु ॥

kṛṣṇa-līlā-kathā-bīja-rūpa-dhātu-gaṇo mayā
saṅkṣepād vakṣyate tena kṛṣṇo mahyaṁ prasīdatu

The *dhātus* (verbal roots) are the very seed of auspicious talks about Kṛṣṇa's pastimes. Thus I will now state in brief the list of *dhātus.* May Kṛṣṇa be pleased with me because of this.

	Bhv-ādayaḥ		
1	*bhū sattāyām*	P	to be, become, exist
2	*cit[ī] saṁjñāne (saṁjñānaṁ nidrādi-vigamo jñāna-mātraṁ ca)*	P	to be awake / conscious; to understand (*saṁjñāna* means *nidrādi-vigama* (absence of sleep and so on) and *jñāna-mātra* (perception in general))
3	*at[a] sātatya-gamane*	P	to go, move constantly
4	*cyut[ir] āsecane*	P	to pour on, wet
5	*ścyut[ir] kṣaraṇe*	P	to ooze, flow
6	*manth[a] viloḍane*	P	to churn, agitate, destroy
7	*kuth[i] hiṁsā-saṅkleśayoḥ*	P	to hurt; to suffer
8	*ṣidh[u] gatyām*	P	to go, move
9	*ṣidh[ū] śāstre māṅgalye ca*	P	to instruct; to be auspicious
10	*khād[ṛ] bhakṣaṇe*	P	to eat
11	*gad[a] vyaktāyāṁ vāci*	P	to speak, say, tell
12	*rad[a] vilekhane*	P	to scratch, split, dig
13	*ṇad[a] avyakte śabde*	P	to sound, roar
14	*ard[a] gatau yācane ca*	P	to go, move; to beg
15	*nard[a] śabde*	P	to sound, roar
16	*gard[a] śabde*	P	to sound
17	*id[i] paramaiśvarye*	P	to be most powerful
18	*ṇid[i] kutsāyām*	P	to criticize
19	*[ṭu]nad[i] samṛddhau*	P	to be pleased, glad

20	*cad[i] āhlādane dīptau ca*	P	to be glad; to shine
21	*krad[i] āhvāne rodane ca*	P	to call; to cry
22	*tak[i] kṛcchra-jīvane (āṅ-pūrvas tv ātaṅke)*	P	to live in distress (but when preceded by *ā[ṅ]* it means to be sick)
23	*bukk[a] bhaṣaṇe (bhaṣaṇaṁ kukkura-dhvaniḥ)*	P	to bark (*bhaṣaṇa* means *kukkura-dhvani,* the sound of a dog)
24	*ukh[a] gatau*	P	to go, move
25	*ikh[a] gatau*	P	to go, move, move
26	*ikh[i] gatau*	P	to go, move
27	*valg[a] gatau*	P	to go, move
28	*ag[i] gatau*	P	to go, move
29	*ig[i]*	P	to go, move, flicker
30	*rig[i]*	P	to go, move
31	*lig[i] gatau*	P	to go, move
32	*lag[i] gatau*	P	to go, limp
33	*lagh[i] atikramya gatau*	P	to go beyond, leap over
34	*śigh[i] āghrāṇe*	P	to smell
35	*śuc[a] śoke (hāni-smaraṇe anusandhānaṁ śokaḥ)*	P	to grieve, lament (*śoka* means dwelling on the remembrance of a loss)
36	*kuñc[a] kauṭilyālpī-bhāvayoḥ*	P	to be crooked, make crooked; to become small, make small
37	*kruñc[a] kauṭilyālpī-bhāvayoḥ (etau sa-karmakāv akarmakau)*	P	to be crooked, make crooked; to become small, make small (these two *dhātus, kuñc[a]* and *kruñc[a],* can be *sa-karmaka* or *akarmaka*)
38	*luñc[a] apanayane*	P	to take away
39	*añc[u] gati-pūjanayoḥ*	P	to go, move; to worship
40	*cañc[u] gatau*	P	to go, move
41	*vañc[u] gatau*	P	to go, move
42	*mluñc[u] gatau*	P	to go, move
43	*mruñc[u] gatau*	P	to go, move
44	*gluñc[u] gatau*	P	to go, move
45	*mruc[u] gatau*	P	to go, move
46	*mluc[u] gatau*	P	to go, move
47	*ṣasj[a] gatau*	P	to go, move
48	*gruc[u] steya-karaṇe*	P	to steal
49	*gluc[u] steya-karaṇe*	P	to steal
50	*arc[a] pūjāyām*	P	to worship
51	*carc[a] paribhāṣaṇa-tarjanayoḥ*	P	to speak, discuss; to threaten
52	*mlecch[a] avyaktāyāṁ vāci*	P	to speak indistinctly, to pronounce incorrectly
53	*āch[i] āyāme*	P	to stretch
54	*lāch[i] lakṣaṇe*	P	to mark
55	*vāch[i] īcchāyām*	P	to desire
56	*hrīch[a] lajjāyām*	P	to be ashamed
57	*mūrch[ā] moha-samucchrāyayoḥ*	P	to faint; to grow

58	*uch[i] uñche*	P	to gather, glean
59	*ucch[ī] vivāse (vivāso vāsātikramaḥ)*	P	to banish (*vivāsa* means *vāsātikrama* (leaving home, banishment)
60	*vaj[a] gatau*	P	to go, move
61	*vraj[a] gatau*	P	to go, move
62	*aj[a] gatau kṣepaṇe ca*	P	to go, move; to drive
63	*arj[a] arjane*	P	to earn
64	*khaj[i] gati-vaikalye*	P	to limp
65	*ej[ṛ] kampane*	P	to tremble, shake
66	*[ṭu][o]sphūrj[ā] vajra-niṣpeṣe (vajra-nirghoṣe)*	P	to thunder (sometimes *vajra-nirghoṣe* is written instead of *vajra-niṣpeṣe*)
67	*kṣi kṣaye*	P	to perish, be diminished
68	*kūj[a] avyakte śabde*	P	to utter inarticulate sound, cry, warble
69	*guj[i] avyakte śabde*	P	to utter inarticulate sound, hum, buzz
70	*tarj[a] bhartsane*	P	to abuse, threaten
71	*garj[a] śabde*	P	to sound, roar
72	*śauṭ[ṛ] garve*	P	to be proud
73	*kaṭ[e] varṣāvaraṇayoḥ*	P	to rain; cover
74	*raṭ[a] paribhāṣaṇe*	P	to shout, scream, yell, proclaim
75	*jaṭ[a] saṅghāte*	P	to clot, become entangled
76	*naṭ[a] nṛtau (nṛtir nartanam)*	P	to dance, mime (*nṛti* means *nartana,* dancing, acting)
77	*luṭ[a] viloḍane*	P	to roll
78	*ciṭ[a] preṣye*	P	to send
79	*aṭ[a] gatau*	P	to go, move
80	*i gatau*	P	to go, move
81	*maḍ[i] bhūṣāyām*	P	to adorn
82	*muṭ[a] pramardane*	P	to crush
83	*muḍ[i] khaṇḍane (khaṇḍanaṁ loma-śātanam)*	P	to shave (*khaṇḍana* means *loma-śātana,* cutting hair)
84	*vaṭ[i] vibhajane*	P	to divide
85	*luṭ[i] steye*	P	to steal
86	*sphuṭ[ir] visaraṇe (visaraṇam vikāśaḥ, viśaraṇa iti pāṭhe vidāraṇam)*	P	to pierce, break; to bloom, be manifest (*visaraṇa* means *vikāśa* (blooming, manifestation). In the alternate reading *viśaraṇa, viśaraṇam* means *vidāraṇam,* piercing, breaking)
87	*paṭh[a] vyaktāyāṁ vāci*	P	to read, study, describe, mention
88	*haṭh[a] balāt kāre*	P	to treat with violence, oppress
89	*śaṭh[a] kaitave*	P	to cheat
90	*maṭh[a] nivāse*	P	to dwell
91	*cuḍḍ[a] hāva-karaṇe (hāva-karaṇaṁ śṛṅgāra-ceṣṭā)*	P	to flirt (*hāva-karaṇa* means *śṛṅgāra-ceṣṭā,* love gesture)
92	*krīḍ[ṛ] vihāre*	P	to play
93	*laḍ[a] vilāse*	P	to play, sport, flirt
94	*gup[ū] rakṣaṇe*	P	to protect, hide
95	*tap[a] santāpe*	P	to heat, burn, perform austerities

96	*dhūp[a] santāpe*	P	to heat, burn, fumigate
97	*rap[a] vyaktāyāṁ vāci*	P	to speak, chatter, whisper
98	*lap[a] vyaktāyāṁ vāci*	P	to speak, chatter, whisper, lament
99	*jalp[a] vyaktāyāṁ vāci*	P	to speak, chatter
100	*jap[a] vyaktāyāṁ vāci mānase ca*	P	to utter in a low voice, chant; to repeat internally
101	*cup[a] mandāyāṁ gatau*	P	to move slowly
102	*culump[a] lope*	P	to cut, break, take away, delete
103	*cub[i] vaktra-saṁyoge*	P	to kiss
104	*raṇ[a] śabde*	P	to sound, ring
105	*bhaṇ[a] śabde*	P	to speak, call
106	*maṇ[a] śabde*	P	to sound, murmur
107	*kvaṇ[a] śabde*	P	to sound, tinkle, hum
108	*ṣṭan[a] śabde*	P	to sound
109	*dhvaṇ[a] śabde*	P	to sound
110	*van[a] śabde sambhaktau ca*	P	to sound; serve, worship
111	*oṇ[ṛ] apanayane*	P	to take away
112	*śoṇ[ṛ] lauhitye*	P	to be red
113	*tuḍ[ṛ] toḍane, toḍanaṁ bhañjanam*	P	to tear, kill (*toḍana* means *bhañjana,* breaking, destroying)
114	*ṣaṇ[a] sambhaktau*	P	to serve, worship
115	*cam[u] adane*	P	to eat
116	*jam[u] adane*	P	to eat
117	*kram[u] pāda-vikṣepe*	P	to step, walk
118	*klam[u] glānau*	P	to be fatigued, tired
119	*yam[u] uparame*	P	to restrain
120	*ṇam[a] prahvatve śabde ca (prahvatvaṁ namaskāro namratā ca)*	P	to offer obeisances, be submissive; to sound (*prahvatva* means *namaskāra* (offering obeisances) and *namratā* (being submissive))
121	*am[a] gatau*	P	to go, move
122	*dram[a] gatau*	P	to go, move
123	*īrṣy[a] īrṣyāyām*	P	to envy
124	*hay[a] gatau*	P	to go, move
125	*dal[a] viśaraṇe*	P	to burst, open
126	*[ñi]phal[ā] viśaraṇe*	P	to burst, open
127	*mīl[a] nimeṣaṇe*	P	to blink, close the eyes
128	*nīl[a] varṇe*	P	to be blue, dye blue
129	*śīl[a] samādhau*	P	to meditate, contemplate
130	*śūl[a] rujāyām*	P	to be sick
131	*tūl[a] niṣkarṣe*	P	to draw out, extract
132	*mūl[a] pratiṣṭhāyām*	P	to be firm, stand fast, take root
133	*phal[a] niṣpattau (niṣpattir niṣpādanaṁ pratiphalanaṁ ca)*	P	to bear fruit, accomplish; to rebound, be reflected (*niṣpatti* means *niṣpādana* (accomplishing) and *pratiphalana* (rebounding, reflection))
134	*cull[a] hāva-karaṇe*	P	to flirt

135	*phull[a] vikasane*	P	to open, blossom
136	*vell[a] gatau*	P	to go, move
137	*skhal[a] calane (calanaṁ vicyutiḥ)*	P	to stumble (*calana* means *vicyuti,* falling down)
138	*gal[a] adane śaṁsane ca*	P	to swallow; to praise
139	*khel[ṛ] vihāre*	P	to play
140	*khol[ṛ] gati-pratighāte*	P	to limp
141	*dhor[ṛ] gati-cāturye*	P	to run, trot
142	*tsar[a] chadma-gatau*	P	to approach stealthily, sneak
143	*abhr[a] gatau*	P	to go, move
144	*car[a] gatau*	P	to go, move
145	*ṣṭhiv[u] nirasane (nirasanaṁ thūt-kāraḥ)*	P	to spit (*nirasana* means *thūt-kāra,* spitting)
146	*ji jaye*	P	to conquer, be glorious
147	*jīv[a] prāṇa-dhāraṇe*	P	to live
148	*pīv[a] sthaulye*	P	to be fat
149	*urv[ī] hiṁsāyām*	P	to hurt
150	*turv[ī] hiṁsāyām*	P	to hurt
151	*dhurv[ī] hiṁsāyām*	P	to hurt
152	*murv[ī] bandhane*	P	to bind
153	*carv[a] adane*	P	to chew
154	*iv[i] vyāptau*	P	to pervade
155	*garv[a] darpe*	P	to be proud
156	*kṛv[i] hiṁsāyām*	P	to hurt, kill
157	*mav[a] bandhane*	P	to bind
158	*av[a] pālane*	P	to protect
159	*rakṣ[a] pālane*	P	to protect, hide
160	*ghuṣ[ir] śabde*	P	to sound
161	*ṇikṣ[a] cumbane*	P	to kiss
162	*mṛkṣ[a] saṅghāte*	P	to accumulate
163	*takṣ[a] tvacane (tvacanaṁ saṁvaraṇam)*	P	to cover (*tvacana* means *saṁvaraṇa,* covering)
164	*kākṣ[i] kāṅkṣāyām*	P	to desire
165	*akṣ[ū] vyāptau saṅghāte ca*	P	to pervade; to accumulate
166	*takṣ[ū] nirbhartsane*	P	to criticize
167	*tvakṣ[ū] tanū-karaṇe*	P	to make thin, peel, create
168	*cūṣ[a] pāne*	P	to drink, suck
169	*tūṣ[a] tuṣṭau*	P	to satisfy, be satisfied
170	*pūṣ[a] vṛddhau*	P	to nourish, grow
171	*mūṣ[a] steye*	P	to steal
172	*tas[i] alaṅkāre*	P	to adorn
173	*bhūṣ[a] alaṅkāre*	P	to adorn
174	*ūṣ[a] rujāyām*	P	to be sick
175	*kṛṣ[a] vilekhane ākarṣaṇe ca*	P	to plough; to pull, attract
176	*kaṣ[a] hiṁsāyām*	P	to hurt, kill
177	*ruṣ[a] hiṁsāyām*	P	to hurt, kill
178	*riṣ[a] hiṁsāyām*	P	to hurt, kill

179	*bhaṣ[a] bhartsane (kukkura-dhvani-viśeṣa ity arthaḥ)*	P	to bark (here *bhartsana* means *kukkura-dhvani-vīśeṣa,* the particular sound made by a dog)
180	*vṛṣ[u] secane*	P	to rain
181	*ukṣ[a] secane*	P	to sprinkle
182	*mṛṣ[u] sahane*	P	to tolerate
183	*puṣ[a] puṣṭau*	P	to nourish
184	*pruṣ[u] dāhe*	P	to burn
185	*pluṣ[u] dāhe*	P	to burn
186	*uṣ[a] dāhe*	P	to burn
187	*ghṛṣ[u] saṅgharṣe*	P	to rub, grind
188	*tus[a] śabde*	P	to sound
189	*ras[a] śabde*	P	to sound
190	*las[a] krīḍāyām*	P	to play, shine, embrace
191	*tras[ī] udvege*	P	to fear, be afraid of
192	*has[e] hasane*	P	to laugh
193	*ghas[ḷ] adane*	P	to eat
194	*pis[ṛ] gatau*	P	to go, move
195	*śaś[a] pluta-gatau*	P	to jump
196	*ṇiś[a] samādhau*	P	to meditate
197	*śas[u] hiṁsāyām*	P	to kill
198	*śans[u] hiṁsāyāṁ stutau ca*	P	to hurt; to praise
199	*mih[a] secane*	P	to pass urine or semen
200	*dah[a] bhasmī-karaṇe*	P	to burn
201	*rah[a] tyāge*	P	to abandon
202	*rah[i] gatau*	P	to hasten, go
203	*dṛh[i] vṛddhau*	P	to grow
204	*bṛh[i] vṛddhau*	P	to increase
205	*bṛh[ir] vṛddhau śabde ca*	P	to increase, sound
206	*arh[a] pūjāyām*	P	to worship, honor
207	*mah[a] pūjāyām*	P	to worship, honor
208	*glai harṣa-kṣaye*	P	to be dejected, tired
209	*mlai gātra-vināme (kānti-kṣaya ity arthaḥ)*	P	to fade, wither (here *gātra-vināma* means *kānti-kṣaya,* decrease of beauty)
210	*drai svapne*	P	to sleep
211	*kai śabde*	P	to sound
212	*gai śabde*	P	to sing, praise
213	*ṣṭyai śabda-saṅghātayoḥ*	P	to sound; to accumulate
214	*styai śabda-saṅghātayoḥ*	P	to sound; to accumulate
215	*kṣai kṣaye*	P	to diminish, decay
216	*śai pāke*	P	to cook
217	*śrai pāke*	P	to cook
218	*pai śoṣaṇe*	P	to dry, wither
219	*[o]vai śoṣaṇe*	P	to dry, to become weary
220	*ṣṭai veṣṭane*	P	to surround, cover, adorn
221	*dai[p] śodhane*	P	to cleanse, purify
222	*dhe[ṭ] pāne*	P	to suck, drink

223	*pā pāne*	P	to drink
224	*ghrā gandhopādāne*	P	to smell
225	*dhmā śabdāgni-saṁyogayoḥ*	P	to blow; to melt
226	*ṣṭhā gati-nivṛttau*	P	to stand, remain
227	*mnā abhyāse*	P	to repeat, study, remember
228	*dā[ṇ] dāne*	P	to give
229	*hvṛ kauṭilye*	P	to be crooked
230	*svṛ śabdopatāpayoḥ*	P	to sound, sing, praise; to feel pain
231	*smṛ cintāyām*	P	to remember
232	*dhyai cintāyām*	P	to think, meditate
233	*sṛ gatau*	P	to go, move, run, flow
234	*ṛ gatau prāpaṇe ca*	P	to go, move; to obtain
235	*śru śravaṇe*	P	to hear
236	*sru gatau*	P	to flow
237	*dru gatau*	P	to run, melt
238	*ṛcch[a] gatau*	P	to go, move
239	*gam[ḷ] gatau*	P	to go, move
240	*sṛp[ḷ] gatau*	P	to crawl, slither
241	*skand[ir] gati-śoṣaṇayoḥ (gatir atra skhalanam)*	P	to fall, discharge semen; to dry up, perish (here *gati* means *skhalana,* stumbling, discharge of semen)
242	*yabh[a] maithune*	P	to have sexual intercouse
243	*tṝ plavana-taraṇayoḥ (plavanaṁ jale vahanam, taraṇaṁ nady-ādeḥ pāra-gamanam)*	P	to float, swim; to cross over (*plavana* means to ride on the water, and *taraṇa* means to go to the far side of a river and so on)
244	*ṣu prasave*	P	to permit, approve
245	*tyaj[a] hānau*	P	to abandon
246	*ṣanj[a] saṅge*	P	to adhere, be attached
247	*dṛś[ir] prekṣaṇe*	P	to see
248	*danś[a] daṁśane*	P	to bite
249	*kit[a] nivāse rogāpanayane saṁśaye ca*	P	to dwell; to cure; to doubt
250	*edh[a] vṛddhau*	A	to increase
251	*spardh[a] saṅgharṣe*	A	to compete, rival
252	*gādh[ṛ] pratiṣṭhāyām (tala-sparśa ity arthaḥ)*	A	to stand, stay (here *pratiṣṭhā* means *tala-sparśa,* touching the ground)
253	*bādh[ṛ] vilodane*	A	to harass, prevent, remove
254	*dadh[a] dhāraṇe*	A	to hold
255	*skud[i] āplavane (āplavanaṁ pluta-gatiḥ)*	A	to jump (*āplavana* means *pluta-gati,* moving by leaps)
256	*vad[i] abhivādana-stutyoḥ (abhivādanaṁ praṇāmaḥ)*	A	to offer obeisances; to glorify (*abhivādana* means *praṇāma* (obeisance)
257	*spad[i] kiñcic-calane*	A	to shake a little, tremble
258	*mud[a] harṣe*	A	to rejoice
259	*dad[a] dāne*	A	to give
260	*had[a] purīṣotsarge*	A	to evacuate

261	*ṣvad[a] āsvādane*	A	to taste, please
262	*svād[a] āsvādane*	A	to taste, please
263	*svard[a] āsvādane (āsvādanaṁ rasopādānaṁ ruciś ca)*	A	to taste, like (*āsvādana* means *rasopādāna* (tasting) and *ruci* (pleasing))
264	*kūrd[a] krīḍāyām eva*	A	to play
265	*ṣūd[a] kṣaṇane (kṣaṇanaṁ hiṁsā)*	A	to hurt, kill (*kṣaṇana* means *hiṁsā,* violence)
266	*hrād[a] avyakte śabde*	A	to sound
267	*hlād[ī] avyakte śabde sukhe ca*	A	to sound; be happy
268	*pard[a] kutsite śabde (apāna-śabda ity arthaḥ)*	A	to fart (*kutsita-śabda* means *apāna-śabda* (the sound made by the downwards vital air as it moves out of the anus)
269	*yat[ī] prayatne*	A	to endeavor
270	*nāth[ṛ] yācñopatāpaiśvaryāśīḥsu*	A	to beg; to cause pain; to be master; to desire, wish for
271	*nādh[ṛ] yācñopatāpaiśvaryāśīḥsu*	A	to beg; to cause pain; to be master; to desire, wish for
272	*śrathi śaithilye*	A	to be loose, relaxed
273	*grath[i] kauṭilye*	A	to be crooked
274	*vak[i] kauṭilye*	A	to be crooked
275	*katth[a] ātma-ślāghāyām*	A	to boast
276	*śīk[ṛ] secane*	A	to sprinkle
277	*lok[ṛ] darśane*	A	to see
278	*loc[ṛ] darśane*	A	to see
279	*ślok[ṛ] saṅghāte (ānupūrvyā padānāṁ granthanaṁ saṅghātaḥ)*	A	compose, versify (Here *saṅghāta* means arranging words one after another in the proper order)
280	*sek[ṛ] gatau*	A	to go, move
281	*śak[i] śaṅkāyām*	A	to doubt, suspect, fear
282	*ak[i] lakṣaṇe*	A	to mark
283	*ḍhauk[ṛ] gatau*	A	to go, move
284	*ṣvaṣk[a] gatau*	A	to go, move
285	*ṭīk[ṛ] gatau*	A	to go, move
286	*lagh[i] gatau*	A	to go, move
287	*agh[i] gaty-ākṣepe (gaty-ākṣepo vega-gatir gaty-ārambho vā)*	A	to move fast; to begin (*gaty-ākṣepa* means *vega-gati* (moving fast) and *gaty-ārambha* (commencement of the movement))
288	*rāgh[ṛ] sāmarthye*	A	to be able
289	*lāgh[ṛ] sāmarthye*	A	to be able
290	*ślāgh[ṛ] stutau*	A	to praise
291	*ṣac[a] samavāye*	A	to be collected
292	*pac[i] vyaktī-karaṇe*	A	to make clear
293	*bhṛj[ī] bharjane*	A	to fry
294	*varc[a] dīptau*	A	to shine
295	*bhrāj[a] dīptau*	A	to shine

296	*tij[a] niśāne kṣamāyāṁ ca*	A	to sharpen; to forgive
297	*ṣvanj[a] pariṣvaṅge*	A	to embrace
298	*ghaṭṭ[a] calane*	A	to shake, stir
299	*sphuṭ[a] vikasane*	A	to bloom, be manifest
300	*ceṣṭ[a] ceṣṭāyām*	A	to act, endeavor
301	*veṣṭ[a] veṣṭane*	A	to surround
302	*kaṭh[i] śoke*	A	to be anxious
303	*bhaḍ[i] parihāse*	A	to ridicule
304	*hiḍ[i] anādare gatau ca*	A	to disrespect; to go, move
305	*muḍ[i] mārjane*	A	to clean
306	*caḍ[i] kope*	A	to be angry
307	*piḍ[i] saṅghāte*	A	to accumulate, roll into a ball
308	*paḍ[i] gatau*	A	to go, move
309	*khaḍ[i] manthe*	A	to churn
310	*kaḍ[i] tuṣāpakaraṇe*	A	to separate the chaff
311	*heḍ[ṛ] anādare*	A	to disrespect
312	*śāḍ[ṛ] ślāghāyām*	A	to praise
313	*tip[ṛ] kṣaraṇe*	A	to sprinkle
314	*glep[ṛ] dainye*	A	to be poor, miserable
315	*[ṭu]vep[ṛ] calane*	A	to tremble, shake
316	*kap[i] calane*	A	to tremble, shake
317	*trap[ūṣ] lajjāyām*	A	to be ashamed, shy
318	*lab[i] avasraṁsane*	A	to dangle, fall
319	*kav[ṛ] varṇe*	A	to color, to describe (as a poet)
320	*klīb[ṛ] adhārṣṭye*	A	to be impotent
321	*kṣīv[ṛ] made*	A	to be drunk
322	*rebh[ṛ] śabde*	A	to sound (speak)
323	*rabh[i] gavāṁ śabde*	A	to moo
324	*ṣṭabh[i] pratibandhe*	A	to support
325	*skabh[i] pratibandhe*	A	to support
326	*jabh[a] gātra-vināme*	A	to yawn, gape
327	*jṛbh[i] gātra-vināme*	A	to yawn, gape
328	*valbh[a] bhojane*	A	to eat
329	*galbh[a] dhārṣṭye*	A	to be bold
330	*ṣṭubh[u] stambhe*	A	to stop
331	*ghiṇ[i] grahaṇe*	A	to take
332	*ghuṇ[a] bhramaṇe*	A	to move to and fro, roll about
333	*ghūrṇ[a] bhramaṇe*	A	to move to and fro, roll about
334	*srans[u] pramāde*	A	to be inattentive
335	*paṇ[a] vyavahāre stutau ca*	A	to barter, bet; to praise
336	*pan[a] vyavahāre stutau ca*	A	to barter, bet; to praise
337	*bhām[a] krodhe*	A	to be angry
338	*kṣam[ūṣ] sahane*	A	to tolerate, forgive
339	*kam[u] kāntau (kāntir icchā)*	A	to desire (*kānti* means *icchā* (desire))
340	*ay[a] gatau*	A	to go, move
341	*ray[a] gatau*	A	to go, move
342	*ṇay[a] gatau rakṣaṇe ca*	A	to go, move; to protect

343	*day[a] rakṣaṇe dāna-gati-hiṁsādāneṣu ca*	A	to protect; to give; to go, move; to destroy; to accept
344	*ūy[ī] tantu-santāne*	A	to sew
345	*pūy[ī] viśaraṇe durgandhe ca*	A	to split; to stink
346	*knūy[i] śabde unde ca*	A	to make a creaking noise; to be wet
347	*kṣmāy[ī] vidhūnane*	A	to shake, tremble
348	*sphāy[ī] vṛddhau*	A	to swell, increase
349	*[o]pyāy[ī] vṛddhau*	A	to swell, increase
350	*tāy[ṛ] vistāraṇa-pālanayoḥ*	A	to expand; to protect
351	*kal[a] saṅkhyāne*	A	to count
352	*dev[ṛ] devane*	A	to play, sport
353	*ṣev[ṛ] sevane*	A	to serve, visit, dwell
354	*śev[ṛ] sevane*	A	to serve
355	*kleś[a] bādhane*	A	to harass
356	*dhukṣ[a] sandīpana-jīvana-kleśaneṣu*	A	to kindle; to live; to harass
357	*śikṣ[a] vidyopādāne*	A	to learn
358	*bhikṣ[a] yācñāyām*	A	to beg
359	*dakṣ[a] śīghrārthe*	A	to go quickly
360	*dīkṣ[a] mauṇḍyejyopanayana-niyama-vratādeśeṣu*	A	to shave; to sacrifice; to give the sacred tread; to practice self restraint ; to follow a vow
361	*īkṣ[a] darśane*	A	to see
362	*bhāṣ[a] vyaktāyāṁ vāci*	A	to speak, say, tell
363	*heṣ[ṛ] aśva-śabde*	A	to neigh
364	*kās[ṛ] kāsa-roga-śabde*	A	to cough
365	*kāś[ṛ] dīptau*	A	to shine
366	*bhās[ṛ] dīptau*	A	to shine
367	*ā[ṅ]+śas[i] icchāyām*	A	to hope, desire
368	*gras[u] adane*	A	to eat, devour
369	*glas[u] adane*	A	to eat, devour
370	*īh[a] ceṣṭā-vāñchayoḥ*	A	to endeavor; to desire
371	*vah[i] vṛddhau*	A	to grow
372	*ah[i] gatau*	A	to go, move
373	*garh[a] kutsāyām*	A	to criticize
374	*galh[a] kutsāyām*	A	to criticize
375	*ūh[a] vitarke*	A	to speculate, reason
376	*gāh[ū] viloḍane*	A	to dive into, penetrate
377	*ṣmi[ṅ] īṣad-dhasane*	A	to smile, laugh
378	*ku[ṅ] śabde*	A	to sound
379	*ṅu[ṅ] śabde*	A	to sound
380	*cyu[ṅ] gatau*	A	to fall, trickle
381	*pru[ṅ] gatau*	A	to jump, swim, float
382	*plu[ṅ] gatau*	A	to jump, swim, float
383	*gā[ṅ] gatau*	A	to go, move
384	*śyai[ṅ] gatau*	A	to go, move

385	*me[ṅ] pratidāne*	A	to exchange, barter
386	*de[ṅ] pālane*	A	to protect
387	*trai[ṅ] pālane*	A	to protect, save
388	*pyai[ṅ] vṛddhau*	A	to grow
389	*pū[ṅ] pavane*	A	to purify
390	*ḍī[ṅ] vihāyasā gatau*	A	fly
391	*gup[a] gopana-kutsanayoḥ*	A	to protect, hide; to despise
392	*mān[a] pūjāyāṁ vicāraṇe ca*	A	to worship, honor; to investigate
393	*badh[a] bandhane nindāyāṁ ca*	A	to bind; to despise
394	*rabh[a] rābhasye*	A	to long for, enjoy, embrace, act rashly
395	*[ḍu]labh[aṣ] prāptau*	A	to obtain, possess
396	*dyut[a] dīptau*	A	to shine
397	*śubh[a] dīptau*	A	to shine, look beautiful
398	*ruc[a] dīptau*	A	to shine
399	*śvit[ā] varṇe*	A	to be white
400	*[ñi]mid[ā] snehane*	A	to be affectionate, greasy
401	*[ñi]ṣvid[ā] snehane mocane ca*	A	to be anointed, greasy; to be loose, disturbed
402	*ghuṭ[a] parivartane*	A	to return
403	*luṭ[a] śokādinā patane*	A	to faint out of grief and so on
404	*luṭh[a] śokādinā patane*	A	to faint out of grief and so on
405	*kṣubh[a] sañcalane*	A	to be agitated
406	*bhrans[u] adhaḥ-patane*	A	to fall down, perish
407	*srans[u] adhaḥ-patane*	A	to fall down, perish
408	*dhvans[u] adhaḥ-patane*	A	to fall down, perish
409	*sranbh[u] viśvāse*	A	to confide
410	*vṛt[u] vartane*	A	to be, exist, remain, happen
411	*vṛdh[u] vṛddhau*	A	to grow, increase
412	*śṛdh[u] apāna-śabde*	A	to fart
413	*syand[ū] prasravaṇe*	A	to flow, run
414	*kṛp[ū] sāmarthye*	A	to be able, fit for
---kṛtsnaṁ dyut-ādiḥ vṛt-ādiḥ		The *dyut-ādis* and *vṛt-ādis* end here	
415	*ghaṭ[a] ceṣṭāyām*	A	to endeavor, strive for
416	*vyath[a] bhaye duḥkhe calane ca*	A	to be afraid; to be unhappy; to tremble
417	*prath[a] prakhyāne*	A	to spread, become famous
418	*mrad[a] mardane*	A	to crush
419	*krad[i] vaiklavye*	A	to grieve
420	*[ñi]tvar[ā] sambhrame*	A	to hurry
---ete ghaṭ-ādiṣu ṣitaḥ		Among the *ghaṭ-ādis,* these (the *dhātus* from *ghaṭ[a]* to *[ñi]tvar[ā]*) are understood to have the indicatory letter *ṣ.* [1]	
421	*jvar[a] roge*	P	to be hot with fever
422	*ṇaṭ[a] nṛtau (nṛtir nartanam)*	P	to dance, mime (*nṛti* means *nartana,* dancing, acting)

1 For the details on the *ghaṭ-ādis,* consult *Saṁśodhinī* 570.

423	*lag[e] saṅge*	P	to adhere, contact
424	*ṣṭhag[e] saṁvarane*	P	to cover, hide
425	*śraṇ[a] dāne*	P	to give
426	*krath[a] hiṁsāyām*	P	to hurt, kill
427	*hval[a] calane*	P	to shake, move
428	*jval[a] dīptau*	P	to shine, blaze
429	*smṛ ādhyāne (ādhyānaṁ sotkaṇṭha-smaraṇam)*	P	to long for, to remember with regret (*ādhyāna* means *sotkaṇṭha-smaraṇa,* remembering with longing or regret)
430	*dṝ bhaye*	P	to fear
431	*śrā pāke*	P	to cook
	māraṇa-toṣaṇa-niśāmaneṣu jñā	The *dhātu jñap[a]* (*jñāna-jñāpana-*)*māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen)	
	kampane caliḥ	The *dhātu cal[a] kampane* (1P, to move, shake)	
432	*chad[ir] ūrjane (ūrjanaṁ prāṇanaṁ balanaṁ vā)*	P	to animate, strengthen (*ūrjana* means *prāṇana* (animating) or *balana* (strengthening))
	jihvonmathane laḍiḥ (unmathanam utkṣepaṇam)	The *dhātu laḍ[a] vilāse* (1P, to play, sport, flirt) when it particularly means "to loll the tongue, put out the tongue, lick" (*unmathana* means *utkṣepaṇa,* throwing upwards)	
433	*mad[ī] harṣa-glepanayoḥ*	P	to be joyful; to be poor
434	*dhvan[a] śabde*	P	to sound, imply
---iti ghaṭ-ādayaḥ		These (the *dhātus* from *ghaṭ[a]* to *dhvan[a]*) are *ghaṭ-ādis*	
	janī-jṝṣ-ranjaḥ am-antāś ca[2]	*Jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen), *jṝ[ṣ] vayo-hānau* (4P, to grow old), *ranj[a] rāge* (1U or 4U, to be colored, delighted, to love, be attached), and *dhātus* that end in *am* are also *ghaṭ-ādis.*	
	jvala-hvala-namo 'nupendrād vā	*Jval[a] dīptau* (1P, to shine, blaze), *hval[a] calane* (1P, to shake, move), and *ṇam[a] prahvatve śabde ca* (1P, to bend, bow down; to sound) are only optionally *ghaṭ-ādis* when they don't come after an *upendra.*	
	glā-snā-vanu-vamaś ca	*Glai harṣa-kṣaye* (1P, to be dejected, tired), *ṣṇā śauce* (1P, to bathe), *van[a] śabde sambhaktau ca* (1P, to sound; serve, worship), and *[ṭu]vam[a] udgiraṇe* (1P, to vomit) are also optionally *ghaṭ-ādis* when they don't come after an *upendra.*	

2 The word *ghaṭ-ādayaḥ* is dragged in here by the word *ca.*

	na kamy-ami-camaḥ	*Kam[u] kāntau* (1A, to desire), *am[a] gatau* (1P, to go, move), *am[a] roge* (10P, to be sick), and *cam[u] adane* (1P, to eat) are not *ghaṭ-ādis.*	
	śamo darśane	The *dhātu śam* is not a *ghaṭ-ādi* when it means "to see, perceive."	
	yamir apariveṣaṇe	The *dhātu yam* is not a *ghaṭ-ādi* when it doesn't mean "to feed."	
---kṛtsnaṁ ghaṭ-ādiḥ		The *ghaṭ-ādis* end here	
435	*phaṇ[a] gatau*	P	to go, move
436	*rāj[ṛ] dīptau*	U	to shine, rule over
437	*[ṭu]bhrāj[ṛ] dīptau*	A	to shine
438	*[ṭu]bhrāś[ṛ] dīptau*	A	to shine
439	*[ṭu]bhlāś[ṛ] dīptau*	A	to shine
440	*syam[u] śabde*	P	to sound
441	*svan[a] śabde*	P	to sound
442	*jval[a] dīptau*	P	to shine, blaze
443	*cal[a] kampane*	P	to move, shake
444	*ṭal[a] vaiklavye*	P	to be confused
445	*ṭval[a] vaiklavye*	P	to be confused
446	*ṣṭhal[a] sthāne*	P	to stand firm, be firm
447	*hal[a] vilekhane*	P	to plow
448	*bal[a] prāṇane*	P	to breathe, live
449	*pul[a] mahattve*	P	to be great
450	*pat[ḷ] gatau*	P	to fall, fly
451	*path[e] gatau*	P	to go, move
452	*kvath[e] niṣpāke*	P	to boil, decoct
453	*math[e] viloḍane*	P	to churn, agitate, destroy
454	*[ṭu]vam[a] udgiraṇe*	P	to vomit
455	*bhram[u] calane*	P	to roam about
456	*kṣar[a] sañc[alane*	P	to flow, perish
457	*ṣah[a] marṣaṇe*	A	to tolerate, conquer
458	*ram[u] krīḍāyām*	A	to play, delight in
459	*ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu*	P	to burst, open; to go, move; to sit down, be dejected, perish
460	*śad[ḷ] śātane (śātanaṁ pātanam)*	P	to fall, perish, decay (*śātana* means *pātana,* causing to fall)
461	*kruś[a] āhvāne rodane ca*	P	to call; to cry out, wail, shout
462	*kuc[a] kauṭilye*	P	to be crooked
463	*budh[a] avagamane*	P	to understand
464	*ruh[a] janmani prādur-bhāve ca*	P	to grow, rise; to appear
465	*kas[a] gatau*	P	to go, move
---kṛtsnaṁ jval-ādiḥ		The *jval-ādis* end here	
466	*hikk[a] hikkāyām*	U	to hiccup
467	*dhāv[u] gati-śuddhyoḥ*	U	to go, move, run; to purify, cleanse
468	*añc[u] gatau*	U	to go, move
469	*as[a] gatau dīpty-ādānayoś ca*	U	to go, move; to shine; to take

470	*[ṭu]yāc[ṛ] yācñāyām*	U	to beg, ask for
471	*proth[ṛ] paryāptau (paryāptiḥ pūrṇatā sāmarthyaṁ vā)*	U	to be full, to be able (*paryāpti* means *pūrṇatā* (being full) or *sāmarthya* (being able))
472	*medh[ṛ] medhā-hiṁsayoḥ*	U	to know; to hurt
473	*ṇid[ṛ] kutsa-sannikarṣayoḥ*	U	to criticize; to approach
474	*ṇed[ṛ] kutsa-sannikarṣayoḥ*	U	to criticize; to approach
475	*budh[ir] bodhane*	U	to understand
476	*khan[u] avadāraṇe*	U	to dig
477	*cāy[ṛ] pūjā-niśāmanayoḥ*	U	to worship; to perceive
478	*spaś[a] bādhana-sparśanayoḥ*	U	to obstruct; to touch, perceive
479	*dāś[ṛ] dāne*	U	to give
480	*dās[ṛ] dāne*	U	to give
481	*bhreṣ[ṛ] calane*	U	to go, move
482	*laṣ[a] kāntau*	U	to desire
483	*bhakṣ[a] bhakṣaṇe*	U	to eat
484	*guh[ū] saṁvaraṇe*	U	to cover, hide
---iti hikk-ādayaḥ		The *hikk-ādis* end here	
485	*hṛ[ñ] haraṇe (haraṇaṁ deśāntara-prāpaṇam)*	U	to take, remove, steal (*haraṇa* means *deśāntara-prāpaṇam,* taking to another place)
486	*bhṛ[ñ] bharaṇe*	U	to hold, bear, support, nourish
487	*dhṛ[ñ] dhāraṇe*	U	to hold, support
488	*ṇī[ñ] prāpaṇe*	U	to lead
489	*dān[a] avakhaṇḍane*	U	to cut off
490	*śān[a] tejane*	U	to sharpen
491	*[ḍu]pac[aṣ] pāke*	U	to cook, ripen
492	*bhaj[a] sevāyām*	U	to serve, worship, divide, experience
493	*śri[ñ] sevāyām*	U	to serve, worship, dwell, depend on
494	*ranj[a] rāge*	U	to be colored, delighted, to love, be attached
495	*śap[a] ākrośe*	U	to chastise, curse
496	*tviṣ[a] dīptau*	U	to shine, glitter
497	*yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu*	U	to worship, sacrifice; to meet; to give
498	*[ḍu]vap[a] bīja-tantu-santāne*	U	to sow
499	*vah[a] prāpaṇe*	U	to bear, lead, carry
500	*ve[ñ] tantu-santāne*	U	to weave, sew, compose
501	*vye[ñ] saṁvaraṇe*	U	to cover, close
502	*hve[ñ] spardhāyāṁ śabde ca*	U	to vie with, challenge; to call
503	*vas[a] nivāse*	P	to dwell, live, stay
504	*vad[a] vyaktāyāṁ vāci*	P	to speak, say, tell
505	*[ṭu][o]śvi gati-vṛddhyoḥ*	P	to go, move; to grow
---kṛtsnaṁ yaj-ādiḥ		The *yaj-ādis* end here	
---ity autsargika-śab-vikaraṇā bhv-ādayaḥ		Here ends the section on the *bhv-ādis,* the *dhātus* that naturally take the *vikaraṇa [ś]a[p].*	

	Ad-ādayaḥ		
506	*ad[a] bhakṣaṇe*	P	to eat
507	*psā bhakṣaṇe*	P	to eat
508	*vaś[a] kāntau (kāntir icchā)*	P	to desire (*kānti* means *icchā,* desire)
509	*han[a] hiṁsā-gatyoḥ*	P	to strike, kill; to go, move
510	*yu miśraṇāmiśraṇayoḥ*	P	to mix; to separate
511	*ṇu stutau*	P	to praise
512	*kṣṇu tejane*	P	to sharpen
513	*ṣṇu prasravaṇe*	P	to drip, flow
514	*[ṭu]kṣu śabde*	P	to sneeze, cough
515	*ru śabde*	P	to cry, sound
516	*ku śabde*	P	to sound
517	*ṣu prasave*	P	to permit, approve
518	*i[k] smaraṇe*	P	to remember
519	*i[ṇ] gatau*	P	to go, move
520	*vī gatau prajana-kānty-asana-khādaneṣu ca (prajanaṁ garbha-grahaṇam)*	P	to go, move; to become pregnant; to shine, be beautiful, desire; to throw; to eat (*prajana* means *garbha-grahaṇa,* conception)
521	*bhā dīptau*	P	to shine, appear, seem
522	*yā prāpaṇe*	P	to go, move, to attain
523	*vā gati-gandhanayoḥ*	P	to blow; to strike, kill, point out the faults of others
524	*ṣṇā śauce*	P	to bathe
525	*śrā pāke*	P	to cook
526	*drā kutsāyāṁ gatau*	P	to be ashamed; to run, make haste
527	*pā rakṣaṇe*	P	to protect
528	*rā dāne*	P	to give; to take
529	*lā dāne*	P	to give; to take
530	*dā[p] lavane*	P	to cut
531	*khyā prakathane*	P	to declare, tell
532	*prā pūraṇe*	P	to fill
533	*mā māne*	P	to measure
534	*vid[a] jñāne*	P	to know
535	*as[a] bhuvi (sattāyām ity arthaḥ)*	P	to be, become, exist (*bhū* means *sattā,* being)
536	*mṛj[ūṣ] śuddhau*	P	to clean, purify
537	*vac[a] paribhāṣaṇe*	P	to speak, say, tell
538	*rud[ir] aśru-vimocane*	P	to cry
539	*[ñi]ṣvap[a] śaye*	P	to sleep, lie down
540	*śvas[a] prāṇane*	P	to breathe
541	*an[a] prāṇane*	P	to breathe
542	*jakṣ[a] bhakṣa-hasanayoḥ*	P	to eat; to laugh
---kṛtsnaṁ rud-ādīḥ		The *rud-ādis* end here	
543	*jāgṛ nidrā-kṣaye*	P	to be awake
544	*daridrā durgatau*	P	to be poor or needy
545	*cakās[r] dīptau*	P	to shine

546	*śās[u] anuśiṣṭau*	P	to instruct, punish, rule
---kṛtsnaṁ jakṣ-ādiḥ		The *jakṣ-ādis* end here	
---yaṅ-luk ca		The *yaṅ-luks* (*cakrapāṇis*) are also counted among the *ad-ādi parapadī dhātus*	
547	*cakṣ[iṅ] vyaktāyāṁ vāci*	A	to speak, say, tell
548	*īr[a] gatau kampane ca*	A	to go, move; to shake
549	*īḍ[a] stutau*	A	to praise
550	*īś[a] aiśvarye*	A	to be master of, to be able
551	*ās[a] upaveśane vidyamānatāyāṁ ca*	A	to sit; to be, exist
552	*ā[ṅ]+śās[u] icchāyām*	A	to desire
553	*vas[a] ācchādane*	A	to cover, dress
554	*kas[i] gati-śātanayoḥ*	A	to go, move; destroy
555	*ṇis[i] cumbane*	A	to kiss
556	*ṇij[i] śuddhau*	A	to purify, wash
557	*śij[i] bhūṣaṇa-dhvanau*	A	to tinkle
558	*vṛj[ī] varjane*	A	to exclude
559	*pṛc[ī] samparke*	A	to come in contact
560	*ṣū[ṅ] prāṇi-garbha-vimocane*	A	to give birth, produce
561	*śī[ṅ] svapne*	A	to sleep, lie down
562	*i[ṅ] adhyayane*	A	to study
563	*hnu[ṅ] apanayane*	A	to take away, hide
564	*dviṣ[a] aprītau*	U	to hate
565	*duh[a] prapūraṇe*	U	to milk, extract
566	*dih[a] pralepe*	U	to smear
567	*lih[a] āsvādane*	U	to lick, taste
568	*ūrṇu[ñ] ācchādane*	U	to cover
569	*ṣṭu[ñ] stutau*	U	to praise
570	*brū[ñ] vyaktāyāṁ vāci*	U	to speak, say, tell
	Juhoty-ādiḥ (Hv-ādayaḥ)		
571	*hu vahnau dāne*	P	to offer into the sacrificial fire, to sacrifice
572	*[ñi]bhī bhaye*	P	to fear
573	*hrī lajjāyām*	P	to be shy, ashamed
574	*pṝ pālana-pūraṇayoḥ*	P	to nourish; to fill, fulfill
575	*pṛ pālana-pūraṇayoḥ*	P	to nourish; to fill, fulfill
576	*[o]hā[k] tyāge*	P	to abandon
577	*ṛ gatau*	P	to go, move
578	*sṛ gatau*	P	to go, move, run, flow
579	*jan[a] janane*	P	to be born, produced, to occur, happen
580	*ṇij[ir] śauce*	U	to wash, purify
581	*vij[ir] pṛthag-bhāve*	U	to separate, discriminate
582	*viṣ[ḷ] vyāptau*	U	to pervade
583	*[ḍu]dā[ñ] dāne*	U	to give
584	*[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ*	U	to hold, make; to support, bestow
585	*[ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ*	U	to hold, bear; to support, nourish

586	*mā[ṅ] māne*	A	to measure
587	*[o]hā[ṅ] gatau*	A	to go, move
---iti śab-luko 'd-ādayaḥ		Here ends the section on the *ad-ādis,* the *dhātus* after which *[ś]a[p]* undergoes *mahāhara.*	
	Div-ādayaḥ		
588	*div[u] krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-kānti-gatiṣu*	P	to play; to desire to conquer; to bet; to shine; to praise; to desire; to go, move
589	*ṣiv[u] tantu-santāne*	P	to sew
590	*sriv[u] gati-śoṣaṇayoḥ*	P	to go, move; to become dry
591	*ṣṭhiv[u] nirasane*	P	to spit
592	*nṛt[ī] gātra-vikṣepe*	P	to dance
593	*tras[ī] udvege*	P	to fear, be afraid of
594	*kuth[a] pūtī-bhāve*	P	to become putrid
595	*puth[a] hiṁsāyām*	P	to hurt
596	*kṣip[a] preraṇe*	P	to throw
597	*puṣp[a] vikasane*	P	to open, blossom
598	*tim[a] ārdrī-bhāve*	P	to be wet
599	*ṣṭim[a] ārdrī-bhāve*	P	to be wet
600	*ṣṭīm[a] ārdrī-bhāve*	P	to be wet
601	*vrīḍ[a] lajjāyām*	P	to be ashamed
602	*iṣ[a] gatau*	P	to go, move
603	*ṣah[a] caky-arthe*	P	to be satisfied
604	*jṝ[ṣ] vayo-hānau*	P	to grow old
605	*śo tanū-karaṇe*	P	to make thin, sharpen
606	*cho chedane*	P	to cut
607	*ṣo anta-karmaṇi*	P	to destroy, finish
608	*do avakhaṇḍane*	P	to break into pieces, destroy
609	*rādh[a] saṁsiddhau*	P	to succeed, accomplish
610	*sādh[a] saṁsiddhau*	P	to succeed, accomplish
611	*mṛg[a] anveṣaṇe*	P	to seek, hunt
612	*truṭ[a] chedane*	P	to cut
613	*vyadh[a] tāḍane*	P	to pierce, wound
614	*laṣ[a] kāntau*	P	to desire
615	*puṣ[a] puṣṭau*	P	to nourish
616	*śuṣ[a] śoṣaṇe*	P	to become dry, withered
617	*duṣ[a] vaikṛtye (vaikṛtyaṁ śuddhy-abhāvaḥ)*	P	to be impure, bad, wrong (*vaikṛtya* means *śuddhy-abhāvaḥ,* absence of purity)
618	*śliṣ[a] āliṅgane*	P	to adhere, embrace
619	*[ñi]ṣvid[ā] gātra-prakṣaraṇe*	P	to sweat
620	*kṣudh[a] bubhukṣāyām*	P	to be hungry
621	*śudh[a] śauce*	P	to be purified, free from doubts
622	*ṣidh[u] saṁrāddhau*	P	to succeed, accomplish
623	*radh[a] saṁrāddhau hiṁsāyāṁ ca*	P	to accomplish, be completed; to hurt, kill

624	*tṛp[a] prīṇane*	P	to satisfy, be satisfied
625	*dṛp[a] garve*	P	to be proud
626	*muh[a] vaicittye*	P	to be bewildered
627	*druh[a] jighāṁsāyām*	P	to hate, seek to harm
628	*ṣṇuh[a] udgiraṇe*	P	to vomit
629	*ṣṇih[a] prītau*	P	to love, have affection for
630	*ṇaś[a] adarśane*	P	to perish, disappear
---kṛtsnaṁ radh-ādiḥ		The *radh-ādis* end here	
631	*kram[u] pāda-vikṣepe*	P	to step, walk
632	*śam[u] upaśame*	P	to be calm, peaceful
633	*dam[u] upaśame*	P	to tame, subdue
634	*tam[u] glānau*	P	to be exhausted
635	*śram[u] tapasi khede ca*	P	to perform austerities, work hard; to be tired
636	*bhram[u] anavasthāne*	P	to totter
637	*kṣam[ū] sahane*	P	to tolerate, forgive
638	*klam[u] glānau*	P	to be fatigued, tired
639	*mad[ī] harṣe*	P	to be joyful, intoxicated, maddened
---kṛtsnaṁ śam-ādiḥ		The *śam-ādis* end here	
640	*as[u] kṣepaṇe*	P	to throw
641	*yas[u] prayatne*	P	to strive, endeavour
642	*jas[u] mokṣaṇe*	P	to liberate
643	*das[u] upakṣaye*	P	to perish
644	*pluṣ[a] dāhe*	P	to burn
645	*luṭh[a] viloḍane*	P	to stir, agitate
646	*uc[a] samavāye*	P	to be suitable
647	*bhṛś[u] adhaḥ-patane*	P	to fall down
648	*bhraṁś[u] adhaḥ-patane*	P	to fall down
649	*kṛś[a] tanū-karaṇe*	P	to become thin
650	*[ñi]tṛṣ[ā] pipāsāyām*	P	to be thirsty
651	*tuṣ[a] tuṣṭau*	P	to satisfy, be satisfied
652	*hṛṣ[a] tuṣṭau*	P	to rejoice, be delighted
653	*krudh[a] kope*	P	to be angry
654	*kup[a] kope*	P	to be angry
655	*ruṣ[a] roṣe*	P	to be angry
656	*ṣṭūp[a] samucchrāye*	P	to collect, erect
657	*lubh[a] gārddhye*	P	to covet, be greedy for
658	*kṣubh[a] sañcalane*	P	to be agitated
659	*klid[ū] ārdrī-bhāve*	P	to become wet
660	*[ñi]mid[ā] snehane*	P	to be affectionate, greasy
661	*[ñi]kṣvid[ā] snehane mocane ca*	P	to be affectionate, greasy; to release
662	*ṛdh[u] vṛddhau*	P	to increase, prosper
663	*gṛdh[u] abhikāṅkṣāyām*	P	to covet, be greedy for
---kṛtsnaṁ puṣ-ādiḥ		The *puṣ-ādis* end here	
664	*ṣū[ṅ] prāṇi-garbha-vimocane*	A	to give birth, produce
665	*dū[ṅ] paritāpe*	A	to suffer
666	*dī[ṅ] kṣaye*	A	to decay, perish

667	*dhī[ṅ] anādāre*	A	to disrespect
668	*mī[ṅ] hiṁsāyām*	A	to harm, kill
669	*rī[ṅ] sravaṇe*	A	to trickle, flow
670	*lī[ṅ] śleṣane*	A	to stick, adhere to
671	*ḍī[ṅ] vihāyasā gatau*	A	to fly
672	*vrī[ṅ] varaṇe*	A	to choose, ask for
---sv-ādayaḥ o-rāmetaḥ		The *dhātus* from *ṣū[ṅ]* to *vrī[ṅ]* are understood as having an indicatory *o-rāma*	
673	*pī[ṅ] pāne*	A	to drink
674	*mā[ṅ] māne*	A	to measure
675	*ī[ṅ] gatau*	A	to go, move
676	*prī[ṅ] prītau*	A	to please
677	*jan[ī] prādur-bhāve*	A	to be born, produced, to occur, happen
678	*dīp[ī] dīptau*	A	to shine, blaze
679	*pūr[ī] āpyāyane*	A	to fill, fulfill
680	*jūr[ī] jīrṇe*	A	to grow old
681	*tūr[ī] tvaraṇa-hiṁsayoḥ*	A	to make haste; to hurt, kill
682	*gūr[ī] hiṁsāyām*	A	to hurt
683	*cūr[ī] dāhe*	A	to burn
684	*tap[a] dāhe aiśvarye vā*	A	to heat, burn, perform austerities; to rule
685	*vṛt[u] varaṇe*	A	to choose, ask for
686	*kliś[a] upatāpe*	A	to suffer
687	*[ṭu]bhlāś[ṛ] dīptau*	A	to shine
688	*[ṭu]bhrāś[ṛ] dīptau*	A	to shine
689	*vāś[ṛ] tirāścāṁ dhvanau*	A	to sound (said of animals)
690	*pad[a] gatau*	A	to go, move
691	*khid[a] dainye*	A	to be depressed, suffer pain
692	*vid[a] sattāyām*	A	to be, exist
693	*budh[a] avagamane*	A	to understand
694	*yudh[a] samprahāre*	A	to fight
695	*anau rudh[a] kāme (anāv upapade rudhiḥ kāme div-ādir ity-arthaḥ)*	A	to love, adhere to (*anau rudh[a] kāme* means the *dhātu rudh[a]* preceded by the preposition *anu* and meaning "to love, desire" is a *div-ādi*)
696	*man[a] jñāne*	A	to think, consider as
697	*yuj[a] samādhau*	A	to meditate
698	*sṛj[a] visarge*	A	to create, release
699	*liś[a] alpi-bhāve*	A	to become small
700	*śak[a] kṣamāyām*	U	to tolerate
701	*mṛṣ[a] kṣamāyām*	U	to tolerate
702	*[ī]śuc[ir] pūtī-bhāve*	U	to bathe, become clean
703	*ṇah[a] bandhane*	U	to bind, tie
704	*ranj[a] rāge*	U	to be colored, delighted, to love, be attached
705	*śap[a] ākrośe*	U	to chastise, curse
---iti śya-vikaraṇā div-ādayaḥ		Here ends the section on the *div-ādis,* the *dhātus* that take the *vikaraṇa [ś]ya.*	

	Sv-ādayaḥ		
706	*ṣu[ñ] abhiṣave (abhiṣavaḥ sandhānaṁ maṅgala-snānaṁ vā)*	U	to extract, distil; to do ablutions (*Abhiṣava* means *sandhāna* (distilling) or *maṅgala-snāna* (ablution))
707	*ṣi[ñ] bandhane*	U	to bind
708	*śi[ñ] niśāne*	U	to sharpen
709	*[ḍu]mi[ñ] prakṣepaṇe*	U	to throw, scatter
710	*ci[ñ] cayane*	U	to collect
711	*stṛ[ñ] ācchādane*	U	to cover
712	*kṛ[ñ] hiṁsāyām*	U	to hurt, kill
713	*vṛ[ñ] varaṇe*	U	to choose, ask for
714	*dhū[ñ] kampane*	U	to shake, agitate
715	*[ṭu]du upatāpe*	P	to burn
716	*hi gatau vṛddhau ca*	P	to go, move, send, shoot; to promote
717	*pṛ prītau*	P	to please
718	*āp[ḷ] vyāptau*	P	to pervade, obtain
719	*śak[ḷ] śaktau*	P	to be able
720	*rādh[a] saṁsiddhau*	P	to succeed, accomplish
721	*sādh[a] saṁsiddhau*	P	to succeed, accomplish
722	*kṛv[i] jighāṁsāyām*	P	to seek to harm or kill
723	*dru jighāṁsāyām*	P	to seek to harm or kill
724	*[ñi]dhṛṣ[ā] prāgalbhye*	P	to be bold, arrogant
725	*danbh[u] dambhe*	P	to deceive
726	*ṛdh[u] vṛddhau*	P	to increase, prosper
727	*dhiv[i] prīṇane*	P	to love
728	*tṛp[u] tarpaṇe*	P	to satisfy, be satisfied
729	*akṣ[ū] vyāptau saṅghāte ca*	P	to pervade, accumulate
730	*takṣ[ū] tanū-karaṇe*	P	to make thin, peel, create
731	*aś[ūṅ] vyāptau*	A	to pervade, obtain
---iti śnu-vikaraṇāḥ sv-ādayaḥ		Here ends the section on the *sv-ādis,* the *dhātus* that take the *vikaraṇa [ś]nu.*	
	Tud-ādayaḥ		
732	*tud[a] vyathane*	U	to strike, wound
733	*ṇud[a] prerane*	U	to push, impel
734	*diś[a] atisarjane (atisarjanaṁ dānaṁ ājñāpanaṁ vā, kathane 'py ayam)*	U	to give; to order; to tell (*atisarjana* means *dāna* (giving), *ājñāpana* (ordering), and *kathana* (telling))
735	*bhrasj[a] pāke*	U	to roast, fry
736	*kṣip[a] preraṇe*	U	to throw
737	*kṛṣ[a] vilekhane*	U	to plough
738	*muc[ḷ] mokṣaṇe*	U	to release, abandon
739	*lup[ḷ] chedane*	U	to cut, break, take away, delete
740	*vid[ḷ] lābhe*	U	to find, obtain
741	*lip[a] upadehe*	U	to anoint, cover, stain, pollute
742	*ṣic[a] kṣaraṇe*	U	to sprinkle, discharge
743	*kṛt[ī] chedane*	P	to cut

744	*khid[a] parighāte*	P	to strike, afflict
---kṛtsnaṁ muc-ādiḥ		The *muc-ādis* end here	
745	*dhi dhāraṇe*	P	to hold
746	*kṣi nivāsa-gatyoḥ*	P	to dwell; to go, move
747	*ṣū preraṇe*	P	to impel
748	*[o]vraśc[ū] chedane*	P	to cut
749	*ṛcch[a] gatīndriya-pralaya-mūrtī-bhāveṣu*	P	to go, move; to fail in faculties; to assume a form
750	*kṝ vikṣepe*	P	to scatter, throw
751	*gṝ nigaraṇe*	P	to swallow
752	*carc[a] paribhāṣaṇe*	P	to discuss, converse
753	*ubj[a] ārjave*	P	to make straight
754	*udjh[aṣ] utsarge*	P	to abandon
755	*lubh[a] vimohane*	P	to bewilder
756	*guph[a] granthe*	P	to tie, string together
757	*gunph[a] granthe*	P	to tie, string together
758	*dṛbh[ī] granthe*	P	to tie, string together
759	*śubh[a] śobhārthe*	P	to shine, look beautiful
760	*śunbh[a] śobhārthe*	P	to shine, look beautiful
761	*ubh[a] pūraṇe*	P	to fill up
762	*unbh[a] pūraṇe*	P	to fill up
763	*vidh[a] vidhāne tāḍane 'pi*	P	to rule, govern; to pierce
764	*mṛḍ[a] sukhane*	P	to be happy
765	*puṇ[a] śubhe karmaṇi*	P	to be virtuous, act in a virtuous manner
766	*ghuṇ[a] bhramaṇe*	P	to roll, reel
767	*ghūrṇ[a] bhramaṇe*	P	to roll, reel
768	*pracch[a] jñīpsāyām*	P	to ask, question
769	*sṛj[a] visarge*	P	to create, release
770	*[ṭu]masj[o] śuddhau*	P	to bathe, dive, sink
771	*ruj[o] bhaṅge*	P	to break, afflict
772	*bhuj[o] kauṭilye*	P	to bend, curve, be crooked
773	*chup[a] saṁsparśe*	P	to touch
774	*spṛś[a] saṁsparśe*	P	to touch
775	*ruś[a] hiṁsāyām*	P	to hurt, kill
776	*riś[a] hiṁsāyām*	P	to hurt, kill
777	*vicch[a] gatau*	P	to go, move
778	*viś[a] praveśane*	P	to enter
779	*mṛś[a] āmarśane (āmarśanaṁ sparśaḥ, vimarśaḥ ālocanaṁ ca)*	P	to touch; to discuss, reason; to consider (*āmarśana* means *sparśa* (touching), *vimarśa* (discussion), and *ālocana* (consideration))
780	*śad[l̥] śātane*	P	to fall, perish, decay
781	*ṣad[l̥] viśaraṇa-gaty-avasādaneṣu*	P	to burst, open; to go, move; to sit down, be dejected, perish
782	*kṣur[a] vilekhane*	P	to draw, scratch
783	*khur[a] chedane*	P	to cut
784	*ghur[a] bhīmārtha-śabdayoḥ*	P	to frighten; to sound

785	*tṛṇh[ū] hiṁsāyām*	P	to hurt, kill
786	*vṛh[ū] udyame*	P	to endeavor, lift up
787	*iṣ[u] icchāyām*	P	to desire, want
788	*kuṭ[a] kauṭilye*	P	to be crooked
789	*mil[a] saṅge*	P	to meet
790	*likh[a] vilekhane*	P	to write
791	*kuc[a] saṅkoce*	P	to contract
792	*vyac[a] vyājī-karaṇe*	P	to deceive
793	*guj[a] śabde*	P	to sound, hum, buzz
794	*chur[a] chedane*	P	to cut
795	*truṭ[a] chedane*	P	to tear, break
796	*sphuṭ[a] visaraṇe*	P	to bloom, be manifest
797	*ghuṭ[a] pratighāte*	P	to retaliate, strike back
798	*tuḍ[a] upahanane*	P	to split, break
799	*vuḍ[a] majjane*	P	to sink
800	*vruḍ[a] majjane*	P	to sink
801	*sphur[a] sphuraṇe*	P	to tremble, shine, to be manifest
802	*ṇū stavane*	P	to praise
803	*dhū vidhūnane (vidhūnanaṁ kampanam)*	P	to shake, agitate (*vidhūnana* means *kampana,* shaking)
804	*gu purīṣotsarge*	P	to evacuate, pass stool
805	*dhru gati-sthairyayoḥ*	P	to go, move; to be fixed
806	*gur[ī] udyame*	A	to endeavor, make an effort
807	*ku[ṅ] śabde*	A	to sound
808	*kū[ṅ] śabde*	A	to sound
---kṛtsnaṁ kuṭ-ādayaḥ		The *kuṭ-ādis* end here	
809	*pṛ[ṅ] vyāyāme (vyāyāmaś ceṣṭā)*	A	to be active (*vyāyāma* means *ceṣṭā,* activity)
810	*mṛ[ṅ] prāṇa-tyāge*	A	to die
811	*dṛ[ṅ] ādare*	A	to respect
812	*dhṛ[ṅ] avasthāne*	A	to be, exist, remain
813	*juṣ[ī] prīti-sevanayoḥ*	A	to be pleased, to like; to serve, visit, dwell
814	*[o]vij[ī] bhaya-calanayoḥ*	A	to fear; to tremble
815	*[o]laj[ī] vrīḍāyām*	A	to be shy, embarassed
816	*[o]lasj[ī] vrīḍāyām*	A	to be shy, embarassed
---iti śya-vikaraṇās tud-ādayaḥ		Here ends the section on the *tud-ādis,* the *dhātus* that take the *vikaraṇa [ś]ya.*	
	Rudh-ādayaḥ		
817	*rudh[ir] āvaraṇe*	U	to block, cover
818	*bhid[ir] vidāraṇe*	U	to break, separate, discriminate
819	*chid[ir] dvidhā-karaṇe*	U	to cut, divide
820	*ric[ir] virecane*	U	to purge, empty
821	*vic[ir] pṛthag-bhāve*	U	to separate, discriminate
822	*kṣud[ir] sampeṣaṇe*	U	to pound, crush
823	*yuj[ir] yoge*	U	to join, use

824	*kṛt[ī] veṣṭane*	P	to surround
825	*śiṣ[ḷ] viśeṣaṇe*	P	to remain, to distinguish
826	*piṣ[ḷ] sañcūrṇane*	P	to grind, crush
827	*bhanj[o] āmardane*	P	to break, interrupt, disappoint
828	*bhuj[a] pālanābhyavahārayoḥ*	P	to protect, rule; to eat, enjoy
829	*tṛh[a] hiṁsāyām*	P	to injure
830	*his[i] hiṁsāyām*	P	to hurt, kill
831	*und[ī] kledane*	P	to wet
832	*añj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu*	P	to manifest, make clear; to anoint; to be beautiful; to go, move
833	*[o]vij[ī] bhaya-calanayoḥ*	P	to fear; to tremble
834	*vṛj[ī] varjane*	P	to exclude
835	*pṛc[ī] samparke*	P	to come in contact
836	*[ñi]indh[ī] dīptau*	A	to kindle, to blaze
837	*khid[a] dainye*	A	to be depressed, suffer pain
838	*vid[a] vicāraṇe*	A	to consider as
---iti śnam-vikaraṇā rudh-ādayaḥ		Here ends the section on the *rudh-ādis,* the *dhātus* that take the *vikaraṇa [ś]na[m].*	
	Tan-ādayaḥ		
839	*tan[u] vistāre*	U	to spread
840	*ṣaṇ[u] dāne*	U	to give
841	*kṣaṇ[u] hiṁsāyām*	U	to hurt, kill
842	*kṣiṇ[u] hiṁsāyām*	U	to hurt, kill
843	*tṛṇ[u] adane*	U	to eat
844	*[ḍu]kṛ[ñ] karaṇe*	U	to do, make
845	*van[u] yācane*	A	to beg
846	*man[u] bodhane*	A	to understand
---iti u-vikaraṇās tan-ādayaḥ		Here ends the section on the *tan-ādis,* the *dhātus* that take the *vikaraṇa u.*	
	Kry-ādayaḥ		
847	*[ḍu]krī[ñ] dravya-vinimaye*	U	to buy, purchase, exchange goods
848	*prī[ñ] tarpaṇe icchāyāṁ ca*	U	to please; to desire
849	*śrī[ñ] pāke*	U	to cook
850	*ṣi[ñ] bandhane*	U	to bind
851	*yu[ñ] bandhane*	U	to bind
852	*sku[ñ] āplavane*	U	to jump, bathe
853	*knu[ñ] śabde*	U	to sound
854	*mī[ñ] himsāyām*	U	to destroy, diminish
855	*dru[ñ] hiṁsāyām*	U	to harm
856	*pū[ñ] pavane*	U	to purify
857	*lū[ñ] chedane*	U	to cut, destroy
858	*stṝ[ñ] ācchādane*	U	to cover
859	*kṝ[ñ] hiṁsāyām*	U	to hurt, kill
860	*vṝ[ñ] varaṇe*	U	to choose, ask for
861	*dhū[ñ] kampane*	U	to shake, agitate

862	*grah[a] upādāne*	U	to accept, take
863	*śṝ hiṁsāyām*	P	to hurt, kill
864	*sṝ hiṁsāyām*	P	to hurt, kill
865	*pṝ pālana-pūraṇayoḥ*	P	to nourish; to fill, fulfill
866	*vlī varaṇe*	P	to choose, ask for
867	*vṝ varaṇe*	P	to choose, ask for
868	*dṝ vidāraṇe*	P	to tear, split
869	*jyā vayo-hānau*	P	to grow old
870	*jṝ vayo-hānau*	P	to grow old
871	*nṝ naye*	P	to lead
872	*ṝ gatau*	P	to go, move
873	*gṝ śabde*	P	to speak, praise, call out to
874	*rī gatau reṣaṇe ca (reṣaṇaṁ vṛka-dhvaniḥ)*	P	to go, move; to howl (*reṣaṇa* means *vṛka-dhvani,* the sound of a wolf)
875	*lī śleṣaṇe*	P	to stick, adhere to
---kṛtsnaṁ pv-ādiḥ, lv-ādiḥ		The *pv-ādis* and *lv-ādis* end here	
876	*vrī varaṇe*	P	to choose, ask for
877	*bhrī bharaṇe*	P	to support
878	*jñā avabodhane*	P	to know
879	*śranth[a] mocane*	P	to loosen
880	*bandh[a] bandhane*	P	to bind
881	*manth[a] viloḍane*	P	to churn, agitate, destroy
882	*granth[a] sandarbhe*	P	to string together, arrange
883	*kunth[a] saṅkleśe*	P	to suffer
884	*mṛd[a] kṣode*	P	to squeeze, press, rub
885	*mṛḍ[a] sukhane*	P	to be happy
886	*kuṣ[a] niṣkarṣe (niṣkarṣo niṣkāśanam)*	P	to extract (*niṣkarṣa* means *niṣkāśana,* extraction)
887	*khav[a] bhūta-prādur-bhāve*	P	to appear, be born again
888	*kṣubh[a] sañcalane*	P	to shake, tremble
889	*kliś[ū] vibādhane*	P	to torment, distress
890	*aś[a] bhojane*	P	to eat
891	*puṣ[a] puṣṭau*	P	to nourish
892	*muṣ[a] steye*	P	to steal
893	*vṛ[ṅ] sambhaktau*	A	to serve, worship
—śnā-vikaraṇāḥ kry-ādayaḥ		Here ends the section on the *kry-ādis,* the *dhātus* that take the *vikaraṇa [ś]nā.*	
	Cur-ādayaḥ		
894	*cur[a] steye*	P	to steal
895	*cit[i] smṛtyām*	P	to think, consider
896	*yatr[i] saṅkocane*	P	to restrain, curb, bind
897	*lakṣ[a] darśanāṅkayoḥ*	P	to see, perceive; to mark, denote
898	*bhakṣ[a] adane*	P	to eat
899	*laḍ[a] upasevāyām (gauravādi-rahitena prīti-yogena sevā upasevā)*	P	to serve with love, fondle, caress (service endowed with love and devoid of awe and reverence is called *upasevā*)

900	*mid[i] snehane*	P	to be affectionate, greasy
901	*ṣṇih[a] snehane*	P	to be affectionate, greasy
902	*[o]laḍ[i] utkṣepaṇe (od-anubandho 'yam)*	P	to toss up, throw up (this *dhātu* has an indicatory *o-rāma*)
903	*pīḍ[a] avagāhane duḥkha-kriyāyāṁ ca*	P	to press; to give pain
904	*naṭ[a] avasyandane (avasyandanaṁ nāṭyam)*	P	to represent, act (*avasyandana* means *nāṭya,* acting)
905	*badh[a] saṁyamane*	P	to restrain
906	*pṛ pūraṇe*	P	to fill, fulfill
907	*pṝ pūraṇe*	P	to fill, fulfill
908	*ūrj[a] bala-prāṇayor dhāraṇe*	P	to be strong; to breathe, live
909	*kuṭṭ[a] chedane*	P	to cut
910	*paṭ[a] vistāre*	P	to spread
911	*muṭ[a] sañcūrṇane*	P	to crush, grind, break
912	*ghaṭṭ[a] calane*	P	to shake, disturb
913	*chad[a] saṁvaraṇe*	P	to cover
914	*pij[i] hiṁsāyām*	P	to hurt, kill
915	*piṣ[i] hiṁsāyām*	P	to hurt, kill
916	*path[i] gatau*	P	to go, move
917	*taḍ[a] āghāte*	P	to beat, strike
918	*khaḍ[a] bhede*	P	to break
919	*kaḍ[i] bhede*	P	to break
920	*nakk[a] nāśane*	P	to destroy, kill
921	*kṣal[a] śauce*	P	to cleanse, purify
922	*tal[a] pratiṣṭhāyām*	P	to establish
923	*tul[a] unmāne*	P	to weigh, measure
924	*cul[a] nimajjane*	P	to submerge, dive into
925	*ṣṭūp[a] samucchrāye*	P	to collect, erect
926	*mūl[a] rohane*	P	to plant, grow
927	*ṣāntv[a] sāma-prayoge*	P	to pacify, console
928	*mān[a] pūjāyām*	P	to honor, worship
929	*cud[a] preraṇākṣepayoḥ*	P	to impel; to criticize
930	*pāl[a] rakṣaṇe*	P	to protect
931	*śliṣ[a] śleṣaṇe*	P	to embrace
932	*jñap[a] (jñāna-jñāpana-) māraṇādau,* ***ghaṭ-ādiś ca***	P	to know; to inform; to kill; to satisfy; to sharpen. *Jñap[a]* is also a *ghaṭ-ādi*
933	*yam[a]* ***ca*** *pariveṣaṇe*	P	to feed. *Yam[a]* is also a *ghaṭ-ādi*
	---anye svārtha-ṇy-antā ghaṭ-ādi-paṭhitā api na ghaṭ-ādayaḥ. tena "śama, lakṣa ālocane" ity asya niśāmayati śṛṇoty ity arthaḥ		Apart from *jñap[a]* and *yam[a],* no other *svārtha-ṇy-anta-dhātus* are *ghaṭ-ādis,* even if they are listed as *ghaṭ-ādis* (by the phrase *am-antaś ca*). Thus the form of *śam[a] ālocane* is *niśāmayati,* which means *śṛṇoti*)
934	*vyay[a] kṣaye*	P	to perish, change
935	*sphiṭṭ[a] hiṁsāyām*	P	to hurt, kill
936	*pūl[a] saṅghāte*	P	to accumulate, roll into a ball
937	*piḍ[i] saṅghāte*	P	to accumulate, roll into a ball

938	*ṭak[i] bandhane*	P	to bind
939	*pūj[a] pūjāyām*	P	to honor, worship
940	*īḍ[a] stavane*	P	to praise
941	*śuṭh[i] śoṣaṇe*	P	to dry
942	*cūrṇ[a] peṣaṇe*	P	to grind
943	*garj[a] śabde*	P	to roar, thunder
944	*pac[i] vistāra-vacane*	P	to explain in detail
945	*tij[a] niśāne*	P	to sharpen
946	*kṝt[a] saṁśabdane*	P	to mention, name, glorify
947	*vardh[a] chedana-pūraṇayoḥ*	P	to cut; to fill
948	*mlecch[a] apaśabde*	P	to speak impurely
949	*mrakṣ[a] mrakṣane*	P	to anoint
950	*il[a] preraṇe*	P	to send
951	*luṇṭh[a] steye*	P	to steal
952	*chard[a] vamane*	P	to vomit
953	*śūrp[a] māne*	P	to measure
954	*gardh[a] abhikāṅkṣāyām*	P	to covet, be greedy for
955	*ruṣ[a] roṣe*	P	to be angry
956	*vaṭ[i] vibhajane*	P	to divide
957	*maḍ[i] bhūṣāyām*	P	to adorn
958	*śraṇ[a] dāne*	P	to give
959	*chad[i] saṁvaraṇe*	P	to cover
960	*bhaḍ[i] pratāraṇe*	P	to ridicule
961	*yam[u] hiṁsāyām*	P	to hurt, kill
962	*tatr[i] vistāraṇe*	A	to spread
963	*matr[i] gupta-bhāṣaṇe*	A	to consult, speak confidentially
964	*niṣk[a] parimāṇe*	A	to measure, weigh
965	*lal[a] īpsāyām*	A	to desire
966	*cit[a] saṁvedane*	A	to perceive, be conscious
967	*daś[i] daṁśane*	A	to bite
968	*das[i] daṁśane darśane ca*	A	to bite; to see
969	*tarj[a] santarjane*	A	to threaten, abuse
970	*bharts[a] santarjane*	A	to threaten, abuse
971	*yakṣ[a] pūjāyām*	A	to honor, worship
972	*gūr[a] udyame*	A	to endeavor
973	*śam[a] ālocane*	A	to see, perceive
974	*lakṣ[a] ālocane*	A	to see, perceive
975	*kuts[a] avakṣepane*	A	to criticize
976	*bhal[a] nirūpaṇe (ni-pūrvo darśane)*	A	to expound, explain (when preceded by *ni,* it means “to see)
977	*kūṭ[a] aprasāde*	A	to be distressed
978	*vañc[u] pralambhane*	A	to cheat
979	*mad[a] tṛpti-yoge*	A	to please
980	*div[u] parikūjane*	A	to lament, cry
981	*gṛ vijñāne*	A	to know
982	*vid[a] vedanākhyāna-nivāseṣu*	A	to feel; to tell; to dwell
983	*kusm[a] ku-smaye*	A	to smirk

984	*carc[a] adhyayane*	P	to study
985	*śabd[a] upendra-pūrva āviṣkāre*	P	this *dhātu* is preceded by an *upendra* and it means "to reveal"
986	*ṣūd[a] āsravaṇe*	P	to flow out
987	*jas[u] tāḍane*	P	to hurt
988	*paś[a] bandhane*	P	to bind
989	*am[a] roge*	P	to be sick
990	*caṭ[a] bhedane*	P	to break
991	*sphuṭ[a] bhedane*	P	to pierce, break
992	*ghaṭ[a] saṅghāte*	P	to accumulate
---hanty-arthāś ca (ye ca teṣu gaṇeṣu hiṁsārthā dhātava uktās te cur-ādāv api jñeyāḥ ity arthaḥ)		*Dhātus* which mean "to kill" can also be *cur-ādis* (One should know that those *dhātus* having the meaning of *hiṁsā* which were previously mentioned in the other nine *gaṇas* can also be conjugated as *cur-ādis*)	
993	*div[u] ardane*	P	to torment, destroy
994	*arj[a] pratiyatne*	P	to enhance, acquire
995	*ghuṣ[ir] viśabdane (viśabdanaṁ svābhimatāviṣkaraṇam nānā-śabdanam vā)*	P	to proclaim aloud, to sound (*viśabdana* means *svābhimatāviṣkaraṇa* (revealing one's opinion) and *nānā-śabdana* (making various sounds))
996	*ā[ṅ]+krand[a] krandana-sātatye*	P	to cry continuously
997	*tas[i] alaṅkāre*	P	to adorn
998	*bhūṣ[a] alaṅkāre*	P	to adorn
999	*mokṣ[a] asane*	P	to cast, hurl, fling
1000	*arh[a] pūjāyām*	P	to honor, worship
1001	*jñā niyojane*	P	to command, direct
1002	*bhaj[a] viśrāṇane*	P	to give
1003	*yat[a] nikāropaskārayoḥ (niraś ca pratidāne)*	P	to strive for; to add (and when it comes after *nir,* it means "to repay)
1004	*vi+car[a] saṁśaye*	P	to doubt
1005	*muc[a] pramocane*	P	to liberate
1006	*bhū avakalpane*	P	to consider, think of, meditate
1007	*kṛp[a] avakalpane*	P	to consider, imagine
---svada-paryantāḥ sakarmakā eva		The *dhātus* from here up to *ṣvad[a]* are *cur-ādis* only when they are *sakarmaka* (transitive).	
1008	*gras[a] adane*	P	to eat, devour
1009	*puṣ[a] dhāraṇe*	P	to hold, support
1010	*dal[a] vidāraṇe*	P	to split, tear
1011	*lok[ṛ] dīptau*	P	to shine
1012	*loc[ṛ] dīptau*	P	to shine
1013	*ṇad[a] dīptau*	P	to shine
1014	*tark[a] dīptau*	P	to shine
1015	*vṛt[u] dīptau*	P	to shine
1016	*vṛdh[u] dīptau*	P	to shine

1017	*pūr[ī] āpyāyāne*	P	to fill, fulfill
1018	*ruj[a] hiṁsāyām*	P	to hurt, kill
1019	*ṣvad[a] āsvādane*	P	to taste, please
---ito nirviṣṇucāpā ad-antāḥ		From now on the *dhātus* ending in *a-rāma* are without a *viṣṇucāpa*	
1020	*katha vākya-prabandhe*	P	to narrate, describe
1021	*vara īpsāyām*	P	to ask for, choose
1022	*gaṇa saṅkhyāne*	P	to count
1023	*raha tyāge*	P	to abandon
1024	*stana deva-śabde*	P	to thunder
1025	*gada deva-śabde* [3]	P	to thunder
1026	*pata gatau*	P	to fall, fly
1027	*paṣa gatau (an-upendrāt)*	P	to go, move (when not preceded by an *upendra*)
1028	*svara ākṣepe*	P	to criticize
1029	*raca pratiyatne*	P	to arrange, compose
1030	*kala gatau saṅkhyāne*	P	to go, move; to count
1031	*caha ālocane*	P	to inspect
1032	*maha pūjāyām*	P	to honor, worship
1033	*sāra daurbalye*	P	to be weak
1034	*śratha daurbalye*	P	to be weak
1035	*ślatha daurbalye*	P	to be weak
1036	*spṛha īpsāyām*	P	to desire
1037	*bhāma krodhe*	P	to be angry
1038	*sūca paiśunye*	P	to betray, reveal, ascertain
1039	*bīja bījādhāne*	P	to impregnate
1040	*goma upalepane*	P	to plaster with cowdung
1041	*kumāra krīḍāyām*	P	to play
1042	*śīla upadhāraṇe*	P	to study, practice repeatedly
1043	*sāma sāntvane*	P	to console, pacify
1044	*vela kāla-gaṇane*	P	to count the time
1045	*palyūla lavana-pavanayoḥ*	P	to salt; to purify
1046	*gaveṣa mārgaṇe*	P	to seek, search
1047	*vāsa guṇāntarādhāne*	P	to infuse, scent, season
1048	*ni+vāsa ācchādane*	P	to dress
1049	*bhāja pṛthak-karaṇe*	P	to divide, distribute
1050	*sabhāja prīti-sevanayoḥ*	P	to please; to serve, worship
1051	*ūna parihāṇe*	P	to lessen, diminish
1052	*dhvana śabde*	P	to sound
1053	*kūṇa saṅkocane*	P	to contract, close
1054	*stena caurye*	P	to steal

3 These two *dhātus* are listed together as *stana-gadī deva-śabde* in the *Dhātu-pāṭha,* but according to *Siddhānta-kaumudī* the *ī-rāma* just indicates the dual case.

1055	*pada gatau*	A	to go, move
1056	*gṛha grahaṇe*	A	to take, accept
1057	*mṛga anveṣaṇe*	A	to seek, search
1058	*kuha vismāpane*	A	to surprise, cheat
1059	*śūra vikrāntau*	A	to be powerful, heroic
1060	*vīra vikrāntau*	A	to be powerful, heroic
1061	*sthūla paribṛṁhane*	A	to increase, grow fat
1062	*artha upayāčñāyām*	A	to request, beg
1063	*satra santati-kriyāyām (nirvāhe nistāra-karmaṇi vety arthaḥ)*	A	to accomplish, extend (*santati-kriyā* means *nirvāha* (accomplishment) or *nistāra-karma* (extension))
1064	*saṅgrāma yudhe*	A	to fight
1065	*garva māne*	A	to be proud
1066	*sūtra avamocane (avamocanaṁ veṣṭanam)*	P	to bind, tie together
1067	*mūtra prasravaṇe*	P	to urinate
1068	*rūkṣa pāruṣye*	P	to be rough
1069	*pāra karma-samāptau*	P	to finish
1070	*tīra karma-samāptau*	P	to finish
1071	*aṁsa samāghāte*	P	to divide
1072	*citra citrī-karaṇe (kadācid darśane ca)*	P	to paint a picture (sometimes it means "to see a wonderful thing")
1073	*vaṭa vibhajane*	P	to divide, distribute
1074	*laja prakāśane*	P	to appear
1075	*miśra samparke*	P	to mix
1076	*stoma ślāghāyām*	P	to praise
1077	*chidra karṇa-bhedane*	P	to pierce the ears
1078	*andha dṛṣṭy-upaghāte*	P	to become blind
1079	*chada dṛṣṭy-upaghāte*	P	to become blind
1080	*daṇḍa daṇḍa-nipāte*	P	to punish, beat with a stick
1081	*aṅka lakṣaṇe*	P	to mark
1082	*sukha tat-kriyāyām*	P	to be happy
1083	*duḥkha tat-kriyāyām*	P	to be miserable
1084	*rasa āsvādana-snehanayoḥ*	P	to taste; to love
1085	*vyaya vitta-samutsarge*	P	to expend money
1086	*rūpa rūpa-krīyāyām*	P	to form, represent
1087	*cheda dvaidhī-karaṇe*	P	to divide into two
1088	*vraṇa gātra-vicūrṇane*	P	to wound
1089	*varṇa varṇa-kriyā-vistāra-guṇa-vacaneṣu*	P	to make colorful; to expand, elaborate; to praise, describe the good qualities
1090	*parṇa harita-bhāve*	P	to be green
1091	*lābha kṣaya-pūraṇe*	P	to fill a deficiency, fulfill a need
1092	*agha pāpa-karaṇe*	P	to sin
1093	*āndola cālane*	P	to swing
1094	*preṅkhola cālane*	P	to swing

1095	*oja samārthye*	P	to be able
1096	*sphuṭa prakāśane*	P	to make clear
1097	*avadhīra avajñāyām*	P	to disrepect, disregard
1098	*tuttha āvaraṇe*	P	to cover
---ity-ādayaḥ		And so on (there are also other *kath-ādis* besides those directly mentioned in the *Dhātu-pāṭha*)	
---ito vikalpa-ṇy-antāḥ		All the *dhātus* from now on only optionally take *[ṇ]i*	
1099	*yuj[a] saṁyamane*	P	to join, unite
1100	*pṛc[a] saṁyamane*	P	to join, unite
1101	*ṣah[a] marṣaṇe*	P	to tolerate
1102	*īr[a] preraṇe*	P	to throw, impel
1103	*lī dravī-karaṇe*	P	to melt
1104	*vṛj[ī] varjane*	P	to exclude
1105	*jṝ vayo-hānau*	P	to grow old
1106	*ric[a] viyojana-sampacanayoḥ*	P	to separate; to join
1107	*śiṣ[a] asarvopayoge*	P	to leave a remainder
1108	*vi+śiṣ[a] atiśaye*	P	to excel
1109	*tṛp[a] prīṇane*	P	to satisfy, be satisfied
1110	*chad[a] āvaraṇe*	P	to cover
1111	*mī gatau*	P	to go, move
1112	*krath[a] hiṁsāyām*	P	to hurt, kill
1113	*his[i] hiṁsāyām*	P	to hurt, kill
1114	*granth[a] hiṁsāyām bandhane ca*	P	to hurt, kill; to bind, tie
1115	*ā[ṅ]+ṣad[a] prāptau*	P	to reach, obtain
1116	*śranth[a] sandarbhe*	P	to string together, arrange
1117	*granth[a] sandarbhe*	P	to string together, arrange
1118	*āp[ḷ] lambhane*	P	to obtain
1119	*vi+tan[u] dairghye*	P	to stretch
1120	*vad[a] sandeśa-vacane*	P	to speak, convey a message
1121	*vac[a] paribhāṣaṇe*	P	to speak, say, tell
1122	*mān[a] pūjāyām*	P	to honor, worship
1123	*garh[a] vinindane*	P	to criticize
1124	*dṛbh[ī] bhaye*	P	to fear
1125	*dṛbh[a] sandarbhe*	P	to string together, arrange
1126	*mārg[a] anveṣaṇe*	P	to seek, search for
1127	*kaṭh[i] śoke*	P	to mourn, grieve for
1128	*mṛj[ū] śauce*	P	to clean, purify
1129	*dhṛṣ[a] prahasane*	P	to offend, conquer
1130	*bhū prāptau (aṇy-antas tūbhayapadī)*	A	to obtain (when it doesn't take *[ṇ]i*, it is *ubhayapadī*)
1131	*mṛṣ[a] titikṣāyām*	A	to tolerate
1132	*tap[a] dāhe*	A	to burn

1133	*arc[a] pūjāyām*	A	to worship
1134	*ard[a] hiṁsāyām*	A	to hurt, kill
1135	*śundh[a] śuddhau*	A	to clean, purify
1136	*vṛ[ñ] āvaraṇe*	U	to cover, block
1137	*dhū[ñ] kampane*	U	to shake, agitate
1138	*prī[ñ] tarpaṇe*	U	to please
---iti svārtha-ṇy-antāś cur-ādayaḥ samāptāḥ		Here ends the section on the *cur-ādis,* the *dhātus* that take *svārtha-ṇi.*	

aprayuktāḥ pare jñeyā granthāt kalpa-drumādikāt
hari-nāmāmṛtasyaiṣā saṅkṣepād dhātu-paddhatiḥ
mayā kṛtā prayuktānya-dhātūṁs tyaktvā kvacit kvacit

I have compiled this list of *dhātus* in brief for *Hari-nāmāmṛta-vyākaraṇa,* sometimes leaving out *dhātus* which are not in use. Those *dhātus* may be learnt from books such as *Kavi-kalpa-druma*.

Appendix 2

Grammatical Equivalents in English

English Term	**Standard Terminology of the Early Grammarians**	**Additional Terminology by Pāṇini**	**Jīva Gosvāmī's Terminology**
vowel	svara	ac	sarveśvara
short vowel	hrasva		vāmana
long vowel	dīrgha		trivikrama
	anusvāra		viṣṇucakra
	anunāsika (candrabindu)		viṣṇucāpa
	visarga / visarjanīya		viṣṇusarga
prolonged vowel	pluta		mahā-puruṣa
consonant	vyañjana	hal	viṣṇujana
'semi-vowel'	antaḥstha ("in-between") (*ya, ra, la, va*)	yaṇ	harimitra
sibilant			śauri
'sibilant'	ūṣman ("heated") (*śa, ṣa, sa, ha*)	śal	harigotra
	With consonants: 'kāra', as in: ka-kāra	With vowels, 't' is used: a-rāma = at	rāma
substitution	ādeśa		viriñci
insertion	āgama		viṣṇu
deletion	lopa		hara
conjunct consonant	saṁyoga		satsaṅga
voiced consonant		jhaś, jhaṣ	harighoṣa

Appendix 3

Equivalent Grammatical Terms between Hari-nāmāmṛta & Aṣṭādhyāyī
(in Sankrit Alphabetical Order)

Jīva Gosvāmī *Hari-nāmāmṛta* — **Pāṇini** *Aṣṭādhyāyī*

Basic Terminology	
acyutābha	*sat*
adhokṣajābha	*kvasu, ki, kānac*
ananta	*aṇ*
ātmapada	*ātmanepada*
ādi-vṛṣṇīndra	*vṛddha*
īśa	*ik*
īśvara	*ic*
uddhava	*upadhā*
upendra	*upasarga*
ekātamaka	*sa-varṇa*
kaṁsāri	*kic ca ṅic ca*
kapila	*kit*
kṛṣṇa-dhātuka	*sārva-dhātuka*
kṛṣṇanāma	*sarvanāma*
kṛṣṇasthānam	*ghuṭ*
keśava	*liṭ*
gopāla	*haś*
gopī	*nadī*
govinda	*guṇa*
cakrapāṇi	*carkarīta*
catuḥsana	*iṇ*
caturbhuja	*uk*
caturvyūha	*ec*
trivikrama	*dīrgha*
daśāvatāra	*ak*
dāmodara	*ghu*
dvayam	*varṇa-dvaya-vācya*
nara	*abhyāsa*
nāma	*prātipadika*
nārāyaṇa	*abhyastam*
nirguṇa	*ṅit*
nṛsiṁha	*ṇit*
parapada	*parasmaipada*
pāṇḍava	*suṭ*
puruṣottama-liṅga	*puṁ-liṅga*
pṛthu	*pit*
buddha	*sambuddhi*
brahma-liṅga	*napuṁsaka-liṅga*
bhagavān	*bha*

mahāpuruṣa	*pluta*
mahāhara	*luk*
mādhava	*ṭaṇit*
yādava	*khar*
rādhā	*latā*
rāma	*t* (with vowels); *kāra* (with consonants)
rāma-dhātuka	*ārdha-dhātuka*
lakṣmī	*strī-liṅga*
vāmana	*hrasva (laghu)*
viriñci	*ādeśa*
viṣṇu	*āgama*
viṣṇu-kṛtya	*kṛtya*
viṣṇu-cakra	*anusvāra*
viṣṇu-cāpa	*anunāsika*
viṣṇu-jana	*vyañjana; hal*
viṣṇu-dāsa	*jhay*
viṣṇu-niṣṭhā	*niṣṭhā*
viṣṇu-pada	*pada*
viṣṇu-varga	*varga (sparśa)*
viṣṇu-sarga	*visarga*
vṛṣṇīndra	*vṛddhi*
vaiṣṇava	*jhal*
śauri	*śar*
saṅkarṣaṇa	*saṁprasāraṇa*
saṁsāra	*ṭi*
satsaṅga	*saṁyoga*
sarveśvara	*svara; ac*
hara	*lopa*
hari	*ghi*
hari-kamala	*ci*
hari-khaḍga	(no equivalent)
hari-gadā	*jaś*
hari-gotra	*śal*
hari-ghoṣa	*jhaś, jhaṣ*
hari-mitra	*yaṇ*
hari-veṇu	*ñam*
Names of Verbal Tenses	
acyuta	*laṭ*
adhokṣaja	*liṭ*
ajita	*lṛṅ*
kāmapāla	*āśīr-liṅ*
kalki	*lṛt*
bālakalki	*luṭ*
bhūteśa	*luṅ*
bhūteśvara	*laṅ*
vidhātā	*loṭ*
vidhi	*vidhi-liṅ*
Names of Compounds	
avyayībhāva	*avyayībhāva*
kṛṣṇa-puruṣa	*tat-puruṣa*
trirāmī	*dvigu*
pītāmbara	*bahuvrīhi*
rāmakṛṣṇa	*dvandva*
śyāma-rāma	*karma-dhāraya*
Names of Kṛt Suffixes	
aka	*vun*
ac	*ḍa*
(pac-āder) at	*(pac-āder) ac*
athu	*athuc*
ana	*lyu, yuc*
al	*ac*
asi	*as*
āka	*śākan*
ālu	*āluc*
iṇ	*iñ*

iṣṇuḥ	*iṣṇuc*
ukaṇ	*ukañ*
uc	*ḍu*
ka	*ka, kan, kañ*
kura	*kurac*
kti	*ktin*
ktrima	*kti*
kmara	*kmarac*
kvip	*kvip, kvin*
kha	*khac*
khanat	*khyun*
khamuṇ	*khamuñ*
khiṣṇu	*khiṣṇuc*
khukaṇ	*khukañ*
ghaṇ	*ghañ*
ghura	*ghurac*

ṅāp	*āṅ*
ṭana	*lyuṭ*
ṇamu	*ṇamul*
ṇi	*ṇic*
tumu	*tumun*
tṛn	*tṛc*
tra	*ṣṭran*
thaka	*thakan*
na	*naṅ*
manip	*manin*
yap	*lyap*
vara	*varac*
vi	*vic*
sak	*ksa*
snu	*gsnu*
snuk	*gsnuk*

The suffixes that are not listed above have the same name in both methodologies. For more information, consult the comparative table of *sūtras* in Appendix Three of Volume Two.

Appendix 4

List of Indeclinable Words
(*Avyaya-śabda-saṅgraha*)

This list of indeclinable words is simply a resource to increase one's vocabulary. The list is not exhaustive. The words are arranged in Sanskrit alphabetical order.

Avyaya	Sanskrit meaning	English meaning
a[1]	abhāva-bheda-aprādhānya-īṣat-sādṛśya-virodhārtheṣu	(1) absence: *ananta* (endless) (2) difference: *asat* (not good) (3) inferiority: *ayajña* (a lousy sacrifice) (4) diminutiveness: *anudara* (having a small belly, thin) (5) similarity: *abrāhmaṇa* (like a *brāhmaṇa*) (6) oppositeness: *asita* (black, "opposite to white")
akasmāt	akāraṇāt, haṭhāt	accidentally, causelessly; suddenly
agratas	prathame, sammukhe	first, in front of
aghos	sambodhane	O sinful one
aṅga	sambodhane	O dear one
acirāt	śīghram	quickly
añjasā	śīghram, satyam	quickly; truly
aṭṭaṭṭa	ucca-śabde	loudly
atas	ata eva	therefore
ati	adhikam	very, beyond
atīva	atiśayam, adhikam	extremely; beyond
atra	asmin	in this, here

1 The *a* mentioned here is only the *paryudāsa* variety of *na[ñ]* described in *Amṛta* 937. The *paryudāsa na[ñ]* is used in the six senses mentioned here and it always becomes *a* or *an,* in accordance with *naño- 'rāma-śeṣaḥ, sarveśvare tu nuṭ ca samāse* (778), because it is always used in *samāsa.* The *prasajya-pratiṣedha* variety of *na[ñ],* however, is always used as a separate word in the sentence and only conveys the sense of negation (*niṣedha*). Thus it is mentioned separately in this list of *avyayas.* For further details regarding *na[ñ],* see *Amṛta* 937.

atha	maṅgalānantarārambha-praśna-kārtsnyārtheṣu	(1) auspiciousness: *atha yogānuśāsanam* (2) contiguousness: *imaṁ dīkṣaya, atha enaṁ pāṭhaya* (Initiate this person. [Then] teach him.) (3) beginning: *atha viṣṇupada-prakaraṇam* (now we begin the section on viṣṇupadas) (4) questioning: *atha śaknoṣi bhoktum* (are you able to eat?), but usually with another interrogative: *athātra-bhavatī katham ittham-bhūtā* (why is Her Honour like this?) (5) entirety: *atha dharmaṁ vyākhyāsyāmaḥ* (we shall explain *dharma* in its entirety)
atha kim	svī-kāre	yes
atho	maṅgalānantarārambha-praśna-kārtsnyārtheṣu	same as *atha*
addhā	satyam, yathārtham	truly; properly
adya	adya, idānīm	today, now
adharāt	nīcārthe	down, under, below
adhareṇa	nīcārthe	down, under, below
adhas	nīcārthe	down, under, below
adhastāt	nīcārthe	down, under, below
adhunā	idānīm	now
anu	paścāt, lakṣī-kṛtya	after; towards, in regard to, according to
anupadam	tad-anantaram	after that, then
antatas	śeṣārthe, nyūnārthe	finally; in the lowest way
antar	madhye, śeṣe, antaḥkaraṇe ca	between, among, within; remainder, end; the heart, mind, soul
antarā	vyatirekeṇa, madhye	without, except; between, among
antareṇa	vinā	without, except
anyat	anya-prakāraḥ	besides, on the other way
anyataredyus	dvayor madhye eka-dine	on either of two days
anyatas	anyatra, anya-prakāreṇa	elsewhere; otherwise
anyatra	anya-sthāne, anya-viṣaye	elsewhere; on the other hand
anyathā	anyena prakāreṇa	otherwise
anyadā	anyasmin samaye	at another time
anyedyus	apara-dine	on the other day, on the following day
aparedyus	apara-dine	on the other day, on the following day
abhi	prati	towards
abhitas	sarvasyāṁ diśi, samīpe	all around, in every direction; near
amā	saha, candra-kalāyām	with; one sixteenth part of the moon
amutra	para-loke	in the other world

ayi	komala-sambodhane, praśne ca	vocative of tender calling; a particle of kind inquiry
aye	sambodhane smaraṇe ca	vocative; particle of remembrance
are	nīca-sambodhane	vocative for an inferior person
are re	nīca-sambodhane	vocative for an inferior person
arvāk	pūrve, paścāt, vakrārthe ca	before; after; turned towards
arvāc	pūrve, paścāt, vakrārthe ca	before; after; turned towards
alam	vyartha-samarthayoḥ	enough of, no need of: *alaṁ lakṣa-lābhaiḥ* (Thousands and thousands of other benedictions are of no use to me); sufficient, able to: e.g. *alaṁ bhoktum* (able to eat)
avaśyam	niścaye	certainly
asi	tvam-arthe	you
astam	adarśane, nāśe	disappearance; destruction
asti	bhavaty-arthe, tiṣṭhaty-arthe ca	existent; present
astu	bhavatu	so be it
asmi	aham-arthe	I
ahaha	khede, āścarye ca	interjection of lamentation or wonder
ahahā	khede, āścarye ca	interjection of lamentation or wonder
ahe	sambodhane	vocative of reproach or rejection
aho	āścarye	interjection of wonder: *aho gītasya mādhuryam* (Oh, the sweetness of the song!", or "What a sweet song!)
aho bata	kāruṇye	interjection of compassion, translatable as "alas"
ahnāya	śīghram, tat-kṣaṇāt	quickly; instantly
ā	smaraṇe, paryantārthe ca	particle of remembrance; or in the sense of limit
ām	smaraṇe, svī-kāre ca	particle of remembrance; yes
āḥ	viraktau pīḍāyāṁ ca	interjection of disaffection or pain
ārāt	dūre, samīpe ca	far; near
āvis	prakāśe	manifestly
āho	sandehe, praśne ca	particle of doubt; second part of a double interrogation, translatable as "or" (see *āho svid* for example).
āho svid	praśne, sandehe ca	second part of a double interrogation, translatable as "or": *kim īśvarānapekṣikam āho svid īśvarāpekṣam* (Is it independent of God or dependent on God?); particle of doubt
i	khede, kope ca	interjection of lamentation or anger
itas	tataḥ, atra	from this; here
itas tataḥ	atra tatra	here and there

itaredyus	anya-dine	on another day
iti	idam-arthe, śeṣe, ata eva	this (quotation); thus ends; therefore, thus
itiha	paramparāyām	according to tradition
ittham	anena prakāreṇa	thus, in this way
idānīm	adhunā	now
iva	sadṛśārthe, vākyālaṅkāre ca	as if, like; ornamentation of a sentence
iha	atra	in this, here
īṣat	sv-alpe	little, slightly
u	vitarke, pāda-pūraṇe ca	interjection of conjecture; used for filling out a line of verse
uccakais	ucce, adhike ca	high, loud; more
uccais	ucce, adhike ca	high, above, loud; more
uta	saṁśaye, samuccaye ca	particle of doubt; or
utāho	praśne, vikalpe ca	second part of a double interrogation, translatable as "or": *kaccit tvam asi mānuṣī utāho surāṅganā* (Are you a mortal woman or a demigoddess?); or
utāho svid	praśne, vikalpe ca	second part of a double interrogation, translatable as "or" (see *utāho* for example) ; or
uttaratas	uttare	to the north, on the north side
uttarāt	uttare	to the north, on the north side
uttareṇa	uttare	to the north, on the north side
uttaredyus	para-dine	tomorrow
udak	uttarasyāṁ diśi	in the northern direction
upajoṣam	ānande, santoṣe ca	blissfully, satisfactiroly
upayoṣam	ānande, santoṣe ca	blissfully, satisfactiroly
upari	ucca-sthāne	above, upon
upāṁśu	nirjane	secretly
ubhayatas	ubhayena prakāreṇa	in both ways
ubhayedyus	ubhaya-dine	on both days
um	krodhe, pratijñāyāṁ ca	interjection of anger; particle of assent
urarī	svī-kāre	particle of acceptance
urī	svī-kāre	particle of acceptance
ururī	svī-kāre	particle of acceptance
uṣā	prātaḥ	morning
ū	duḥkhe	particle of misery
ūm	garve, krodhe ca	particle of doubt or option
ūrarī	svī-kāre	particle of acceptance
ūrī	svī-kāre	particle of acceptance
ūrurī	svī-kāre	particle of acceptance
ūrdhvam	upari	upwards, above, upon
ūṣā	prātaḥ	morning

ṛte	vinā	wihout, except
e	smaraṇe, sambodhane ca	particle of remembrance; vocative
ekatra	eka-sthāne, saha-yogena	in one place; all together
ekadā	ekasmin samaye	once
ekaikaśam	eka-krameṇa	one by one
etarhi	idānīm, ataḥ kāraṇāt	now, for this reason
eva	avadhāraṇe	particle of restriction which is used for emphasis, sometimes translatable as "only"
evam	anena prakāreṇa, sammatau ca	thus, so, in this way; yes
ai	smaraṇe, sambodhane	particle of remembrance; vocative
aiṣamas	asmin vatsare	in this year
o	sambodhane, smaraṇe ca	vocative; particle of remembrance
om	praṇave, svīkāre ca	oṁkāra; yes
au	sambodhane	vocative
kaccid	praśne, icchā-prakāśe ca	a yes / no question marker translatable as "whether" in the word for word but as a question mark in the translation: *kaccit te anāmayaṁ tāta* (Are you possessed of good health, my dear brother?); particle revealing one's desire, translatable as "I hope"
kati	kiyati	how many?
katham	kena prakāreṇa	how, in which way? why?
kadā	kasmin samaye	at which time? when?
kadācana	kasmiṁścit samaye	sometimes
kadācid	kasmiṁścit samaye	sometimes
karhi	kadā	sometimes
karhicid	kasmiṁścit samaye	sometimes
kāmam	yatheṣṭam, paryāptam	at will, freely; enough
kiṁ punaḥ	vaktum adhikaṁ kim	what more is there to say?
kiṁ vā	atha vā	or else
kiṁ svit	sambhāvanāyām, vitarke ca	possibly; perhaps
kiṁ ca	api ca	furthermore, moreover
kiñcana	kiñcit	little; something;
kiñcid	sv-alpe, kiyad-aṁśe ca	little; something;
kintu	parantu	but
kiṁ nu	saṁśaye	expression of doubt, translatable as "whether"

kim	kutsitārthe, praśne, vitarke ca	bad: *kiṁ-rājā* (a bad king); a yes / no question marker translatable as "whether" in the word for word but as a question mark in the translation: *kiṁ svapna etat* (Is this a dream?); sometimes *kim* also means *kim artham* (why?); perhaps
kim iti	kim artham	why?
kim u	sambhāvanāyām, vitarke ca	what to speak of; perhaps
kim uta	sambhāvanāyām, vitarke ca	what to speak of; perhaps
kila	niścitārthe, alīke, sambhāvanāyām, vārttāyāṁ ca	certainly, indeed; falsely, pretendedly; possibly; reportedly
ku	kutsite, pāpe, mande, amaṅgale ca	contemptible, bad; sinful; slow, slightly; inauspicious
kutas	kasmāt sthānāt, kiṁ nimittam	from where?; why?
kutra	kasmin sthāne, kasmin viṣaye	where? on which topic?
kutracid	kasmiṁścit sthāne	somewhere
kṛtam	vāraṇārthe	enough of
kṛte	nimittam	for the sake of
keśākeśi	keśeṣu keśeṣu ākramya yad yuddham	hair to hair (head against head in battle)
kramaśas	para-para-krameṇa	sequentially
kva	kutra	where?
kvacana	kutracit, kasmiṁścit samaye	somewhere; at some time
khalu	niścaye, vākyālaṅkāre ca	certainly, indeed; ornamentation of a sentence
caturdhā	catuḥ-prakāreṇa	in four ways, fourfold
ciram	cira-kālam, bahu-kālam (vyāpya)	for a long time
cireṇa, cirāya, cirāt, cire	cira-kālam, bahu-kālaṁ vyāpya	for a long time
ced	yadi	if
jātu	kadācit	sometimes
joṣam	tūṣṇīm, sukhe ca	silently; happily
jhaṭiti	śīghram	quickly
tatas	tasmād dhetoḥ, tad-anantaram	therefore; after that, then
tatra	tasmin sthāne	there
tathā	tena prakāreṇa	thus, in that way

tathā hi	dṛṣṭāntataḥ	for example
tad	tasmāt, tan-nimittam	after that, then; therefore
tadā	tasmin samaye	then
tadānīm	tasmin samaye	then
tarhi	tadā, tataḥ	then; therefore
tāvat	sākalye, vākyālaṅkāre, tat-parimite ca	(1) totatily: *yāvat dattam, tāvat bhuktam* (all that was given was eaten) (2) ornamentation of a sentence: *itas tāvad āgamyatām* (first come here), *gaccha tāvat* (just go), *gatā tāvat* (she is indeed gone), *kas tāvad bhrama* (what is a *bhrama,* actually?), *saṁjñā tāvad dvi-vidhā, pūrvā avarā ca* (*Saṁjñā* is actually of two kinds: *pūrvā* and *avarā*) (3) measurement: so much, so many, so far, so long: *tāvac chobhate mūrkho yāvat kiñcin na bhāṣate* (so long a fool shines as long as he says nothing)
tiras	aprakāśe, vakrārthe ca	(1) (as a prefix) disappearance: *tiro-bhāvaḥ* (disappearance), *tiras-kāraḥ* (concealment, disregard). (2) (as an adverb) indirectly, across
tiryak	vakrārthe, pārśve ca	indirectly, across; on the side
tu	kintu, punaḥ	but; also
tūṣṇīm	maunini, sthire ca	silent; fixed
tris	vāra-trayam	three times, thrice
tredhā	tri-prakāreṇa	in three ways, threefold
traidham	tri-prakāreṇa	in three ways, threefold
dakṣiṇatas	dakṣiṇāsyāṁ diśi	to the south, on the south side
dakṣiṇāt	dakṣiṇāsyāṁ diśi	to the south, on the south side
dakṣiṇena	dakṣiṇāsyāṁ diśi	to the south, on the south side
daṇḍādaṇḍi	daṇḍena daṇḍenākramya yad yuddham	club against club (in battle)
divā	dine	during the day
diṣṭyā	bhāgyena	by good fortune
duṣṭhu	ku, nindite	same as *ku;* badly
daivāt	daiva-krameṇa	by destiny
drāk	śīghram	quickly
dvis	dvi-vāram	two times, twice
dvidhā	dvi-vāram, dvi-prakāram	two times, twice; in two ways, twofold
dvedhā	dvi-vāram, dvi-prakāram	two times, twice; in two ways, twofold
dhik	nindāyām	shame on, to hell with
na	niṣedhe	not
na[ñ]	niṣedhe	not
naktam	rātrau	at night
na ced	tan na sati	if not

nanu	praśne, avadhāraṇe, virodhoktau	particle of interrogation, translatable as "Is he not?", "Are you not?", "Am I not?" etc.; particle of restriction which is used for emphasis, sometimes translatable as "only"; particle of objection, i.e. but, well
namas	namas-kāre, praṇāme ca	reverence, respect; obeisance, prostration
navadhā	nava-prakāreṇa	in nine ways, ninefold
navaśas	navabhir navabhiḥ	by groups of nine
nahi	niṣedhe	not
nā	niṣedhe	not
nānā	bahu-vidheṣu	in many ways, variously
nāma	ākhyāyām, sambhāvanāyām, prakāśye ca	named; surely, indeed, possibly, granted
nāsti	na bhavatīty arthe	there is none
nikaṣā	nikaṭe	near
nitarām	avaśyam, atyantam	certainly, necessarily; extremely
nityadā	sarvadā	always
nīcakais	kṣudre, sv-alpe, nimne	insignificantly; softly; below
nīcais	kṣudre, sv-alpe, nimne	insignificantly; softly; below
nu	sandehe vā aniścaye	particle of doubt or uncertainty
nūnam	niścaye, vitarke ca	certainly, indeed; particle of conjecture
no	niṣedhe, na	not
no ced	tan na sati	if not
nyak	nīce, ghṛṇye ca	downwards, humbly; vilely
pañcadhā	pañcabhiḥ prakāraiḥ	in five ways, fivefold
param	kevalam, anantaram	but; after
para-śvas	āgāmini tṛtīya-dine	on the day after tomorrow
paraḥ-śvas	āgāmini tṛtīya-dine	on the day after tomorrow
parāk	vakre, kuṭile ca	indirectly, across; crookedly, dishonestly
parāsi	gata-vatsarāt pūrvam	before last year
paritas	catur-dikṣu	all around, in the four direction
parut	para-dine	tomorrow
paredyavi	para-dine	tomorrow
paredyus	para-dine	tomorrow
paścāt	pare, paścime ca	after; westward, backwards
punaḥ punar	vāraṁ vāram, punaḥ punaḥ	time and time again; again and again
punar	punaḥ, aprathame	furthermore; again
puratas	sammukhe	in front
puras	pūrvasyāṁ diśi, prathame, sammukhe	eastward; first; in front

purastāt	pūrvasyāṁ diśi, prathame, sammukhe	eastward; first; in front
purā	pūrvasmin kāle, nikaṭe ca	previously; soon
pūrveṇa	pūrvasyāṁ diśi, pūrva-kāle ca	eastward; previously
pūrvedyus	pūrva-dine	yesterday
pṛthak	bhinne	separately
pṛṣṭhatas	paścād-bhāge	behind, on the back
prakāmam	yatheṣṭam, yatheccham	as desired; according to one's will
prage	praty-ūṣe	at dawn
pratyak	paścāt, pūrve, paścime	after, before, westward, backwards
pratyaham	prati-dinam	everday
pratyuta	vaiparītye	on the contrary, rather
prasahya	haṭhāt, bala-pūrvakam	necessarily; forcibly
prāk	pūrvam	previously
prātar	prabhāte	in the morning
prādur	vyaktārthe	manifest
prādhvam	ānukūlye	favorably
prāyaśas	bāhulya-rūpeṇa	generally
prāyas	bāhulyena	generally
prāhṇe	prabhāte	in the morning
pretya	para-loke, para-kāle ca	in the other world; after death
phaṭ	mantrāṁśa-viśeṣe, astra-mantre, anukāra-śabde ca	special syllable of a mantra; a weapon mantra; an imitative word
bata	khede, vismaye, harṣe ca	a interjection of grief, wonder, or joy
bahis	bahir-bhāge	outside, externally
bahuśas	bahu-rūpeṇa, bāhulya-rūpeṇa ca	abundantly, repeatedly; generally
bāḍham	svī-kāre	yes, certainly
bhagos	sambodhane	O fortunate one
bhūyas	bāhulyena, vāraṁ vāram	exceedingly; again
bhūri	bahulam, bahu	frequently; abundantly
bhūriśas	bahu-vāram, bahuśaḥ	frequently; generally
bhṛśam	atiśayam, bahu-vāram	exceedingly; frequently
bho	sambodhane	vocative of respect
bhos	sambodhane	vocative of respect
maṅkṣu	śīghram, atiśayam ca	quickly; exceedingly
mat	madīyārthe	my, mine
manāk	īṣat	slighlty
mama	mamatāyām	my, mine
mā	niṣedhe, nindāyāṁ ca	particle of prohibition or criticism, translatable as "don't": *mā gamaḥ* (don't go)
mithas	parasparam, rahasi ca	mutually; secretly

mithyā	niṣphale, asatye ca	useslessly; falsely
mudhā	vṛthā, niṣphale ca	falsely; uselessy
muhur	vāraṁ vāram	again and again
mṛṣā	mithyā	uselessly; falsely
yatas	yasmād dhetoḥ, yathā-vidhe ca	since, because; that, in order that
yatra	yasmin sthāne	where
yathā	yena prakāreṇa, satye, anatikrame ca	in which way, as, how: *yathā brahma tathāpnoti nibodha me* (hear from me how he reaches Brahman); properly, correctly; in accordance with: *yathā-śakti* (according to one's ability).
yathā-tatham	yathā-yogyam, yathārthe ca	properly; in accordance with the truth, exactly
yathā-yatham	yathā-yogyam, yathārthe ca	properly; in accordance with the truth, exactly
yathārham	yathā-yogyam, yathārthe ca	properly; in accordance with the truth, exactly
yathā-vat	yathā-yogyam, yathārthe ca	properly; in accordance with the truth, exactly
yathā-svam	yathā-yogyam, yathārthe ca	properly; in accordance with the truth, exactly
yad	yasmād dhetoḥ, yathā-vidhe ca	since, because; that, so that: *kiṁ yan na vetsi tvam* (how is it that you do not know?) *kiṁ śakyaṁ kartuṁ yan na krudhyate nṛpaḥ* (what can be done so that the king will not be angry?)
yadā	yasmin samaye	when
yadi	sambhāvanāyām	if
yāvat	sākalye, parimāṇe, paryante ca	(1) totatily: *yāvat dattam, tāvat bhuktam* (all that was given was eaten) (2) measurement: as much, as many, as far as, as long as (while) (3) limit, i.e. up to, until: *sarpa-vivaraṁ yāvat* (up to the serpent's hole), *sūryodayaṁ yāvat* (until sunrise)
yugapat	eka-kālikam	simultaneously
rahas	nirjane	in seclusion, secretly
re	sambodhane	vocative
varam	utkṛṣṭe	better: *varaṁ gacchāmi* (it is better that I go)
vaṣaṭ	āhuti-mantre	a *mantra* for offering oblations
vauṣaṭ	āhuti-mantre	a *mantra* for offering oblations

vā	vikalpe, vitarke, samuccaye, upamāyām, vākya-pūraṇe ca	or; perhaps: *kiṁ vā śakuntalety asya mātur ākhyā* (is his mother's name perhaps Śakuntalā?); and; as, like: *hṛṣṭo garjati cātidarpita-balo duryodhano vā śikhī* (Duryodhana, thrilled and proud as a peacock of his strength, roars); sometimes merely used an an expletive word
vidhi-vat	yathā-vidhi	according to the rules
vinā	vyatirekeṇa	except
viśvak	sarvatra, sarva-vyāpini	everywhere; all-pervading
viṣvak	sarvatra, sarva-vyāpini	everywhere; all-pervading
vṛthā	akāraṇam	uselessly; falsely
śanais	kramaśaḥ, alpe alpe ca	gradually; little by little
śaśvat	nirantaram, vāraṁ vāram	always; again and again
śāntam	nivṛttam, vāritam	ceased; forbidden, translatable as "heaven forbid" or "may there be no"
śrad	śraddhāyām	faith
śvas	āgāmi-dine	tomorrow
saṁvat	vatsare	year, in the year
sakṛt	eka-vāram	once
satrā	sahitam	together with
sadā	sarvadā	always
sadyas	tat-kṣaṇe	immediately
sapadi	śighram, sahārthe ca	quickly; immediately
samantatas	sarvataḥ	all around, everywhere
samantāt	catur-dikṣu, sarvataḥ	in the four directions; everywhere
samam	saha, ekadhā	together with; in the same way
samayā	samīpe	near
samupayoṣam	harṣe, bhāgye ca	happily; entirely according to one's wish
samprati	adhunā	now
samyak	satyam, sarvato-bhāvena, sākalyena	truly, properly; thoroughly; completely
sarvatas	sarva-prakāreṇa, sarvasyāṁ diśi	in all ways; everywhere, in all directions
sarvatra	sarva-sthāne	everywhere
sarvathā	sarva-prakāreṇa	in all ways
sarvadā	sarvasmin samaye	always
saha	samam	together with
sahasā	haṭhāt, atarkitam	forcibly; unexpectedly, suddenly
sākam	saha	together with

sākṣāt	pratyakṣam	directly
sāci	vakre, nate ca	indirectly, across; crookedly
sāmi	kiyad-amśe	incompletely, half
sāmpratam	samprati, ucitam	now; properly
sāyam	sandhyā-kāle	at dusk, in the evening
sārdham	saha	together with
suciram	bahu-kālam	for a long time
sutarām	agatyā, avaśyam, atyantam	necessarily, certainly; exceedingly
suṣṭhu	uttamam	excellently, well
sthāne	ucitam	properly
sma	atīte	a particle used to indicate the past tense (see *sūtra* 704)
svadhā	mantra-viśeṣe	a mantra for offering oblations to the forefathers
svayam	nijārthe, ātmāvacchinne	a reflexive pronoun: myself, yourself, himself, herself, itself, themselves; personally, of one's own accord, spontaneously
svar	svarge	*svarga-loka* (the heavenly planets)
svasti	śubhe, maṅgale ca	good fortune; auspiciousness
svāhā	mantra-viśeṣe	a mantra for offering oblations
svit	praśne, vitarke, saṁśaye ca	particle of interrogation, conjecture, or doubt
ha	sambodhane, pāda-pūraṇe ca	vocative; used for filling out a line of verse
haṁho	sambodhane	vocative
hañje	nīcaṁ prati sambodhane	vocative for an inferior person
haṇḍe	ceṭīṁ prati sambodhane	vocative for a woman of a lower caste
hanta	khede, harṣe ca	interjection of grief or joy
halā	sakhīṁ prati sambodhane	vocative for a female friend
hā	viṣāde, śoke, pīḍāyāṁ ca	interjection of despair, grief, or pain
hiruk	bhinne, madhye ca	without, except; amongst
hihi	hāsye, hāsya-śabde, āhlāde ca	laughter; the sound of laugther; exclamation of joy
hī	hāsye, hāsya-śabde, āhlāde ca	laughter; the sound of laugther; exclamation of joy
hīhī	hāsye, hāsya-śabde, āhlāde ca	laughter; the sound of laugther; exclamation of joy
hum	svī-kāre	particle of acceptance
hūm	svī-kāre	particle of acceptance
he	sambodhane	vocative
ho	sambodhane	vocative
hyas	para-dine	yesterday

Appendix 5

Tests

The following is a series of exercises on the first three *prakaraṇas: Saṁjñā-sandhi, Nāma,* and *Ākhyāta.* The answers to these tests are in the next appendix.

Regarding the treatise in general, this is a note to those of you who never studied Sanskrit: The second and third *prakaraṇas* are very technical. We suggest the following approach in reading those two *prakaraṇas:* In the *Nāma-prakaraṇa,* the tables of noun declension are the most important aspect. In the *Ākhyāta-prakaraṇa,* the tables of basic verbal suffixes (*Vṛtti* 262-271) are important. The section on the first-class verbal roots (*sūtras* 288 to 476) is elaborate; the essentiel parts therein are the tables of conjugation of verbs in the active voice (*Vṛtti* 333-338) and the tables of conjugation of verbs in the passive voice (*Vṛtti* 338), in the *parapada* (*parasmaipada*). The tables for the *ātmapada* (*ātmanepada*) are in the answers for the second test of *ākhyāta.* The other subdivisions of the *Ākhyāta-prakaraṇa* are not so technical. For the details in each *prakaraṇa,* consult the *Sūtra-pāṭha* (list of *sūtras*). The first *prakaraṇa* and the last four *prakaraṇas* are a pleasure to read.

1. First Test of Saṁjñā

1) List the Yādavas.
2) List the Viṣṇudāsas.
3) What are the Vaiṣṇavas?
4) What are the six kinds of *sūtras*?
5) When is a vowel considered *guru*?
6) What names did Pāṇini use for (A) vowels, (B) consonants, (C) *vāmana,* and (D) *trivikrama*?

2. Second Test of Saṁjñā

Fill in the respective name of each group of phonemes. Only the answers to this test are not provided in the next appendix.

? ...

क ख ग घ | ङ
च छ ज झ | ञ
ट ठ ड ढ | ण
त थ द ध | न
प फ ब भ | म
य र ल व
श ष स
ह

? ...

क ख ग घ | ङ
च छ ज झ | ञ
ट ठ ड ढ | ण
त थ द ध | न
प फ ब भ | म

? ...

क ख ग घ | ङ

? ...

क ख ग घ
च छ ज झ
ट ठ ड ढ
त थ द ध
प फ ब भ

? ...

क ख ग घ | ङ
च छ ज झ | ञ
ट ठ ड ढ | ण
त थ द ध | न
प फ ब भ | म

? ...

अ आ
इ ई उ ऊ ऋ ॠ ऌ ॡ

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अ आ
इ ई उ ऊ ऋ ॠ ऌ ॡ
ए ऐ ओ औ

? ...

अ आ
इ ई उ ऊ ऋ ॠ ऌ ॡ

? ...

इ ई उ ऊ ऋ ॠ ऌ ॡ
ए ऐ ओ औ

? ...

य र ल व

? ...

ग घ | ङ
ज झ | ञ
ड ढ | ण
द ध | न
ब भ | म
य र ल व
ह

? ...

क ख
च छ
ट ठ
त थ
प फ
श ष स

? ...

च छ ज झ | ञ

3. First Test of Sandhi
(*sūtras* 42-60)

Write the correct form and the *sandhi sūtra* number. A translation is provided here for convenience.

1. gṛhe + agniḥ =	(a fire in the house)
2. bhrātṛ + ārjavam =	(the brother's honesty)
3. bho + edhi=	(Hey you, exist!)
4. eka + agraḥ =	(single-pointed)
5. rātrau + ṛcchati =	(He attains at night)
6. śapitā + āhalyā =	(cursed Āhalyā)
7. bhavati + iti =	("It is")
8. harau + āsthā =	(regard for Hari)
9. pāṭhe + asti =	(It's in the reading)
10. gopī + ādade =	(The gopī took)
11. putra + ṛṇam =	(the son's debt)
12. rodasī + asti =	(The sky exists)
13. hare + uddhāra =	(O Hari, uplift!)
14. śrī + īśaḥ =	(the Lord of Śrī)
15. no + asti =	(It is not)
16. raṇe + ākrantaḥ =	(attacked on the battlefield)
17. tasmai + āsanam =	(a seat for him)
18. dam-patī + iva	(like husband and wife)
19. dhenū + upasthitau =	(Two cows are present)
20. asau + anaghaḥ =	(He is sinless)
21. pitṛ + ṛṇī =	(debtor to a father)
22. loke + ādaraḥ =	(respect in the world)
23. deva + īśaḥ =	(Lord of the gods)
24. labhete + agnim =	(The two of them obtain fire)
25. kṛṣṇa + induḥ =	(the Kṛṣṇa-moon)
26. parasmai + oṣadhiḥ =	(medicine for others)
27. bhāgavata + uddhavaḥ =	(Uddhava, the devotee)
28. vṛddhi + icchā =	(a desire for prosperity)
29. kalau + asmin =	(in this Kali-yuga)
30. netṛ + aunnatyam =	(the exaltedness of a leader)
31. amū + agrajau =	(those two elder brothers)
32. pāda + ūnaḥ =	('less by a quarter': ¾)
33. āmalakī + ṛtuḥ =	(the āmalakī season)
34. bhoge + audāsīnyam =	(indifference to sense enjoyment)
35. vara + ānanā =	(a woman with the best face)

36. tatra + ekaḥ =	(one there)
37. guru + upāsanā =	(worship of the guru)
38. śuddhā + ekādaśī =	(pure ekādaśī)
39. uṣṇa + odanam =	(warm rice)
40. guro + āgataḥ =	(O guru, I have come)
41. atra + eva =	(right here)
42. pari + antam =	(completely, 'until the end')
43. pīḍita + airāvataḥ =	(the injured Airāvata)
44. indau + āsīt =	(He was on the moon)
45. vṛka + udaraḥ =	(Bhīma, 'he has the stomach of a wolf')
46. bahu + īśvara-vādī =	(polytheist)
47. śreṣṭha + oṣadhiḥ =	(the best herb)
48. bho + arcakaḥ =	(O you, the priest)
49. iti + uktvā =	(having said this)
50. gaṅgāyai + arpaṇam =	(an offering unto the Ganges)
51. rogi + āhāraḥ =	(food for the sick)
52. āgamī + ṛtuḥ =	(the upcoming season)
53. uditau + audāryeṇa =	(the two arisen out of magnificence)
54. yogi + ojaḥ =	(a yogi's power)
55. vana + okaḥ =	(a forest dweller)
56. janeṣu + abhijñeṣu =	(among knowledgeable persons)
57. nanu + evam =	(But, if so)
58. maṇī + api =	(even the two jewels)
59. dhātṛ + ṛṇī =	(debt to the creator)
60. kavī + upadeśaḥ =	(the instruction of the two poets)
61. go + aṅgam =	(the cow's limb)
62. dhūmena + āvriyate =	(covered by smoke)
63. ete + api =	(these too)
64. dvau + imau =	(these two)
65. śastṛ + uttaram =	(the ruler's answer)
66. vāri + indraḥ =	(ocean, 'king of waters')
67. vane + ibhaḥ =	(an elephant in the forest)
68. haṁho + acyuta =	(Hey, Acyuta)
69. viṣṇo + āgaccha =	(Come, O Viṣṇu)
70. te + anāthāḥ =	(They are without a master)
71. aho + āpad =	(O, misfortune)
72. gamḷ + arthaḥ =	(the meaning of the dhātu gam[ḷ])
73. mahiṣyai + aiśvaryam =	(opulence for the queen)
74. kṛṣṇa + ehi =	(O Kṛṣṇa, please come)

4. Second Test of Sandhi
(*sūtras* 61-78)

1. sthāpitam + tatra =	(It is put there)
2. tadvat + likhāmi =	(I write like he does)
3. pari + chedaḥ =	(division)
4. bṛhat + nāradīyam =	(< the name of a Purāṇa >)
5. cirāt + channaḥ =	(covered for a long time)
6. tiryak + hiṁsā =	(violence to animals)
7. gacchan + āsam =	(I was going)
8. hanumat + śaktiḥ =	(the power of Hanumān)
9. tāvat + lajjā =	(that much embarrasment)
10. tasmāt + viraktā =	(renounced from that)
11. anuṣṭubh + nutiḥ =	(glorification in the form of anuṣṭubh)
12. bhagavat + nāma =	(a name of God)
13. pṛthak + paṭhati =	(He reads separately)
14. bhagavān + śukaḥ =	(the highly venerable Śukadeva)
15. syāt + janārdana =	(It will happen, O Janārdana)
16. srak + śobhā =	(the beauty of a garland)
17. gāyatra + chandas =	(the Gāyatrī meter)
18. tad + ṭīkā =	(that commentary)
19. ṣaṭ + hamsāḥ =	(six swans)
20. ac + antaḥ =	(having a vowel as its last sound)
21. paṅkāt + jātam =	(‘born from mud’, a lotus)
22. tattva-vit + labhate =	(A knower of the truth obtains...)
23. kurvan + asmi =	(I am doing)
24. gokulam + prati =	(towards Gokula)
25. vidvān + cinoti =	(A scholar collects)
26. māyā + chalaḥ =	(a deceit of Māyā)
27. saṁsāram + taranti =	(They cross material existence)
28. vratāt + cyutaḥ =	(fallen from a vow)
29. pumān + thūt-karoti =	(A man spits)
30. samyak + mathitaḥ =	(completely churned)
31. śabdāt + ṭa-rāmaḥ =	(a word’s ‘ṭa’ sound)
32. hanumāñc + chaknoti =	(Hanumān is able)
33. hanumān + jambavān =	(Hanumān and Jambavān)
34. rādhām + sevate =	(He serves Rādhā)
35. āsīt + dhāmni =	(He was in the abode)
36. pratyaṅ + adri =	(the western mountain)
37. sampat + govindena =	(fortune caused by Govinda)
38. param + tu =	(but)

39. ut + śiṣṭam =	(remnants)
40. īśvara + chayā =	(the shadow of the Lord)
41. śvasan + jighran =	(breathing and smelling)
42. bhavatāt + bhaktiḥ =	(May there be devotion)
43. bhagavān + tanoti =	(The Lord expands)

5. Third Test of Sandhi
(*sūtras* 79-86)

1. ahaḥ + rātram =	(day and night – adverbial)
2. bhaktaḥ + ca =	
3. prayaḥ + hasati =	(almost laughing)
4. hariḥ + cikīrṣati =	(Hari wants to do)
5. duḥ + yodhanaḥ =	
6. hareḥ + rakṣaṇam =	(protection of Hari)
7. eṣaḥ + vigrahaḥ =	(this Deity)
8. bhrātaḥ + mām avatu =	(O brother, protect me)
9. cakruḥ + tarām =	(They did better)
10. manaḥ + mayam =	(mental)
11. muktiḥ + eva =	(only liberation)
12. rādhāyāḥ + audāryam =	(Rādhā's munificence)
13. dadṛṣuḥ + lakṣmaṇam =	(They saw Lakṣmaṇa)
14. eṣaḥ + paṭhati =	(He is reading)
15. snigdhaiḥ + vāgbhiḥ =	(by affectionate words)
16. dārāḥ + pacanti =	(The wife cooks)
17. bhagavataḥ + chatram =	(the Lord's umbrella)
18. bhoḥ + uttiṣṭha =	(Sir, get up!)
19. prāduḥ + āsīt =	(appeared)
20. saḥ + pūjayati =	(He worships)
21. gopyaḥ + ṭhakkurāyante =	(The gopīs act like a master)
22. gīḥ + yasya =	(. . . whose speech)
23. vṛkṣāḥ + rohanti =	(The trees are growing)
24. viṣṇoḥ + padam =	(the abode of Viṣṇu)
25. śambhuḥ + chinatti =	(Śiva cuts)
26. bhaktiḥ + sampattiḥ (asti) =	(Devotion is an asset)
27. śrīḥ + bhavatu =	(May there be good fortune)
28. ahaḥ + niśam =	(day and night –adverbial)
29. gāḥ + upakramanti =	(Cows are approaching)
30. muhuḥ + na + eti =	(He will not go again)
31. japataḥ + amū =	(Both of them chant japa)

32. antaḥ + gatvā = (having gone inside)
33. duḥ + gatiḥ = (bad destination)
34. hyaḥ + rātrau = (yesterday at night)
35. ahaḥ + kālam = (time of day)
36. gauḥ + ramate = (The cow enjoys)
37. saḥ + ayam = (this very one)
38. svaḥ + dhunī = (the celestial river [Ganges])
39. bhaktāḥ + iti =
40. punaḥ + bhavaḥ = (rebirth)

6. First Test of Nāma

Identify the following forms (e.g., 3.1, 2.2, etc.):

akhilān	krodhāya	mṛga-bhrame
anekeṣu	kṛta	mitra
anādarāt	kaṁsāḥ	madanaiḥ
asatyena	kalyāṇasya	ratheṣu
ātmajebhyaḥ	gauḍīya-vaiṣṇavān	viṣāya
āśrama	gaṇeśau	vasudeva
ācāryau	ghaṭeṣu	śiṣyebhyaḥ
abhilāṣāt	candrāṇām	bāṇābhyām
antarasya	jīva	śrāvaṇasya
aṅkeṣu	dakṣābhyām	sampūrṇa
upaviṣṭa	parvatāya	saralau
utsavayoḥ	kṣetram	śabdān
utsāham	bhakti-mārgeṇa	svapnaiḥ
ukte	maheśaiḥ	hṛṣīkeśena

7. Second Test of Nāma

Decline the following *nāmas:*

akhila—1.2	gaṇeśa—4.1	sarala—7.1
aneka —3.1	ghaṭa—7.2	śabda—4.2
anādara—6.2	candra—7.3	svapna—4.1
asatya—3.2	jīva—6.2	hṛṣīkeśa—2.3
ātmaja—3.3	dakṣa—8.1	gopī—7.1
āśrama—4.1	parvata—3.3	sakhī—1.3
ācārya—8.1	kṣetra—2.1	vṛndā—6.1
abhilāṣa—4.3	mārga—5.3	śrī—1.3
antara—2.3	maheśa—8.2	vadhū—1.3
aṅka—2.1	bhrama—4.1	vāri—1.2
upaviṣṭa—8.1	mitra—2.2	madhu—1.3
utsava—6.3	madana—5.1	madhu—7.1
utsāha—5.2	ratha—3.3	rājan—1.3
ukta—7.1	viṣa—7.1	ātman—6.3
krodha—5.3	vasudeva—5.1	yuvan—2.1
kṛta—3.3	śiṣya—8.1	gokula—1.3
kaṁsa—8.1	śabda-bāṇa—3.3	jagat—1.3
kalyāṇa—1.1	śrāvaṇa—2.1	nāman—6.3
vaiṣṇava—6.3	sampūrṇa—8.3	gir—1.3

8. First Test of Kṛṣṇanāma

Make the grammatical forms:

tad (m) 1.1	yad (m) 4.3/5.3	yad (f) 7.1
adas (m) 6.3	idam (m) 6.1	adas (f) 6.3
idam (m) 7.2	adas (m) 3.3	etad (m) 2.3
etad (m) 5.2	adas (f) 1.1	tad (m) 5.1
idam (m) 3.3	yad (n) 2.1	tad (n) 1.3/2.3
yad (m) 1.2/2.2	idam (f) 3.1	etad (f) 5.1/6.1
tad (m) 3.3	tad (f) 4.1	
etad (m) 7.1	idam: (n) 4.1	

9. Second Test of Kṛṣṇanāma

Recognize the grammatical forms:

yasmai	tasya	imām
etam	yān	yāsu
imau	asmākam	yuṣmān
teṣu	eṣu	vaḥ
anena	ābhyām	taiḥ
asau	yuṣmat	amū
eṣām	amūni	asmabhyam
amum	vām	te
eteṣām	mā	etayoḥ
amuṣmai	tābhiḥ	tubhyam

10. First Vocabulary Test

Consult the vocabulary table on the right.

Translate to English

1. sākṣi-gopālaḥ svayaṁ bhaktam anuvrajati.
2. mukundena hatā asurā api mokṣam āpnuvanti.
3. śrī-mādhavendro gopīnāthena svayaṁ coritaḥ pāyasaḥ khādati.
4. svāyambhuva-pautro dhruvo muni-varyaṁ nāradam ādareṇa namati.
5. duṣṭo rāvaṇo rāmeṇa hanyate.
6. bhaktaiḥ sarvadā kṛṣṇa eva pūjyate.
7. nāradaḥ kuvera-putrau śapati.
8. gopālenādiṣṭaḥ śrī-mādhavendraś candanārthaṁ pādābhyāṁ purī-nagaraṁ gacchati.
9. aho batābhimanyu-vīraḥ vipakṣair adharmeṇa hataḥ.
10. varuṇa-bhṛtyena hṛto janako nando mādhavena mocitaḥ.

Translate to Sanskrit

A. Rāma and Kṛṣṇa are going.
B. Where does the learned man read the book?
C. The tree is seen neither by the friend nor by the ascetic.
D. The two persons are bringing the books.
E. "Hare Kṛṣṇa" is sung again and again by the boys.
F. Time comes and goes.
G. People don't see the way now.
H. Here the two boys take the friend by the hand.
I. Books are read there by learned persons.
J. The Pāṇḍavas are always protected by Kṛṣṇa.

Vocabulary for Test 10

Nāmas (Nouns)
asura – fiend, demon
abhimanyu-vīra – the hero named Abhimanyu
ādara – respect
ādiṣṭa – ordered
adharma – irreligion
kāla – time
kara – hand
keśava – (name of Kṛṣṇa)
kṛṣṇa – Lord Kṛṣṇa
kuvera-putra – the son of Kuvera
gopāla – the Gopāla deity
gopīnātha – the deity Gopīnātha of Remuṇā
grantha – book
corita – stolen
candana – sandalwood
janaka – father
jana – person
tāpasa – sage
duṣṭa – cruel or wretched
dhruva – Dhruva Mahārāja
nārada – Nārada Muni
nanda – Nanda Mahārāja
paṇḍita – learned
pāyasa – sweet rice
pāda – foot
pāṇḍava – any son of Pāṇḍu
purī-nagara – the town of Purī
bhakta – devotee
bāla – child
mokṣa – liberation
śrī-mādhavendra – Śrī Mādhavendra Purī
mocita – released
muni-varya – the best among sages
mukunda – Name of Kṛṣṇa
mādhava – Name of Kṛṣṇa
mārga – way
rāma – Lord Rāma
rāvaṇa – Rāvaṇa
vipakṣa – enemy
varuṇa-bhṛtya – servant of Varuṇa
vṛkṣa – tree
vayasya – friend
sākṣi-gopāla – The deity Sākṣi-Gopāla
svāyambhuva-pautra – the grandson of Svāyambhuva Manu
hata – killed
hṛta – taken

Avyayas (Indeclinables)
api – even
atra – here
artham – for the sake of
aho bata – an exclamatory remark expressing dismay or joy
iti – used to indicate the end of a quotation, etc.
idānīm – now
eva – only
kutra – where
ca – and
tatra – there
na – not
punar – again
vā – or
sadaiva – at all times
svayam – himself
sarvadā – at all times

Kriyā-padas (Verbs)
anuvrajati – follows
āpnuvanti – they attain
khādati – eats
namati – bows down
śapati – curses
gacchati – goes
paṭhati – reads
ānayataḥ – they bring (dual)
āgacchati – comes
paśyanti – they see
nayataḥ – they take (dual)
paṭhyante – they are read
rakṣyante – they are protected
hanyate – is killed
pūjyate – is worshiped
dṛśyate – is seen
gīyate – is sung

11. Second Vocabulary Test

Consult the vocabulary table on the right.

Translate to English

1. kṛṣṇasyābhilāṣa ācāryeṇa avagamyate.
2. adya pāṇḍavā mārge rathenāgacchanti.
3. bhaktāḥ bālebhyo 'pi kareṇa deva-mandirasya granthān prayacchanti.
4. gopālaḥ svayaṁ mādhavendrācāryāya dugdha-ghaṭaṁ dadāti.
5. bho mitrādya bhaktāḥ punaḥ kīrtana-utsava udgāyanty utsāhena nṛtyanti ca.
6. aho bata mṛga-bhramād daśarathasya bāṇena śrāvaṇo hataḥ.
7. ratha upaviṣṭo jagannātha eva śrī-caitanyena dṛśyate.
8. akhilānāṁ jīvānāṁ kalyāṇārthaṁ ṣaḍ-gosvāmibhir anekā granthā likhyante sma.
9. gauḍīya-vaiṣṇavā govardhana-parvatasyopari kadāpi na gacchanti yato hi govardhanaḥ svayaṁ kṛṣṇa evāsti.
10. nāradasya śiṣyaḥ prahlādo nṛsiṁhasyāṅka upaviśati.

Translate to Sanskrit

A. From the tree, the ascetic sees the moon too.
B. The book is brought by the teacher in his hands.
C. Kṛṣṇa understands people's desire.
D. In the āśrama, the ascetics give caraṇ€mṛta to the trees again.
E. O friend Hṛṣīkeśa, Śiva, the father of Gaṇeśa, drinks poison and burns Cupid to ashes.
F. Even though Vasudeva never spoke lies, to protect His son Kṛṣṇa he lied (spoke a lie) to Kaṁsa.
G. Gopāla is seen by Śrīla Mādhavendra Purī in his dream.
H. Even though Śrīla Haridāsa Ṭhākura would reside in Puruṣottama Kṣetra, he still would not enter the temple.
I. Lord Śiva tolerates the disrespect shown by Dakṣa out of anger.
J. In the books of Śrīla Prabhupāda, the complete path of devotional service has been described in simple words.

Vocabulary for Test 11

The vocabulary covered in the previous sheet is in italics.

Nāmas (Nouns)
akhila – all
aneka – many
anādara – disrespect
asatya – lie
ātmaja – son
āśrama -
ācārya – teacher or a stalwart devotee
abhilāṣa – desire
antara – inside
aṅka – lap
upaviṣṭa – seated
utsava – festival
utsāha – enthusiasm
ukta – mentioned
krodha – anger
kṛta – done
kaṁsa – Kaṁsa
kalyāṇa – benefit
kīrtana – glorification, etc.
gauḍīya-vaiṣṇava – devotees of Viṣṇu in the line of Lord Caitanya
gaṇeśa – Lord Gaṇeśa
ghaṭa – pot
gantavya – should be gone
candra – moon
jīva – living entity
dakṣa – Dakṣa, one of the prajāpatis
dugdha – milk
parvata – hill
puruṣottama-kṣetra – Jagannātha Purī

bhakti-mārga – the path of devotional service
mandira – temple
maheśa – Lord Śiva
mṛga-bhrama – wrongfully considering something to be an animal)
mitra – friend
madana – Cupid
rakṣaṇa – protection
ratha – chariot
viṣa – poison
vasudeva – Kṛṣṇa's father
śiṣya – disciple
śabda-bāṇa – arrow which could be shot just based on sound
śrāvaṇa – the boy named Śrāvaṇa
ṣaḍ-gosvāmin – the six Gosvāmīs
sampūrṇa – complete
sarala – simple
śabda – word
svapna - dream
hṛṣīkeśa – Name of Kṛṣṇa
kara
grantha
jana
janaka
tāpasa
bāla
mārga
vṛkṣa
hata

Avyayas (Indeclinables)
adya – today
evam – in this way
upari – on top
kadāpi – at any time
kintu – but
tathāpi – still
bhos – vocative particle
yato hi – because
yadyapi – although
saha – with
aho bata
artha
Kriyā-padas (Verbs)
asti – is
avagacchati –understands
āgacchanti – they come
udgāyanti – they sing loudly
upaviśati – sits
dadāti – gives
dahati – burns
nṛtyanti – they dance
nivasati sma – it stayed
praviśati sma – entered
prayacchanti – they give
pibati – drinks
paśyati – sees
vadati sma – he spoke
sahate – tolerates
avagamyate – is understood
ānīyate – is brought
likhyante sma – were written

12. Third Vocabulary Test

Consult the vocabulary table on the right.

Translate to English

1. agnis tu adres pāṇinā tāpasenānīyate.
2. bho viṣṇurāta, deva-dānavā vāsukināhinā mandara-giriṇā ca kṣīrāmbhodhiṁ mathnanti sma.
3. ādi-kavir api kaṁsārim eva namati, tasmāt kaṁsāriṁ vande.
4. devarṣiṇopadiṣṭo dhruvaḥ satataṁ kaiṭabhāriṁ smarati.
5. vṛtra-vadhārthaṁ devair abhiyācitena dadhīcinā sva-kāyo 'pi tyaktaḥ.
6. nārada-muniḥ sarveṣu lokeṣu bhramati, tatra hari-guṇāṁś ca gāyati.
7. murārer bhaktā muktim api necchanti.
8. tāta viṣṇurāta, murārer anantā guṇā munibhir gīyante.
9. paṅkajāṅghriṇā savyena pāṇinā govardhana-girir dhriyate.

Translate to Sanskrit

A. Lord Brahmā takes away Kṛṣṇa's friends.
B. Conch, disc, club and a lotus are situated in the hands of Hari and the Kaustubha jewel looks beautiful on His chest.
C. Alas! The kins of Murāri slayed each other.
D. The wretched kin Śiśupāla was slayed by Kṛṣṇa by means of His well-known disc named Sudarśana.
E. In Kali Yuga Kalki takes birth in the form of the son of the great personality Viṣṇu Yaśa.
F. Kalki gets on the horse named Devadatta and kills crores of demons who are in the guise of kings.
G. Jagannātha and Balabhadra strike the cheeks of Puṇḍarīka Vidyānidhi with their hands out of anger.
H. The demigods headed by Brahmā go to the ocean of milk where Lord Hari resides.
I. My friend, numerous sages reside there on the hill.

Vocabulary for Test 12

Nāmas
agni – fire
adri – hill
ahi – snake
ādi-kavi – Brahmadeva
kṣīrāmbhodhi – ocean
kali – Kali Yuga
koṭi – crore
giri – hill
jñāti – relative
duṣṭa-jñāti – bad relative
devarṣi – Nārada
dadhīci – name of a sage
pāṇi – hand
puṇḍarīka-vidyānidhi – Lord Caitanya's close associate
brahmādi – headed by Brahmadeva
mukti – liberation
muni – sage
maṇi – jewel
viriñci – Brahmadeva
vāsuki – name of a prominent serpent
sakhi – friend
Names of Kṛṣṇa – kaṁsāri, hari, kaiṭabhāri, kalki, cakrapāṇi, paṅkajāṅghri, murāri, śauri
aśva – horse
ananta – unlimited
abhiyācita – requested
anyonya – mutual
aneka – numerous

asura – demon
upadiṣṭa – instructed
krodha – anger
kapola – cheek
kara – hand
guṇa – quality
cakra – disc
tāta – vocative affectionately used by elders for youngers
tyakta – given up
tāpasa – ascetic
deva – demigod
dānava – demon
nṛpa-rūpa – in the form of king
putra-rūpa – in the form of a son
loka – planetary system
vikhyāta – well known
vṛtra-vadhārtha – for the killing of Vṛtra
vakṣaḥ-sthala – bosom viṣṇu-yaśo- mahodaya – the respectable personality Viṣṇu Yaśas
viṣṇurāta – King Parīkṣit
saṅkha-cakra-gadā-padma – conch, disc, club and lotus
sva-kāya – own body
savya – left
sarva – all
satata – continuous
hata – slayed

Avyayas
tathā – and
tu – but
tasmāt – therefore
nāma – named
yatra – where
aho bata, api,eva, ca, tatra, na, upari, bhos
Kriyā-padas
ārohati – climbs on (sing.)
ānīyate – is brought (s)
icchanti – desire (plur.)
gīyante – is sung(p)
gāyati – sings (s)
gacchanti – go (p)
ghnanti sma – killed (p)
dhriyate – is held(s)
namati – bows down(s)
nivasati – resides (s)
nivasanti – reside (p)
praharataḥ – hit (dual)
prādurbhavati – takes birth (s)
bhramati – wanders (s)
mathnanti sma – churned (p)
vartante – exist (p)
vande – bow down (s)
śobhate – looks good (s)
smarati – remembers (s)
harati – steals (s)
hanti – kills (s)

13. Fourth Vocabulary Test
(for masculine words ending in u-rāma and ṛ-rāma)

Consult the vocabulary table on the right.

Translate to English

1. jiṣṇur guror droṇasya sarvottamaḥ śiṣyo 'sti
2. madhuripur yamālayād guroḥ sūnuṁ sindhoḥ pāñcajanya-kambuṁ cānayati
3. veṇasya tanoḥ pṛthuḥ prakaṭati sma
4. kurukṣetra-yuddhe jiṣṇur bahūn mahābāhūn śatrūṁs tigmair iṣubhir hanti sma
5. yadyapi viṣṇu-śambhū na yudhyete tathāpi prāyo viṣṇu-śambhvor bhaktā yudhyante
6. vajrāṅgaḥ savitāraṁ vāñchati
7. vidhātrā brahma-devena murāreḥ sakhāyaḥ hṛtāḥ
8. bhrātar yamo 'pi savituḥ sūnur asti

Translate to Sanskrit

A. How wonderful! Even in the ocean, a bridge has been built by monkeys with stones.
B. Many trees stand there on the Govardhana Hill, the best servant of Kṛṣṇa.
C. Skilled in warfare, Karṇa and Arjuna are sons of the same mother, still (they) are enemies.
D. Mighty-armed Parīkṣit, the son of Mahārāja Pṛṭhu chases Indra because Pṛthu's horse was stolen by Indra.
E. The sons of Dhṛtarāṣṭra and Pāṇḍu fight.
F. Sage Maitreya says, O Vidura, a living entity is not an enjoyer. (He) is a servant of Kṛṣṇa.
G. Kṛṣṇa bows down to Devakī and Vasudeva, (His) parents.

Vocabulary for Test 13

Nāmas
aśva – horse
apahṛta – stolen
ālaya
jīva – living entity
tigma – sharp
dāsa – servant
dāsa-varya – foremost servant
nirmita – created
pāṣāṇa – stone
bhakta – devotee
yuddha – war
yama – Yama
vānara – monkey
viṣṇurāta – Parīkṣit
vajrāṅga – Hanumān
veṇa – King Veṇa
śiṣya – student
sarvottama – best among all
sahodara – born from same mother
hṛta – stolen
adri
kauśāravi – Maitreya Muni
kaṁsāri – (name of Kṛṣṇa)
murāri – (name of Kṛṣṇa)
sakhi
kṣattṛ – Vidura
pitṛ – father
bhoktṛ – enjoyer
bhrātṛ – brother
vidhātṛ – creator
savitṛ – sun
iṣu – arrow
guru – teacher
pāñcajanya-kambu – conch named Pāñcajanya

jiṣṇu – Arjuna
tanu – body
taru – tree
paṭu – expert
bahu – many
mahābāhu – mighty-armed
madhuripu – (name of Kṛṣṇa)
śambhu – Śiva
śatru – enemy
sūnu – son
sindhu – ocean
setu – bridge
Avyayas
aho – exclamatory remark expressing wonder or dismay
prāyas – mostly
api
tatra
na
tathāpi
yadyapi
yataḥ
ca
Kriyā-padas
ānayati (s) – brings
anudhāvati (s) – chases
asti (s) – is
staḥ (d) – are
tiṣṭhanti (p) – they stand
namati (s) – bows down
prakaṭati sma (s) – manifested
yudhyante(p) – they fight
yudhyete (d) – they fight
vadati (s) – speaks
vāñchati (s) – desires
hanti sma (s) – killed

14. Fifth Vocabulary Test

(for masculine words ending in ta-rāma)

Translate to English

1. aho hanumān sva-pucchena laṅkā-nagaraṁ dahati.
2. bhrātarau rāma-lakṣmaṇau hanumataḥ pṛthāv aṁsa upaviśataḥ.
3. anta-kāle parīkṣid yamunā-taṭa upavasati.
4. vivasvataḥ putro yamo ’pi mahājano ’sti.
5. buddhimanto janāḥ kṛṣṇam eva bhajanti.

Vocabulary for Test 14

Nāmas
aṁsa – shoulder
aneka – numerous
anta-kāla – the time of death
asura – demon
ādara – respect
jana – person
taṭa – bank/shore
deva – demigod
nagara – town
puccha – tail
putra – son
bhakta-vatsala – affectionate to devotees

mahājana – great person
yuddha – war
sva – own
hata – killed
kukṣi – abdomen
vaiyāsaki – Śrī Śukadeva
pṛthu – broad
mṛtyu – death
bhrātṛ – brother
mātṛ – mother
balavat[u] – having strength
buddhimat[u] – having intelligence
vivasvat[u] – Sun-god
hanumat[u] – Hanumān

Avyayas
api – even
aho – expresses wonder or lamentation
eva – only
Kriyā-padas
asti – is
upavasati – fasts
upaviśataḥ – sit
dahati – burns
namati – bows down
pūjati – worships
bibheti – fears
bhajanti – worship
rakṣati – protects

Translate to Sanskrit

A. In the battle, numerous demons were slayed by the mighty Hanumān.

B. Lord Hari, who is affectionate to His devotees protects Parīkṣit even in the womb of mother Uttarā.

C. Parīkṣit does not even fear death.

D. Śrīmatī Rādhārāṇī worships sun god.

E. Parīkṣit respectfully bows down to Śukadeva Gosvāmī.

15. Sixth Vocabulary Test
(for neuter words ending in sa-rāma)

Translate to English

1. arjunasya dhanuṣo nāma gāṇḍīvo ’sti.
2. gopa-bālakair ghaṭaiḥ payaḥ pīyate.
3. rājñyā draupadyāḥ samīpe bahūni vāsāṁsi santi.
4. amba devahūte vaiṣṇavānāṁ manaḥsu bhautika-icchā na vartante.
5. pāṇḍaveyaivaṁ kṛṣṇena gopyā vāsāṁsi hṛtāḥ.

Nāmas
anitya – temporary
ānanda – joy (masc.)
gopa – cowherd (m)
gāṇḍīva – Gāṇḍīva (m)
ghaṭa – pot, container (m)
pāṇḍaveya – descendant of Pāṇḍu (m)
pādāgra – toe (neut.)
bāla – child (m)
bālaka – boy (m)
bhautika – worldly
varṇa – color (m)
vaiṣṇava – devotee of Viṣṇu (m)
śukla – white
śrīvatsa-keśa – the hair known as Śrīvatsa (m)
sundaratama – most beautiful

samīpa – near; in the possession
hṛta – stolen
ambā – mother (fem.)
icchā – desire (f)
dadhi – yogurt (n)
maṇi – jewel (m)
sakhi – friend (m)
gopī – cowherd girl (f)
rājñī – queen (f)
pṛthu – broad
bahu – many
kṣattṛ – Vidura (m)
bhagavat[u] – possessor of opulences (m)
nāman – name (n)
rājan – king (m)
anas – cart (n)
ambhas – water (n)
dhanus – bow (n)

payas – milk (n)
manas – mind (n)
vakṣas – chest (n)
vapus – body (n)
vāsas – clothes (n)
Avyayas
api – even
evam – in this manner
sadaiva – always
saha – with
Kriyā-padas
ACTIVE VOICE
asti – is
krīḍati – plays
praharati – strikes
vartante – they exist
virājataḥ – they exist (d)
santi – are
PASSIVE VOICE
pīyate – is drunk

Translate to Sanskrit

A. O King, Śrīvatsa hair and Kaustubha jewel are always present on the broad chest of Lord Viṣṇu.
B. Vidura, even the most beautiful body also is temporary.
C. The color of milk and so of yogurt also is white.
D. In the carts of the cowherds there are many milk pots.
E. In the waters of Yamunā Kṛṣṇa happily plays with (His) friends.
F. Child Kṛṣṇa hits the cart with (His) toe.

16. Seventh Vocabulary Test
(for masculine words ending in na-rāma)

Translate to English

1. brahmacārī nāradaḥ pitaraṁ parameṣṭhinaṁ namati.
2. vajriṇādiśṭā vraje meghā varṣanti.
3. sannyāsināṁ śiromaniḥ śrī-gauraharih premṇā kīrtane nṛtyati.
4. dakṣo brahmacāriṇaṁ nāradaṁ śapati.
5. goloka-dhāmni bhaktāḥ svāminau rādhā-govindau premṇā sevante.
6. vairiṇau bali-vajriṇau yudhyete.

Vocabulary for Test 16

Nāmas
airāvata – Airāvata the elephant
ādiṣṭa – was ordered
ksīra-samudra – the ocean of milk
grantha – book
puṣpa – flower
megha – cloud
sthāpita – installed
śiromani – crest jewel
pitṛ – father
bhrātṛ – brother

cakrin – Kṛṣṇa, who has the disc weapon
dhāman – abode, place
parameṣṭhin – Brahmā
preman – love
brahmacārin – celibate
vajrin – Indra, who has the thunderbolt
vairin – enemy
sannyāsin – renunciant
svāmin – master
hastin – elephant

Avyayas
upari – on top
nāma – named
Kriyā-padas
arpayati – offers
namati – bows down
nivasataḥ – they reside (d)
nṛtyati – dances
prakaṭati – appears
yudhyete – they fight (d)
likhataḥ – they write (d)
varṣanti – they shower
śapati – curses
sevante – they serve

Translate to Sanskrit

A. Ordered by (their) master Lord Caitanya, Rūpa and Sanātana Gosvāmīs reside in Vṛndāvana and write books.
B. Indra's elephant named Airāvata appears from the ocean of milk.
C. The elephant Gajendra offers flower to Lord Hari, the carrier of the Sudarśana disc.
D. Gopāla was reinstalled atop Govardhana by the renunciantMādhavendra.
E. Karṇa was killed by (his) enemy, (his) brother Arjuna.

17. First Test of Ākhyāta

Conversion of the grammatical voice

The sentence "The Vaiṣṇava makes a garland" is in the active voice (*kartari prayoga*): *vaiṣṇavo mālāṁ karoti.* In Sanskrit, write the same meaning in the passive voice (*karmaṇi prayoga*) and in the passive impersonal voice (*bhāve prayoga*).

Translate to Sanskrit

1. When the devotees' bliss increased (edh[a] 1A in adhokṣaja) because of love (*preman*), their hearts trembled (*kap[i]* 1A in adhokṣaja).

2. By any means, one should protect (gup[u] 1P in vidhi 3.1) one's devotion from the mad elephant of offenses (*aparādha-matta-hastin*).

3. Just as someone, having eaten (*khād[ṛ] + [k]tvā*) something, experiences (*anu + bhū*) satisfaction (*tuṣṭi*), so a devotee, having tasted (*svād[a] + [k] tvā*) Rasa, forgets (*vi + smṛ*) everything else.

18. Second Test of Ākhyāta

Make the form in acyuta <3.3>, in vidhi <3.2>, in vidhātā <3.2>, in bhūteśvara <2.2>, and in kalki <1.1> of the verbal root *spardh[a] saṅgharṣe* (1A / seṭ / ak "to compete, rival").

19. Third Test of Ākhyāta

Reverse Forms

Mention all the possible explanations.
Example: *bhavati* = <*acyuta* 1.1 *kartari*> of *bhū sattāyām* (1P) or of *bhū prāptau* (10A) ("he is" or "he obtains").

1. *bhavitā* =
2. *jayati* = *aicchat* =
3. *āgamyatām* =
4. *neṣyāmaḥ* =

5. *reme* =
6. *jagāda* =
7. *ceteyuḥ* =
8. *sphoṭeḥ* =
9. *anaṁsyan* =
10. *avrājiṣuḥ* =
11. *jigyuḥ* =
12. *jagṛhe* =
13. *papau* =
14. *ṛcchati* =
15. *hriyate* =

20. Fourth Test of Ākhyāta

Reverse Forms

1. *jagmuḥ* =
2. *vatsyati* =
3. *labhatṁ* =
4. *daśati* =
5. *ārapsyate* =
6. *asrākṣīt* =
7. *rāmāyate* =
8. *mandirīyanti* =
9. *rādhāti* =
10. *agāpayat* =
11. *vijigīṣāmaḥ* =
12. *varvarti* =
13. *sukhayati* =
14. *āripsyate* =
15. *avrājiṣuḥ* =

21. Fifth Test of Ākhyāta

Make the form and translate

Kartari:
1. Kalki 1.1 of *[ṭu][o]śvi gati-vṛddhyoḥ* (1P)
2. Adhokṣaja 3.2 of *śru śravaṇe* (1P)

3. Adhokṣaja 1.2 of *ṇī[ñ] prāpaṇe* (1U)
4. Vidhi 3.1 of *khād[ṛ] bhakṣaṇe* (1P)
5. Kalki 3.3 of *khād[ṛ] bhakṣaṇe* (1P)
6. Acyuta 2.2 of *ceṣṭ[a] ceṣṭāyām* (1A)
7. Acyuta 3.1 of *ram[u] krīḍāyām* (1A)
8. Bhūteśa 1.3 of *gam[ḷ] gatau* (1P)
9. Bālakalki 3.1 of *ram[u] krīḍāyām* (1A)
10. Adhokṣaja 1.3 of *īkṣ[a] darśane* (1A)
11. Bhūteśvara 1.3 of *vad[a] vyaktāyāṁ vāci* (1P)

Karmaṇi:
Acyuta 2.1 of *[ṭu]yāc[ṛ] yācñāyām* (1U)
Bhūteśa 1.3 of *ceṣṭ[a] ceṣṭāyām* (1A)

Bhāve:
Acyuta of *arh[a] pūjāyām* (1A)

22. Sixth Test of Ākhyāta

Make the forms

Example: <*acyuta* 1.1, *kartari*> of *bhū* = *bhū* + *ti[p]* → (*śap kṛṣṇa..*) *bhū* + *[ś]a[p]* + *ti[p]* → (*dhātor antasya..*) *bho* + *a* + *ti* → (*o av..*) *bhavati.*

1. <*vidhātā āt.* 2.1, *kartari*> of *vṝ[ñ] varaṇe* (9U, to choose, ask for)
2. <*acyuta pa.* 1.1, *kartari*> of *vi* + *anj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu* (7P, to make clear etc.)
3. <*acyuta pa.* 1.3, *kartari*> of *hu vahnau dāne* (3P, to offer into the sacrificial fire, to sacrifice)
4. <*adhokṣaja* 1.3, *karmaṇi*> of *han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move)
5. <*vidhātā pa.* 2.1, *kartari*> of *grah[a] upādāne* (9U, to take, accept)
6. <*bhūteśa pa.* 1.3 *kartari*> of *i[ṇ] gatau* (2P, to go, move)

Reverse Forms

वृणु । विधत्ते । जज्ञिरे । उशन्ति । जायेरन् । स्तात् । अवसीयते । अकार्षीत् । विशिनष्टि । विचिन्वते ॥

Appendix 6

Answers for the Tests

1. Answers for the First Test of Saṁjñā

1) The Yādavas are all the Viṣṇujanas other than the Gopālas (*sūtra* 29).
2) The Viṣṇudāsas are the Viṣṇuvargas excluding the Hariveṇus (*sūtra* 23).
3) The Vaiṣṇavas are the Viṣṇudāsas and the Harigotras (*sūtra* 27).
4) The six kinds of *sūtras* are *saṁjñā, paribhāṣā, vidhi, niyama, atideśa,* and *adhikāra* (40).
5) A *guru* syllable is pronounced for the duration of two *mātrās*. A vowel is considered *guru* either if it is long or if it is short and occurs before a conjunct consonant.
6) In Pāṇinian terms, the vowels are called the *ac-s,* the consonants are called the *hal-s,* a *vāmana* is called *hrasva* (short), and a *trivikrama* is called *dīrgha* (long).

3. Answers for the First Test of Sandhi

1. 56	19. 60 (no)	38. 48, 39, 49	58. 60 (no sandhi)
2. 52	20. 55, 57, 58	40. 55, 57, 58	59. 46 (optional)
3. 59 (no sandhi)	21. 46 (optional)	41. 48	60. 60
4. 42	22. 54, 57, 58	42. 50	61. 56
5. 55, 57, 58	23. 43	43. 48	62. 42
6. 42	24. 60	44. 55, 57, 58	63. 56
7. 42	25. 43	45. 44	64. 55, 57, 58
8. 55, 57, 58	26. 54, 57, 58	46. 51	65. 52
9. 56	27. 44	47. 49	66. 42
10. 50	28. 42	48. 59 (no sandhi)	67. 54, 57, 58
11. 46 (optional), otherwise 45	29. 55, 57, 58	49. 50	68. 59 (no sandhi)
12. removed	30. 52	50. 54, 57, 58	69. 55, 57, 58
13. 54, 57, 58	31. 60 (no sandhi)	51. 50	70. 56
14. 42	32. 44	52. 50	71. 59 (no sandhi)
15. 59 (no sandhi)	33. 50	53. 55, 57, 58	72. 53
16. 54, 57, 58	34. 54, 57, 58	54. 50	73. 54, 57, 58
17. 54, 57, 58	35. 42	55. 49	74. 48
18. 60, 42	36. 48	56. 51	
	37. 42	57. 51	

4. Answers for the Second Test of Sandhi

1. sthāpitam + tatra → (72) sthāpitaṁ tatra
2. tadvat + likhāmi → (66) tadval likhāmi
3. pari + chedaḥ → (74) pari chchedaḥ → (63) paricchedaḥ
4. bṛhat + nāradīyam → (62) bṛhan-nāradīyam
5. cirāt + channaḥ → (66) cirāch + channaḥ → (63) cirāc channaḥ
6. tiryak + hiṁsā → (61) tiryag + hiṁsā → (65) tiryag-ghiṁsā
7. gacchan + āsam → (76) gacchann āsam
8. hanumat + śaktiḥ → (67, 63) hanumac + śaktiḥ → (64) hanumac-chaktiḥ
9. tāvat + lajjā → (66) tāval lajjā
10. tasmāt + viraktā → (61) tasmād viraktā
11. anuṣṭubh + nutiḥ → (62) anuṣṭuṁ nutiḥ
12. bhagavat + nāma → (62) bhagavan-nāma
13. pṛthak paṭhati → (63) pṛthak paṭhati
14. bhagavān + śukaḥ → (71, 63) bhagavāñc + śukaḥ → (64) bhagavāñc chukaḥ → (78) bhagavāñ chukaḥ
15. syāt janārdana → (66) syāj janārdana
16. srak + śobhā → (63) srak-śobhā
17. gāyatra + chandas → (74) gāyatra-chchandas → (63) gāyatra-cchandas
18. tad + ṭīkā → (66, 63) taṭ-ṭīkā
19. ṣaṭ + hamsāḥ → (61) ṣaḍ + hamsāḥ → (65) ṣaḍ ḍhamsāḥ
20. ac + antaḥ → (61) aj-antaḥ
21. paṅkāt + jātam → (66) paṅkāj jātam
22. tattva-vit + labhate → (66) tattva-vil labhate
23. kurvan + asmi → (76) kurvann asmi
24. gokulam + prati → (72) gokulaṁ prati → (73) gokulaṁ prati
25. vidvān + cinoti → (68) vidvāṁś cinoti
26. māyā + chalaḥ → (75) māyā-chchalaḥ → (63) māyā-cchalaḥ
27. saṁsāram + taranti → (72) saṁsāraṁ taranti
28. vratāt + cyutaḥ → (66) vratāc cyutaḥ
29. pumān + thūt-karoti → (68) pumāṁs thūt-karoti
30. samyak + mathitaḥ → (62) samyaṅ mathitaḥ
31. śabdāt + ṭa-rāmaḥ → (66, 63) śabdāṭ ṭa-rāmaḥ
32. hanumāñc + chaknoti → (78) hanumāñ chaknoti
33. hanumān + jambavān → (70, 73) hanumāñ jambavāñ ca
34. rādhām + sevate → (72) rādhāṁ sevate
35. āsīt + dhāmni → (61) āsīd dhāmni
36. pratyaṅ + adri → (76) pratyaṅṅ adri
37. sampat + govindena → (61) sampad govindena
38. param + tu → (72) paraṁ tu → (73) parantu

39. ut + śiṣṭam → (67, 63) uc śiṣṭam → (64) ucchiṣṭam
40. īśvara + chayā → (74) īśvara chchayā → (63) īśvara-cchayā
41. śvasan + jighran → (70) śvasañ jighran
42. bhavatāt + bhaktiḥ → (61) bhavatād bhaktiḥ
43. bhagavān + tanoti → (68) bhagavāṁs tanoti

5. Answers for the Third Test of Sandhi

1 – ahaḥ + rātram → (85, 80) aha + u + rātram → (44) aho-rātram
2 – bhaktaḥ + ca → (79) bhaktaś ca
3 – prayaḥ + hasati → (80) praya + u + hasati → (44) prayo hasati
4 – hariḥ + cikīrṣati → (79) hariś + cikīrṣati
5 – duḥ + yodhanaḥ → (83) duryodhanaḥ
6 – hareḥ + rakṣaṇam → (83) harer + rakṣaṇam → (86) hare rakṣaṇam
7 – eṣaḥ + vigrahaḥ → (82) eṣa vigrahaḥ
8 – bhrātaḥ + mām avatu → (84) bhrātar mām avatu
9 – cakruḥ + tarām → (79) cakrustarām
10 – manaḥ + mayam → (80) mana + u + mayam → (44) mano-mayam
11 – muktiḥ + eva → (83) muktir eva
12 – rādhāyāḥ + audāryam → (81) rādhāyā audāryam
13 – dadṛṣuḥ + lakṣmaṇam → (83) dadṛṣur lakṣmaṇam
14 – eṣaḥ + paṭhati → (82) eṣa paṭhati
15 – snigdhaiḥ + vāgbhiḥ → (83) snigdhair vāgbhiḥ
16 – dārāḥ + pacanti → (no *sandhi*)
17 – bhagavataḥ + chatram → (79) bhagavataś chatram
18 – bhoḥ + uttiṣṭha → (81) bho uttiṣṭha
19 – prāduḥ + āsīt → (83) prādurāsīt
20 – saḥ + pūjayati → (82) sa pūjayati
21 – gopyaḥ + ṭhakkurāyante → (79) gopyaṣ ṭhakkurāyante
22 – gīḥ+ yasya → (84) gīr yasya
23 – vṛkṣāḥ + rohanti → (81) vṛkṣā rohanti
24 – viṣṇoḥ + padam → (no *sandhi*)
25 – śambhuḥ + chinatti → (79) śambhuś chinatti
26 – bhaktiḥ + sampattiḥ (asti) → (no *sandhi*)
27 – śrīḥ + bhavatu → (83) śrīr bhavatu
28 – ahaḥ + niśam → (85) ahar-niśam
29 – gāḥ + upakramanti → (81) gā upakramanti
30 – muhuḥ + na + eti > (83) muhur + na + eti → (48) muhur naiti
31 – japataḥ + amū → (80) japata + u + amū → (44) japato + amū → (56) japato 'mū
32 – antaḥ + gatvā → (84) antar gatvā

33 – duḥ + gatiḥ → (83) durgatiḥ
34 – hyaḥ + rātrau → (80) hya + u + rātrau → (44) hyo rātrau
35 – ahaḥ + kālam → (no *sandhi*)
36 – gauḥ + ramate > (83) gaur + ramate → (86) gau ramate
37 – saḥ + ayam → (80) sa + u + ayam → (44) so + ayam → (56) so ’yam
38 – svaḥ + dhunī → (84) svar-dhunī
39 – bhaktāḥ + iti → (81) bhaktā iti
40 – punaḥ + bhavaḥ → (84) punarbhavaḥ

6. Answers for the First Test of Nāma

akhilān—2.3
anekeṣu—7.3
anādarāt—5.1
asatyena—3.1
ātmajebhyaḥ—4.3,5.3
āśrama—8.1
ācāryau—1.2, 2.2, 8.2
abhilāṣāt—5.1
antarasya—6.1
aṅkeṣu—7.3
upaviṣṭa—8.1
utsavayoḥ—6.2, 7.2
utsāham— 2.1
ukte—7.1
krodhāya—4.1

kṛta—8.1
kaṁsāḥ—1.3
kalyāṇasya—6.1
gauḍīya-vaiṣṇavān—2.3
gaṇeśau—1.2, 2.2, 8.2
ghaṭeṣu—7.3
candrāṇām—6.3
jīva—8.1
dakṣābhyām—3.2, 4.2, 5.2
parvatāya—4.1
kṣetram—2.1
bhakti-mārgeṇa—3.1
maheśaiḥ—3.3

mṛga-bhrame—7.1
mitra—8.1
madanaiḥ—3.3
ratheṣu—7.3
viṣāya—4.1
vasudeva—8.1
śiṣyebhyaḥ—4.3, 5.3
bāṇābhyām—3.2, 4.2, 5.2
śrāvaṇasya—6.1
sampūrṇa—8.1
saralau—1.2, 2.2, 8.2
śabdān—2.3
svapnaiḥ—3.3
hṛṣīkeśena—3.1

7. Answers for the Second Test of Nāma

- akhila—1.2—akhilau
- aneka—3.1—anekena
- anādara—6.2—anādarayoḥ
- asatya—3.2 —asatyābhyām
- ātmaja—3.3—ātmajaiḥ
- āśrama—4.1—āśramāya
- ācārya—8.1—ācārya
- antara—2.3—antarān
- aṅka—2.1—aṅkam
- upaviṣṭa—8.1—upaviṣṭa
- utsava—6.3—utsavānām
- utsāha—5.2—utsāhābhyām
- ukta—7.1—ukte
- krodha—5.3—krodhebhyaḥ
- kṛta—3.3—kṛtaiḥ
- kaṁsa—8.1—kaṁsa
- kalyāṇa—1.1—kalyāṇaḥ
- vaiṣṇava—6.3—vaiṣṇavānām
- gaṇeśa—4.1—gaṇeśāya
- ghaṭa—7.2—ghaṭayoḥ
- candra—7.3—candreṣu
- jīva—6.2—jīvayoḥ
- dakṣa—8.1—dakṣa
- parvata—3.3—parvataiḥ
- kṣetra—2.1—kṣetram
- mārga—5.3—mārgebhyaḥ
- maheśa—8.2—maheśau
- bhrama—4.1—bhramāya
- mitra—2.2—mitrau
- madana—5.1—madanāt
- ratha—3.3—rathaiḥ
- viṣa—7.1—viṣa
- vasudeva—5.1—vasudevāt
- śiṣya—8.1—śiṣya
- bāṇa—3.3—bāṇaiḥ
- śrāvaṇa—2.1—śrāvaṇam
- sampūrṇa—8.3—sampūrṇāḥ
- sarala—7.1—sarale
- śabda—4.2—śabdābhyām
- svapna— 4.1—svapnāya
- hṛṣīkeśa—2.3—hṛṣīkeśān
- gopī—7.1—gopyām
- sakhī—1.3—sakhyaḥ
- vṛndā—6.1—vṛndāyāḥ
- śrī—1.3—śriyaḥ
- vadhū—1.3—vadhvaḥ
- vāri—1.2—vāriṇī
- madhu—1.3—madhūni
- madhu—7.1—madhuni
- rājan—1.3—rājānaḥ
- ātman—6.3—ātmanām
- yuvan—2.1—yuvānau
- gokula—1.3—gokulāni
- jagat—1.3—jaganti
- nāman—6.3—nāmnām
- gir—1.3—giraḥ

8. Answers for the First Test of Kṛṣṇanāma

- tad (m) 1.1— saḥ
- adas (m) 6.3— amīṣām
- idam (m) 7.2— anayoḥ
- etad (m) 5.2— etābhyām
- idam (m) 3.3— ebhiḥ
- yad (m) 1.2/2.2— yau
- tad (m) 3.3— taiḥ
- etad (m) 7.1— etasmin

- yad (m) 4.3/5.3— yebhyaḥ
- idam (m) 6.1— asya
- adas (m) 3.3— amībhiḥ
- adas (f) 1.1— asau
- yad (n) 2.1— yad
- idam (f) 3.1— anayā
- tad (f) 4.1— tasyai
- idam: (n) 4.1— asmai

- yad (f) 7.1— yasyām
- adas (f) 6.3— amūṣām
- etad (m) 2.3— etān
- tad (m) 5.1— tasmāt
- tad (n) 1.3/2.3— tāni
- etad (f) 5.1/6.1— etasyāḥ

9. Answers for the Second Test of Kṛṣṇanāma

- yasmai—yad (m) 4.1
- etam—etad (m) 2.1
- imau—idam (m) 1.2/2.2
- teṣu—tad (m) 7.3
- anena—idam (m) 3.1
- asau—adas (m) 1.1
- eṣām—idam (m) 6.3
- amum—adas (m) 2.1
- eteṣām—etad (m) 6.3
- amuṣmai—adas (m) 4.1
- tasya—tad (m) 6.1

- yān—yad (m) 2.3
- asmākam—asmad 6.3
- eṣu—idam: (m) 7.3 (n) 7.3
- ābhyām—idam: (m) 3.2/4.2/5.2, (f) 3.2/4.2/5.2, (n) 3.2/4.2/5.2
- yuṣmat—yuṣmad 5.3
- amūni—adas (n) 1.3/2.3
- vām—yuṣmad 2.2/4.2/6.2
- mā—asmad 2.1
- tābhiḥ—tad (f) 3.3
- imām—idam (f) 2.1
- yāsu—yad (f) 7.3

- yuṣmān—yuṣmad 2.3
- vaḥ—yuṣmad 2.3/4.3/6.3
- taiḥ—tad (m) 3.3 (n) 3.3
- amū—adas (n) 1.2/2.2
- asmabhyam—asmad 4.3
- te—tad: (m)1.3, (f)1.2/2.2, (n)1.2/2.2; yuṣmad: 4.1/6.1
- etayoḥ—etad: (m) 6.2/7.2, (f) 6.2/7.2, (n) 6.2/7.2
- tubhyam—yuṣmad 4.1

10. Answers for the First Vocabulary Test

Sanskrit to English:
1. sākṣi-gopālaḥ svayaṁ bhaktam anuvrajati.
Lord Sākṣi Gopāla Himself follows His devotee.

2. mukundena hatā asurā api mokṣam āpnuvanti.
Even the demons slayed by Mukunda attain liberation.

3. śrī-mādhavendro gopīnāthena svayaṁ coritaḥ pāyasaḥ khādati.
Śrī Mādhavendra eats the sweet rice stolen by Lord Gopīnātha Himself.

4. svāyambhuva-pautro dhruvo muni-varyaṁ nāradam ādareṇa namati.
Dhruva, the grand-son of Svāyambhuva, respectfully bows down to Nārada, the best among the sages.

5. duṣṭo rāvaṇo rāmeṇa hanyate.
Wretched Rāvaṇa is slayed by Rāma.

6. bhaktaiḥ sarvadā kṛṣṇa eva pūjyate.
At all times, only Kṛṣṇa is worshiped by devotees.

7. nāradaḥ kuvera-putrau śapati.
Nārada curses the sons of Kuvera.

8. gopālenādiṣṭaḥ śrī-mādhavendraś candanārthaṁ pādābhyāṁ purī-nagaraṁ gacchati.
Ordered by Gopāla, Śrī Mādhavendra goes on foot to the city of Purī for sandalwood.

9. aho batābhimanyu-vīraḥ vipakṣair adharmeṇa hataḥ.
Alas! The hero named Abhimanyu was unfairly killed by the enemies.

10. varuṇa-bhṛtyena hṛto janako nando mādhavena mocitaḥ.
Nanda, the father, was kidnapped by a servant of Varuṇa and was freed by Mādhava.

English to Sanskrit:
A. Rāma and Kṛṣṇa are going. → rāmaś ca kṛṣṇaś ca gacchati.
B. Where does the learned man read the book? → paṇḍitaḥ kutra granthaṁ paṭhati.

C. The tree is seen neither by the friend nor by the ascetic. → vṛkṣaḥ vayasyena na dṛśyate tāpasena na vā.
D. The two persons are bringing the books. → janau granthān ānayataḥ.
E. "Hare Kṛṣṇa" is sung again and again by the boys. → punaḥ punar hare kṛṣṇeti gīyate bālaiḥ.
F. Time comes and goes. → kāla āgacchati gacchati ca.
G. People don't see the way now. → janā idānīṁ mārgaṁ na paśyanti.
H. Here the two boys take the friend by the hand. → atra bālau kareṇa vayasyaṁ nayataḥ.
I. Books are read there by learned persons. → granthās tatra paṇḍitaiḥ paṭhyante.
J. The Pāṇḍavas are always protected by Kṛṣṇa. → pāṇḍavāḥ sadaiva keśavena rakṣyante.

11. Answers for the Second Vocabulary Test

Sanskrit to English:

1. Kṛṣṇa's desire is understood by the teacher.
2. Today the Pāṇḍavas are coming on the road by chariot.
3. The devotees give temple books by hand even to children.
4. The Gopāla deity Himself gives a milk pot to ācārya Śrī Mādhavendra Purī.
5. My friend, today devotees are again loudly singing and enthusiastically dancing in the kīrtana festival.
6. Alas! Śrāvaṇa was killed by an arrow by Daśaratha who mistook him for an animal.
7. Only Lord Jagannātha who is seated on the chariot is seen by Lord Caitanya.
8. Many books were written by the six Gosvāmīs for the benefit of all living entities.
9. Gauḍīya Vaiṣṇavas never go on top of Govardhana Hill, because Govardhana is Kṛṣṇa Himself.
10. Prahlāda, the disciple of Nārada, sits on the lap of Lord Nṛsiṁha.

English to Sanskrit:

A. tāpaso vṛkṣāc candram api paśyati.
B. grantaḥ karayor ācāryeṇānīyate.
C. kṛṣṇo janānāmabhilāṣam avagacchati.
D. tāpasā āśrame vṛkṣebhyaś caraṇāmṛtaṁ punaḥ prayacchanti.
E. mitra hṛṣīkeśa gaṇeśasya janakaḥ śivo viṣaṁ pibati madanaṁ ca dahati

F. yadyapi vasudevaḥ kadāpy asatyaṁ na vadati sma, kintv ātmajasya kṛṣṇasya rakṣaṇārthaṁ kaṁsāya vadati sma.
G. svapne śrī-mādhavendreṇa gopālo dṛśyate.
H. yadyapi haridāsaḥ puruṣottama-kṣetre nivasati sma tathāpi mandirāntare na praviśati sma.
I. maheśo dakṣeṇa krodhāt kṛtam anādaraṁ sahate.
J. śrīla-prabhupādasya grantheṣu sampūrṇo bhakti-mārgaḥ saralaiḥ śabdair uktaḥ.

12. Answers for the Third Vocabulary Test

Sanskrit to English:
1. But the fire is brought from the mountain by the ascetic with his hand.
2. O Parīkṣit, the gods and the demons churned the ocean of milk by means of both Vāsuki the snake and Mandara Mountain.
3. Even Lord Brahmā pays obeisances only to Kṛṣṇa. Therefore I bow down to Lord Kṛṣṇa.
4. Instructed by Nārada, Dhruva contiually remembers Kṛṣṇa.
5. Being requested by the gods for the purpose of slaying Vṛtra, Dadhīci even gave up his own body.
6. Nārada Muni wanders in all the planetary systems and sings Lord Hari's qualities.
7. Murāri's devotees do not even desire liberation.
8. My dear Parīkṣit, Murāri has unlimited qualities that are sung by sages.
9. Govardhana Hill is held by Kṛṣṇa with His left hand.

English to Sanskrit:
A. viriñciḥ kṛṣṇa-sakhīn harati.
B. hareḥ pāṇiṣu saṅkha-cakra-gadā-padmā vartante, vakṣaḥ-sthale kaustubha-maṇiś ca śobhate.
C. aho bata murārer jñātayo 'nyonyaṁ ghnanti sma.
D. cakrapāṇinā duṣṭa-jñātiḥ śiśupālaḥ sudarśanena nāma vikhyātena cakreṇa hataḥ.
E. kalau kalkir viṣṇu-yaśo-mahodayasya putra-rūpeṇa prādurbhavati.
F. kalkir devadattaṁ nāmāśvam ārohati tathā koṭīn nṛpa-rūpān asurān hanti.
G. jagannātha-balabhadrau krodhena karābhyām puṇḍarīka-vidyānidheḥ kapole praharataḥ.
H. brahmādayo devāḥ kṣīrāmbodhiṁ gacchanti yatra harir nivasati.
I. sakhe tatrādrer upary anekā munayo nivasanti.

13. Answers for the Fourth Vocabulary Test

Sanskrit to English:
1. Arjuna is the best student of Droṇa, the teacher.
2. Kṛṣṇa brings His teacher's son from Yama's abode and the Pāñcajanya conch from the ocean.
3. Pṛthu appeared from Veṇa's body.
4. In the battle of Kurukṣetra, Arjuna killed many mighty-armed enemies by means of his sharp arrows.
5. Although Lord Viṣṇu and Lord Śiva do not fight, still Viṣṇu's devotees and those of Śiva often fight.
6. Hanumān desires the sun.
7. Kṛṣṇa's friends were kidnapped by Brahmā, the creator.
8. Brother, even Yama is a son of the sun.

English to Sanskrit:

A. aho vānaraiḥ sindhāv api pāṣāṇaiḥ setur nirmitaḥ.
B. tatra madhuripor dāsa-varye govardhanādrau bahavas taravas tiṣṭhanti.
C. yuddhe paṭū karṇa-jiṣṇū sahodarau stas tathāpi śatrū staḥ.
D. mahābāho viṣṇurāta mahārāja-pṛthoḥ sūnur indram anudhāvati yataḥ pṛthor aśva indreṇāpahṛtaḥ .
E. dhṛtarāṣṭra-pāṇḍvoḥ sūnavo yudhyante.
F. kauśāravir vadati kṣatto jīvo bhoktā nāsti murārer dāso 'sti.
G. kaṁsāriḥ pitarau devakī-vasudevau namati.

14. Answers for the Fifth Vocabulary Test

Sanskrit to English:
1. How wonderful! Hanumān burns the city of Laṅkā by using his own tail.
2. The brothers Rāma and Lakṣmaṇa sit on the broad shoulder of Hanumān.
3. At the end of his life, Parīkṣit fasts at the bank of Yamunā.
4. Even Yama, the son of Vivasvān, is an exalted personality.
5. Intelligent persons worship only Kṛṣṇa.

English to Sanskrit:

A. balavatā hanumatā yuddha anekā asurā hatāḥ.
B. bhakta-vatsalo hariḥ parīkṣitaṁ mātur uttarāyāḥ kukṣāv api rakṣati.
C. parīkṣin mṛtyum api na bibheti.
D. śrī-rādhikā vivasvataṁ devaṁ pūjati.
E. parīkṣid vaiyāsakim ādareṇa namati.

15. Answers for the Sixth Vocabulary Test

Sanskrit to English:

1. The name of Arjuna's bow is Gāṇḍīva.
2. The milk is drunk with pots by cowherd boys.
3. Queen Draupadī possesses many clothes.
4. O mother Devahūti, in the minds of Vaiṣṇavas material desires do not exist.
5. O descendent of Pāṇḍu, in this way the clothes of the gopīs were stolen by Kṛṣṇa.

English to Sanskrit:

A. rājan bhagavato viṣṇoḥ pṛthuni vakṣasi śrīvatsa-keśa-kaustubha-maṇī sadaiva virājataḥ.
B. kṣattaḥ sundaratamaṁ vapur apy anityam evāsti.
C. payaso varṇo dadhno varṇaś ca śuklo 'sti.
D. gopānām anaḥsu bahavaḥ payaso ghaṭāḥ santi.
E. yamunāyā ambhasi kṛṣṇaḥ sakhibhiḥ sahānandena krīḍati.
F. bāla-kṛṣṇaḥ pādāgreṇānaḥ praharati.

16. Answers for the Seventh Vocabulary Test

Sanskrit to English:

1. Celibate Nārada bows down to his father Brahmā.
2. Ordered by Indra, clouds shower in Vraja.
3. Lord Caitanya, the crest-jewel among renunciants, dances in kīrtana out of love.
4. Dakṣa curses the celibate Nārada.
5. In the Lord's abode named Goloka, devotees serve Śrī Rādhā and Śrī Govinda out of love.
6. The enemies Bali and Indra fight.

English to Sanskrit:

A. svāminā śrī-caitanyenādiṣṭau gosvāminau rūpa-sanātanau vṛndāvane nivasato granthāl likhataś ca.
B. airāvato nāma vajriṇo hastī ksīra-samudrāt prakaṭati.
C. hastī gajendraś cakriṇaṁ hariṁ puṣpam arpayati.
D. sannyāsinā mādhavendreṇa gopālaḥ punar govardhanopari sthāpitaḥ.
E. karṇo vairiṇā bhrātrārjunena hataḥ.

17. Answers for the First Test of Ākhyāta

- *vaiṣṇavo mālāṁ karoti* = The Vaiṣṇava makes a garland (*kartari prayoga*).
- *vaiṣṇavena mālā kriyate* = The garland is made by the Vaiṣṇava (*karmaṇi prayoga*).
- *vaiṣṇavena mālāṁ kriyate* = Making the garland [is done] by the Vaiṣṇava (*bhāve prayoga*).

Translation to Sanskrit:

1. yadā bhaktānām ānandaḥ premṇaidhāñcakre, tadā teṣāṁ hṛdayāni cakampire.

2. aparādha-matta-hastinaḥ sva-bhaktiṁ kenāpy upāyena gopayet.

3. yathā kaścit kiñcit khāditvā tuṣṭim anubhavati, tathā bhakto rasaṁ svāditvā sarvam anyad vismarati.

18. Answers for the Second Test of Ākhyāta

Tables of the *dhātu spardh[a]* 1A

acyuta ātmapada of *spardh[a] saṅgharṣe*		
spardhate, 288	*spardhete,* 288/295/43	*spardhante,* 288/291
spardhase, 288	*spardhethe,* 288/295/43	*spardhadhve,* 288
spardhe, 288/291	*spardhāvahe,* 288/292	*spardhāmahe,* 288/292

vidhi ātmapada of *spardh[a] saṅgharṣe*		
spardheta, 288/43	*spardheyātām,* 288/43	*spardheran,* 288/43
spardhethāḥ, 288/43	*spardheyāthām,* 288/43	*spardhedhvam,* 288/43
spardheya, 288/43	*spardhevahi,* 288/43	*spardhemahi,* 288/43

vidhātā ātmapada of *spardh[a] saṅgharṣe*		
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spardhiṣye, 316/108	*spardhiṣyāvahe,* 316/108	*spardhiṣyāmahe,* 316/108

19. Answers for the Third Test of Ākhyāta

Reverse forms:

1. *aicchat* = <bhūteśvara 1.1 kartari> of *iṣ[u] icchāyām* (6P) (he / she desired).
2. *jayati* =
(A) <acyuta 1.1 kartari> of *ji jaye* (1P) (“he conquers” if *sak.,* or “he is supereminent” if *ak.*); or
(B) <vidhātā 1.1 kartari> of *ji jaye* (1P) (“may he conquer” if *sak.,* or “may he be supereminent” if *ak.*).
3. *bhavitā* =
(A) <bālakalki 1.1 kartari> of *bhū sattāyām* (1P) (he will be);
(B) <bālakalki 1.1 karmaṇi> of *bhū prāptau* (10A) (it will be obtained); or
(C) <bālakalki bhāve> of *bhū* (the existing, or the obtaining).
4. *neṣyāmaḥ* = <kalki 3.3 kartari P.> of *ṇī[ñ] prāpaṇe* (1U) (we shall lead).
5. *reme* =
(A) <adhokṣaja 1.1 karmaṇi > of *ram[u] krīḍāyām* (1A) (he tool pleasure);

(B) < adhokṣaja 2.3 karmaṇi> of *ram[u] krīḍāyām* (1A) (you all enjoyed); or
(C) < adhokṣaja 3.1 karmaṇi> of *ram[u] krīḍāyām* (1A) (I enjoyed).
6. *jagāda* =
(A) <adhokṣaja 1.1 kartari> of *gad[a] vyaktāyāṁ vāci* (1P) (he said); or
(B) <adhokṣaja 3.1 kartari> of *gad[a] vyaktāyāṁ vāci* (1P) (I said).
7. *ceteyuḥ* = <vidhi 1.3 kartari> of *cit[ī] saṁjñāne* (1P) (they could think).
8. *āgamyatām* =
(A) <vidhātā karmaṇi 1.1> of *ā[ṅ] + gam[ḷ] gatau* (1P) (it should be returned);
(B) <vidhātā bhāve> (returning should be done).
9. *anaṁsyan* = <ajita 1.3 kartari> of *ṇam[a] prahvatve śabde ca* (1P) (if they would bow).
10. *sphoṭeḥ* = <vidhi 2.1 kartari> of *sphuṭ[a] vikasane* (1A) (you could bloom).
11. *jigyuḥ* = <adhokṣaja 1.3 kartari> of *ji jaye* (1P) ("they conquered" if *sak.*, or "they were supereminent" if *ak.*).
12. *jagṛhe* =
(A) <adhokṣaja kartari 1.1> of *grah[a] upādāne* (9U) (she took);
(B) <adhokṣaja kartari 3.1> of *grah[a] upādāne* (9U) (I took);
(C) <adhokṣaja karmaṇi 1.1> of *grah[a] upādāne* (9U) (she was taken);
(D) <adhokṣaja karmaṇi 3.1> of *grah[a] upādāne* (9U) (I was taken); or
(E) <adhokṣaja bhāve > of *grah[a] upādāne* (9U) (taking was done).
13. *papau* =
(A) <adhokṣaja kartari 1.1> of *pā pane* (1P) or of *pā rakṣaṇe* (2P) ("she drank" or "she protected"); or
(B) <adhokṣaja kartari 3.1> of *pā pane* or of *pā rakṣaṇe* ("I drank" or "I protected").
14. *ṛcchati* = <acyuta 1.1 kartari> of *ṛ gatau prāpaṇe ca* (1P) or of *ṛcch[a] gatau* (1P) ("it goes, attains").
15. *hriyate* =
(A) <acyuta 1.1 karmaṇi> of *hṛ[ñ] haraṇe* (1U) (it was stolen); or
(B) <acyuta bhāve> of *hṛ[ñ]* (stealing is being done).

20. Answers for the Fourth Test of Ākhyāta

1. *jagmuḥ* = <adhokṣja kartari 1.3> of *gam[ḷ] gatau* (they went).
2. *vatsyati* = <kalki kartari 1.1> of *vas[a] nivāse* (1P) (she will reside).
3. *labhatām* = <vidhatā kartari 1.1> of *[ḍu]labh[aṣ] prāptau* (1A) (she should obtain).
4. *daśati* = <acyuta kartari 1.1> of *danś[a] daṁśane* (1P) (it bites).
5. *ārapsyate* =
(A) <kalki 1.1 kartari> of *ā[ṅ] + rabh[a] rābhasye* (1A) (it will begin);

(B) <kalki 1.1 karmaṇi> of *ā[ṅ] + rabh[a] rābhasye* (1A) (it will be begun); or (C) <kalki bhāve> of *ā[ṅ] + rabh[a] rābhasye* (1A) (beginning will be done).

6. *asrākṣīt* = <bhūteśa 1.1 kartari> of *sṛj[a] visarge* (she created).

7. *rāmāyate* = <acyuta Ātm. kartari 1.1> of the nāma-dhātu rāmāya (he/ she acts like Rāma).

8. *mandirīyanti* = <acyuta P. kartari 1.3> of the nāma-dhatu mandirīya ("they desire a temple," "they desire many temples," "they treat […] like a temple," or "they act in […] as if they were in a temple ").

9. *rādhāti* = <acyutaP. 1.1 kartari> of the nāma-dhātu rādhā (he/ she imitates Rādhā).

10. *agāpayat* = <bhūteśvara 1.1 P. kartari> of the ṇy-anta-dhātu gāpi (he/ she caused to sing).

11. *vijigīṣāmaḥ* = <acyuta P. kartari 3.3> of the san-anta-dhātu vijigīṣa (we want to be win).

12. *varvarti* = <acyuta P. 1.1 kartari> of the cakrapāṇi varvṛt (it exists eminently, or it exists again and again).

13. *sukhayati* = <acyuta kartari 1.1> of the ṇy-anta-dhātu sukhi (he/ she/ it makes happy).

14. *āripsyate* = <acyuta karmaṇi 1.1 or bhāve> of the san-anta-dhātu āripsa ("it is intended to be begun" or "the desiring to be begun is being done").

15. *avrājiṣuḥ* = <bhūteśa 1.3 kartari> of *vraj[a] gatau* (1P) (they went).

21. Answers for the Fifth Test of Ākhyāta

Kartari:

1. Kalki 1.1 of *[ṭu][o]śvi gati-vṛddhyoḥ* (1P) = *śvayiṣyati* (he will go).
2. Adhokṣaja 3.2 of *śru śravaṇe* (1P) = *śuśruva* (we two heard).
3. Adhokṣaja 1.2 of *ṇī[ñ] prāpaṇe* (1U) = *ninyathuḥ* or *ninyāte* (they two led).
4. Vidhi 3.1 of *khād[ṛ] bhakṣaṇe* (1P) = *kḥādeyam* (I might eat).
5. Kalki 3.3 of *khād[ṛ] bhakṣaṇe* (1P) = *khādiṣyāmaḥ* (we will eat).
6. Acyuta 2.2 of *ceṣṭ[a] ceṣṭāyām* (1A) = *ceṣṭete* (you two act / endeavor).
7. Acyuta 3.1 of *ram[u] krīḍāyām* (1A) = *rame* (I play).
8. Bhūteśa 1.3 of *gam[ḷ] gatau* (1P) = *agaman* (they went).
9. Bālakalki 3.1 of *ram[u] krīḍāyām* (1A) = *rantāhe* (I will play).
10. Adhokṣaja 1.3 of *īkṣ[a] darśane* (1A) = *īkṣāṁcakrire* or *īkṣāñcakrire* (they saw).
11. Bhūteśvara 1.3 of *vad[a] vyaktāyāṁ vāci* (1P) = *avadan* (they said).

Karmaṇi:
Acyuta 2.1 of *[ṭu]yāc[ṛ] yācñāyām* (1U) = *yācyase* (you were asked).
Bhūteśa 1.3 of *ceṣṭ[a] ceṣṭāyām* (1A) = *aceṣṭiṣata* (they were tried).

Bhāve:
Acyuta of *arh[a] pūjāyām* (1A) = *arhyate* (worshipping [is being done]).

22. Answers for the Sixth Test of Ākhyāta

Forms:
1) vṝ + sva → (śap kṛṣṇa-dhātuke) → vṝ + śap + sva → (kry-ādeḥ śapaḥ śnā) → vṝ + śnā + sva → (pv-ādīnāṁ vāmanaḥ śive) → vṛ + śnā + sva → (apṛthu-kṛṣṇa-dhātuko nirguṇaḥ) (īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu) (dāmodaraṁ vinā śnā-nārāyaṇā-rāmayor ī…) → vṛ + nī + sva → (ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ) → vṛ + ṇī + sva → (īśvara-harimitra-ka-ṅebhyaḥ pratyaya-viriñci-sasya ṣaḥ)→ vṛṇīṣva (you should choose).

2) vi + anj + ti[p] → (śap kṛṣṇa-dhātuke) → vi + anj + śap + tip → (rudh-ādeḥ śap-khaṇḍī śnam) (antya-sarveśvarāt paraṁ mitaḥ sthānam) → vi + a + śnam + nj + tip (śnān nasya haraḥ) → vi + anaj + tip → (ca-vargasya ka-vargo viṣṇupadānte) → vi + anag + tip → (yādava-mātre harikamalam) → vi + anak + tip → (i-dvayam eva yaḥ sarveśvare) → vyanakti (it reveals).

3) hu + anti → (śap kṛṣṇa-dhātuke) (ad-ādeḥ śapo mahāharaḥ) (juhoty-ādeḥ pūrva-vad dvir-vacanaṁ śab-luki) → hu + hu + anti → (hasya jo narasya) → ju + hu + anti → (nārāyaṇād anto nasya haraḥ) → ju + hu + ati → (eti-huvor ya-vau kṛṣṇa-dhātuka eva) → juhvati (it offers an oblation).

4) han + ire → (neṭ ya-sarveśvarayoḥ) (asaṁyogād alid-adhokṣajaḥ kapilaḥ) (gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā) → hn + ire → (dhātor dvir-vacanam adhokṣaja-sann-aṅ-yaṅṣu) (sarveśvara-paryantasyādi-bhāgasya anarasya dvir-vacanam) (dvir-vacana-nimitta-sarveśvare para-mātre sati yaḥ sarveśvarasyādeśaḥ sa sthāni-vad dvir-vacane eva kartavye) → ha + hn + ire → (narād dhanter hasya ghaḥ) → ha + ghn + ire → (hasya jo narasya) → jaghnire (they hit, etc.).

5) grah + hi → (śap kṛṣṇa-dhātuke) (kry-ādeḥ śapaḥ śnā) → grah + śnā + hi → (apṛthu-kṛṣṇa-dhātuko nirguṇaḥ) (grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnāṁ saṅkarṣaṇaḥ kaṁsārau) → gṛh + śnā + hi → (viṣṇujanāt śna āno hau) → gṛh + āna + hi → (ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ) → gṛh + āṇa + hi → (ato her haraḥ) → gṛhāṇa (or gṛhāṇatāt) (grasp).

6) i[ṇ] + an → (dhātoḥ pūrvam at bhūteśvara-bhūteśājiteṣu) (iṇo gā bhūteśe) (sir bhūteśe) (neṭ ya-sarveśvarayoḥ) → a + gā + s[i] + an → (iṇ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade) → a + gā + an → (ā-rāmād ana us) → a + gā + us → (ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca) → agus → (sa-ra-rāmayor viṣṇusargo viṣṇupadānte) → aguḥ (they went).

Reverse Forms:

A) vṛṇu = vidhātā parapada kartari 2.1 of vṛ (5U) (you must choose).

B) vidhatte = acyuta ātmapada kartari 1.1 of vi + dhā (3U) (he/ she/ it does).

C) jajñire =adhokṣaja ātmapada kartari 1.3 of jan (4A) (they were produced or born).

D) uśanti = acyuta parapada kartari 1.3 of vaś (2P) (they desire).

E) jāyeran = vidhi ātmapada kartari 1.3 of jan (4A) (they should be born / produced).

F) stāt = vidhātā parapada kartari 1.1 (may he / she / it become) or 2.1 (may you become) of as bhuvi (2P).

G) avasīyate = acyuta karmaṇi 1.1 (it is finished) or bhāve of ava + ṣo anta-karmaṇi (4P).

H) akārṣīt = bhūteśa parapada kartari 1.1 of [ḍu]kṛ[ñ] (8U) (he/ she/ it did).

I) viśinaṣṭi = acyuta parapada kartari 1.1 of vi + śiṣ[ḷ] viśeṣaṇe (7P) (he/ she/ it specifies).

J) vicinvate = acyuta ātmapada kartari 1.3 of vi + ci[ñ] (5U) (they search, etc.).

Appendix 7

Index of Nouns in the *Nāma-prakaraṇa*

The numbers below refer to the tables of declension in the commentaries. A *nāma* which does not have a corresponding table is marked with a star. In that case, an explanation is given in the *sūtra* or in the commentary. In the table, the *nāmas* and the *kṛṣṇanāmas* are in Sanskrit alphabetical order.

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Appendix 8

Alphabetical *Dhātu-pāṭha*

The list of verbal roots below is Jīva Gosvāmī's *Dhātu-pāṭha* in Sanskrit alphabetical order.

Legend:

seṭ = takes *i[ṭ]*
veṭ = optionally takes *i[ṭ]*
aniṭ = does not take *i[ṭ]*
sak = *sa-karmaka* (transitive)
ak = *akarmaka* (intransitive)

aṁsa samāghāte	10P, seṭ, sak(kathādi)	to divide
ak[i] lakṣaṇe	1A, seṭ, sak	to mark
akṣ[ū] vyāptau saṅghāte ca	1P, veṭ, sak, ak	to pervade; to accumulate
akṣ[ū] vyāptau saṅghāte ca	5P, veṭ, sak, ak	to pervade; to accumulate
ag[i] gatau	1P, seṭ, sak	to go, move
agha pāpa-karaṇe	10P, seṭ, sak(kathādi)	to sin
agh[i] gaty-ākṣepe (gaty-ākṣepo vega-gatir gaty-ārambho vā)	1A, seṭ, sak	to move fast; to begin (*gaty-ākṣepa* means *vega-gati* (moving fast) and *gaty-ārambha* (commencement of the movement))
aṅka lakṣaṇe	10P, seṭ, sak(kathādi)	to mark
aj[a] gatau kṣepaṇe ca	1P, seṭ, sak	to go, move; to drive
añc[u] gatau	1U, seṭ, sak	to go, move
añc[u] gati-pūjanayoḥ	1P, seṭ, sak	to go, move; to worship
añj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu	7P, veṭ, sak	to manifest, make clear; to anoint; to be beautiful; to go, move
aṭ[a] gatau	1P, seṭ, sak	to go, move
at[a] sātatya-gamane	1P, seṭ, sak	to go, move constantly
ad[a] bhakṣaṇe	2P, aniṭ, sak	to eat
an[a] prāṇane	2P, seṭ, ak(rud-ādi)	to breathe

anau rudh[a] kāme (anāv upapade rudhiḥ kāme div-ādir ity-arthaḥ)	4A, seṭ, sak	to love, adhere to (*anau rudh[a] kāme* means the *dhātu rudh[a]* preceded by the preposition *anu* and meaning "to love, desire" is a *div-ādi*)
andha dṛṣṭy-upaghāte	10P, seṭ, sak(kathādi)	to become blind
abhr[a] gatau	1P, seṭ, sak	to go, move
am[a] gatau	1P, seṭ, sak	to go, move
am[a] roge	10P, seṭ, sak	to be sick
ay[a] gatau	1A, seṭ, sak	to go, move
arc[a] pūjāyām	1P, seṭ, sak	to worship
arc[a] pūjāyām	10A, seṭ, sak(yuj-ādi)	to worship
arj[a] arjane	1P, seṭ, sak	to earn
arj[a] pratiyatne	10P, seṭ, sak	to enhance, acquire
artha upayācñāyām	10A, seṭ, sak(kathādi)	to request, beg
ard[a] gatau yācane ca	1P, seṭ, sak	to go, move; to beg
ard[a] hiṁsāyām	10A, seṭ, sak(yuj-ādi)	to hurt, kill
arh[a] pūjāyām[1]	10P, seṭ, sak	to honor, worship
arh[a] pūjāyām	1P, seṭ, sak	to worship, honor
av[a] pālane	1P, seṭ, sak	to protect
avadhīra avajñāyām	10P, seṭ, sak(kathādi)	to disrepect, disregard
aś[a] bhojane	9P, seṭ, sak	to eat
aś[ūṅ] vyāptau	5A, veṭ, sak	to pervade, obtain
as[a] gatau dīpty-ādānayoś ca	1U, seṭ, sak, ak, sak	to go, move; to shine; to take
as[a] bhuvi (sattāyām ity arthaḥ)	2P, seṭ, ak	to be, become, exist (*bhū* means *sattā,* being)
as[u] kṣepaṇe	4P, seṭ, sak(puṣ-ādi)	to throw
ah[i] gatau	1A, seṭ, sak	to go, move
ā[ṅ]+krand[a] krandana-sātatye	10P, seṭ, ak	to cry continuously
ā[ṅ]+śas[i] icchāyām	1A, seṭ, sak	to hope, desire
ā[ṅ]+śās[u] icchāyām	2A, seṭ, sak	to desire
ā[ṅ]+ṣad[a] prāptau	10P, seṭ, sak(yuj-ādi)	to reach, obtain
āch[i] āyāme	1P, seṭ, sak	to stretch
āndola cālane	10P, seṭ, sak(kathādi)	to swing
āp[ḷ] lambhane	10P, seṭ, sak(yuj-ādi)	to obtain
āp[ḷ] vyāptau	5P, aniṭ, sak	to pervade, obtain
ās[a] upaveśane vidyamānatāyāṁ ca	2A, seṭ, ak	to sit; to be, exist
i gatau	1P, aniṭ, sak	to go, move
i[k] smaraṇe	2P, aniṭ, sak	to remember

1 Sometimes this *dhātu* is listed as *arh[a] pūjāyāṁ yogyatve ca* (1P, to worship, honor; to be fit, to be able).

i[ṅ] adhyayane	2A, aniṭ, sak	to study
i[ṇ] gatau	2P, aniṭ, sak	to go, move
ikh[a] gatau	1P, seṭ, sak	to go, move, move
ig[i] gatau	1P, seṭ, sak	to go, move, flicker
id[i] paramaiśvarye	1P, seṭ, ak	to be most powerful
[ñi]indh[ī] dīptau	7A, seṭ, sak	to kindle, to blaze
il[a] preraṇe	10P, seṭ, sak	to send
iv[i] vyāptau	1P, seṭ, sak	to pervade
iṣ[a] gatau	4P, seṭ, sak	to go, move
iṣ[u] icchāyām	6P, seṭ, sak	to desire, want
ī[ṅ] gatau	4A, aniṭ, sak	to go, move
īkṣ[a] darśane	1A, seṭ, sak	to see
ikh[i] gatau	1P, seṭ, sak	to go, move
īḍ[a] stavane	10P, seṭ, sak	to praise
īḍ[a] stutau	2A, seṭ, sak	to praise
īr[a] gatau kampane ca	2A, seṭ, sak	to go, move; to shake
īr[a] preraṇe	10P, seṭ, sak(yuj-ādi)	to throw, impel
īrṣy[a] īrṣyāyām	1P, seṭ, sak	to envy
īś[a] aiśvarye	2A, seṭ, sak	to be master of, to be able
īh[a] ceṣṭā-vāñchayoḥ	1A, seṭ, sak	to endeavor; to desire
ukṣ[a] secane	1P, seṭ, sak	to sprinkle
ukh[a] gatau	1P, seṭ, sak	to go, move
uc[a] samavāye	4P, seṭ, sak(puṣ-ādi)	to be suitable
uch[i] uñche	1P, seṭ, sak	to gather, glean
ucch[ī] vivāse (vivāso vāsātikramaḥ)	1P, seṭ, sak	to banish (*vivāsa* means *vāsātikrama* (leaving home, banishment)
udjh[aṣ] utsarge	6P, seṭ, sak	to abandon
und[ī] kledane	7P, seṭ, sak	to wet
unbh[a] pūraṇe	6P, seṭ, sak	to fill up
ubj[a] ārjave	6P, seṭ, sak	to make straight
ubh[a] pūraṇe	6P, seṭ, sak	to fill up
urv[ī] hiṁsāyām	1P, seṭ, sak	to hurt
uṣ[a] dāhe	1P, seṭ, sak	to burn
ūna parihāṇe	10P, seṭ, sak(kathādi)	to lessen, diminish
ūy[ī] tantu-santāne	1A, seṭ, sak	to sew
ūrj[a] bala-prāṇayor dhāraṇe	10P, seṭ, sak	to be strong; to breathe, live
ūrṇu[ñ] ācchādane	2U, seṭ, sak	to cover
ūṣ[a] rujāyām	1P, seṭ, sak	to be sick
ūh[a] vitarke	1A, seṭ, sak	to speculate, reason
ṛ gatau	3P, aniṭ, sak	to go, move
ṛ gatau prāpaṇe ca	1P, aniṭ, sak	to go, move; to obtain
ṛcch[a] gatau	1P, seṭ, sak	to go, move

ṛcch[a] gatīndriya-pralaya-mūrtī-bhāveṣu	6P, seṭ, sak	to go, move; to fail in faculties; to assume a form
ṛdh[u] vṛddhau	4P, seṭ, ak(puṣ-ādi)	to increase, prosper
ṛdh[u] vṛddhau	5P, seṭ, ak	to increase, prosper
ṝ gatau	9P, seṭ, ak	to go, move
ej[ṛ] kampane	1P, seṭ, sak	to tremble, shake
edh[a] vṛddhau	1A, seṭ, ak	to increase
oja samārthye	10P, seṭ, sak(kathādi)	to be able
oṇ[ṛ] apanayane	1P, seṭ, sak	to take away
kaṭ[e] varṣāvaraṇayoḥ	1P, seṭ, sak	to rain; cover
kaṭh[i] śoke	1A, seṭ, sak	to be anxious
kaṭh[i] śoke	10P, seṭ, sak(yuj-ādi)	to mourn, grieve for
kaḍ[i] bhede	10P, seṭ, sak	to break
kaḍ[i] tuṣāpakaraṇe	1A, seṭ, sak	to separate the chaff
katth[a] ātma-ślāghāyām	1A, seṭ, ak	to boast
katha vākya-prabandhe	10P, seṭ, sak(kathādi)	to narrate, describe
kap[i] calane	1A, seṭ, ak	to tremble, shake
kav[ṛ] varṇe	1A, seṭ, ak	to color, to describe (as a poet)
kam[u] kāntau (kāntir icchā)	1A, seṭ, sak	to desire (*kānti* means *icchā,* desire)
kal[a] saṅkhyāne	1A, seṭ, sak	to count
kala gatau saṅkhyāne	10P, seṭ, sak(kathādi)	to go, move; to count
kaṣ[a] hiṁsāyām	1P, seṭ, sak	to hurt, kill
kas[a] gatau	1P, seṭ, sak(jval-ādi)	to go, move
kas[i] gati-śātanayoḥ	2A, seṭ, sak	to go, move; destroy
kākṣ[i] kāṅkṣāyām	1P, seṭ, sak	to desire
kāś[ṛ] dīptau	1A, seṭ, ak	to shine
kās[ṛ] kāsa-roga-śabde	1A, seṭ, sak	to cough
kit[a] nivāse rogāpanayane saṁśaye ca	1P, seṭ, sak	to dwell; to cure; to doubt
ku śabde	2P, aniṭ, ak	to sound
ku[ṅ] śabde	1A, aniṭ, ak	to sound
ku[ṅ] śabde	6A, aniṭ, ak(kuṭ-ādi)	to sound
kuc[a] kauṭilye	1P, seṭ, ak(jval-ādi)	to be crooked
kuc[a] saṅkoce	6P, seṭ, sak(kuṭ-ādi)	to contract
kuñc[a] kauṭilyālpī-bhāvayoḥ	1P, seṭ, sak, ak	to be crooked, make crooked; to become small, make small
kuṭ[a] kauṭilye	6P, seṭ, ak(kuṭ-ādi)	to be crooked
kuṭṭ[a] chedane	10P, seṭ, sak	to cut
kuts[a] avakṣepane	10A, seṭ, sak	to criticize
kuth[a] pūtī-bhāve	4P, seṭ, ak	to become putrid
kuth[i] hiṁsā-saṅkleśayoḥ	1P, seṭ, sak	to hurt; to suffer
kunth[a] saṅkleśe	9P, seṭ, sak	to suffer
kup[a] kope	4P, seṭ, sak(puṣ-ādi)	to be angry
kumāra krīḍāyām	10P, seṭ, sak(kathādi)	to play

kuṣ[a] niṣkarṣe (niṣkarṣo niṣkāśanam)	9P, seṭ, sak	to extract (*niṣkarṣa* means *niṣkāśana,* extraction)
kusm[a] ku-smaye	10A, seṭ, ak	to smirk
kuha vismāpane	10A, seṭ, sak(kathādi)	to surprise, cheat
kū[ṅ] śabde	6A, seṭ, ak(kuṭ-ādi)	to sound
kūj[a] avyakte śabde	1P, seṭ, ak	to utter inarticulate sound, cry, warble
kūṭ[a] aprasāde	10A, seṭ, ak	to be distressed
kūṇa saṅkocane	10P, seṭ, sak(kathādi)	to contract, close
kūrd[a] krīḍāyām eva	1A, seṭ, sak	to play
kṛ[ñ] hiṁsāyām	5U, aniṭ, sak	to hurt, kill
[ḍu]kṛ[ñ] karaṇe	8U, aniṭ, sak	to do, make
kṛt[ī] chedane	6P, seṭ, sak(muc-ādi)	to cut
kṛt[ī] veṣṭane	7P, seṭ, sak	to surround
kṛp[a] avakalpane	10P, seṭ, sak	to consider, imagine
kṛp[ū] sāmarthye	1A, veṭ, ak(dyut-ādi, vṛt-ādi)	to be able, fit for
kṛv[i] hiṁsāyām	1P, seṭ, sak	to hurt, kill
kṛv[i] jighāṁsāyām	5P, seṭ, sak	to seek to harm or kill
kṛś[a] tanū-karaṇe	4P, seṭ, sak(puṣ-ādi)	to become thin
kṛṣ[a] vilekhane	6U, aniṭ, sak	to plough
kṛṣ[a] vilekhane ākarṣaṇe ca	1P, aniṭ, sak	to plough; to pull, attract
kṝ vikṣepe	6P, seṭ, sak	to scatter, throw
kṝ[ñ] hiṁsāyām	9U, seṭ, sak(pv-ādi, lv-ādi)	to hurt, kill
kṝt[a] saṁśabdane	10P, seṭ, sak	to mention, name, glorify
kai śabde	1P, aniṭ, ak	to sound
knu[ñ] śabde	9U, aniṭ, ak	to sound
knūy[i] śabde unde ca	1A, seṭ, ak	to make a creaking noise; to be wet
krath[a] hiṁsāyām	1P, seṭ, sak(ghaṭ-ādi)	to hurt, kill
krath[a] hiṁsāyām	10P, seṭ, sak(yuj-ādi)	to hurt, kill
krad[i] āhvāne rodane ca	1P, seṭ, sak, ak	to call; to cry
krad[i] vaiklavye	1A, seṭ, ak(ghaṭ-ādi)	to grieve
kram[u] pāda-vikṣepe	1P, seṭ, sak(ghaṭ-ādi)	to step, walk
kram[u] pāda-vikṣepe	4P, veṭ, sak(puṣ-ādi, ghaṭ-ādi)	to step, walk
[ḍu]krī[ñ] dravya-vinimaye	9U, aniṭ, sak	to buy, purchase, exchange goods
krīḍ[ṛ] vihāre	1P, seṭ, ak	to play
kruñc[a] kauṭilyālpī-bhāvayoḥ (etau sa-karmakāv akarmakau)	1P, seṭ, sak, ak	to be crooked, make crooked; to become small, make small (these two *dhātus, kuñc[a]* and *kruñc[a],* can be *sa-karmaka* or *akarmaka*)

krudh[a] kope	4P, aniṭ, ak(puṣ-ādi)	to be angry
kruś[a] āhvāne rodane ca	1P, aniṭ, sak(jval-ādi)	to call; to cry out, wail, shout
klam[u] glānau	1P, seṭ, ak(ghaṭ-ādi, puṣ-ādi, śam-ādi)	to be fatigued, tired
klam[u] glānau	4P, seṭ, ak(puṣ-ādi, śam-ādi, ghaṭ-ādi)	to be fatigued, tired
klid[ū] ārdrī-bhāve	4P, veṭ, sak(puṣ-ādi)	to become wet
klīb[ṛ] adhārṣṭye	1A, seṭ, ak	to be impotent
kliś[a] upatāpe	4A, seṭ, ak	to suffer
kliś[ū] vibādhane	9P, veṭ, sak	to torment, distress
kleś[a] bādhane	1A, seṭ, sak	to harass
kvaṇ[a] śabde	1P, seṭ, ak	to sound, tinkle, hum
kvath[e] niṣpāke	1P, seṭ, sak(jval-ādi)	to boil, decoct
kṣaṇ[u] hiṁsāyām	8U, seṭ, sak	to hurt, kill
kṣam[ū] sahane	4P, veṭ, sak(ghaṭ-ādi, puṣ-ādi, śam-ādi)	to tolerate, forgive
kṣam[ūṣ] sahane[2]	1A, veṭ, sak(ghaṭ-ādi)	to tolerate, forgive
kṣar[a] sañcalane	1P, seṭ, ak(jval-ādi)	to flow, perish
kṣal[a] śauce	10P, seṭ, sak	to cleanse, purify
kṣi kṣaye	1P, aniṭ, ak	to perish, be diminished
kṣi nivāsa-gatyoḥ	6P, aniṭ, sak	to dwell; to go, move
kṣiṇ[u] hiṁsāyām	8U, seṭ, sak	to hurt, kill
kṣip[a] preraṇe	4P, aniṭ, sak	to throw
kṣip[a] preraṇe	6U, aniṭ, sak	to throw
kṣīv[ṛ] made	1A, seṭ, ak	to be drunk
[ṭu]kṣu śabde	2P, seṭ, ak	to sneeze, cough
kṣud[ir] sampeṣaṇe	7U, aniṭ, sak	to pound, crush
kṣudh[a] bubhukṣāyām	4P, aniṭ, ak(puṣ-ādi)	to be hungry
kṣubh[a] sañcalane	1A, seṭ, ak(dyut-ādi)	to be agitated
kṣubh[a] sañcalane	4P, seṭ, ak(puṣ-ādi)	to be agitated
kṣubh[a] sañcalane	9P, seṭ, ak	to shake, tremble
kṣur[a] vilekhane	6P, seṭ, sak	to draw, scratch
kṣai kṣaye	1P, aniṭ, ak	to diminish, decay
kṣṇu tejane	2P, seṭ, sak	to sharpen
kṣmāy[ī] vidhūnane	1A, seṭ, ak	to shake, tremble
[ñi]kṣvid[ā] snehane mocane ca	4P, seṭ, ak, sak(puṣ-ādi)	to be affectionate, greasy; to release
khaj[i] gati-vaikalye	1P, seṭ, sak	to limp
khaḍ[a] bhede	10P, seṭ, sak	to break
khaḍ[i] manthe	1A, seṭ, sak	to churn
khan[u] avadāraṇe	1U, seṭ, sak	to dig
khav[a] bhūta-prādur-bhāve	9P, seṭ, sak	to appear, be born again

2 According to *Prayuktākhyāta-mañjarī* (2.3.53-54), this *dhātu* is also used in the sense of *sāmarthya* (to be able). An example of this is seen in the following passage of *Lalita-mādhava: moktuṁ na kṣamate kadāpi yad ayaṁ vṛndāṭavī-kandaram* (Because he is unable to leave Vrindavan at any time).

khād[ṛ] bhakṣaṇe	1P, seṭ, sak	to eat
khid[a] dainye	4A, aniṭ, ak	to be depressed, suffer pain
khid[a] dainye	7A, aniṭ, ak	to be depressed, suffer pain
khid[a] parighāte	6P, aniṭ, sak(muc-ādi)	to strike, afflict
khur[a] chedane	6P, seṭ, sak	to cut
khel[ṛ] vihāre	1P, seṭ, ak	to play
khol[ṛ] gati-pratighāte	1P, seṭ, ak	to limp
khyā prakathane	2P, aniṭ, sak	to declare, tell
gaṇa saṅkhyāne	10P, seṭ, sak(kathādi)	to count
gad[a] vyaktāyāṁ vāci	1P, seṭ, sak	to speak, say, tell
gada deva-śabde	10P, seṭ, sak(kathādi)	to thunder
gam[ḷ] gatau	1P, aniṭ, sak(ghaṭ-ādi)	to go, move
garj[a] śabde	1P, seṭ, ak	to sound, roar
garj[a] śabde	10P, seṭ, ak	to roar, thunder
gard[a] śabde	1P, seṭ, ak	to sound
gardh[a] abhikāṅkṣāyām	10P, seṭ, sak	to covet, be greedy for
garv[a] darpe	1P, seṭ, ak	to be proud
garva māne	10A, seṭ, ak(kathādi)	to be proud
garh[a] kutsāyām	1A, seṭ, sak	to criticize
garh[a] vinindane	10P, seṭ, sak(yuj-ādi)	to criticize
gal[a] adane śaṁsane ca	1P, seṭ, sak	to swallow; to praise
galbh[a] dhārṣṭye	1A, seṭ, ak	to be bold
galh[a] kutsāyām	1A, seṭ, sak	to criticize
gaveṣa mārgaṇe	10P, seṭ, sak(kathādi)	to seek, search
gā[ṅ] gatau	1A, aniṭ, sak	to go, move
gādh[ṛ] pratiṣṭhāyām (tala-sparśa ity arthaḥ)	1A, seṭ, sak	to stand, stay (here *pratiṣṭhā* means *tala-sparśa,* touching the ground)
gāh[ū] viloḍane	1A, veṭ, sak	to dive into, penetrate
gu purīṣotsarge	6P, aniṭ, sak(kuṭ-ādi)	to evacuate, pass stool
guj[a] śabde	6P, seṭ, ak(kuṭ-ādi)	to sound, hum, buzz
guj[i] avyakte śabde	1P, seṭ, ak	to utter inarticulate sound, hum, buzz
gunph[a] granthe	6P, seṭ, sak	to tie, string together
gup[a] gopana-kutsanayoḥ	1A, seṭ, sak	to protect, hide; to despise
gup[ū] rakṣaṇe	1P, veṭ, sak	to protect, hide
guph[a] granthe	6P, seṭ, sak	to tie, string together
gur[ī] udyame	6A, seṭ, ak(kuṭ-ādi)	to endeavor, make an effort
guh[ū] saṁvaraṇe	1U, veṭ, sak	to cover, hide
gūr[a] udyame	10A, seṭ, ak	to endeavor
gūr[ī] hiṁsāyām	4A, seṭ, sak	to hurt
gṛ vijñāne	10A, seṭ, sak	to know
gṛdh[u] abhikāṅkṣāyām	4P, seṭ, sak(puṣ-ādi)	to covet, be greedy for
gṛha grahaṇe	10A, seṭ, sak(kathādi)	to take, accept

gṝ śabde	9P, seṭ, sak(pv-ādi, lv-ādi)	to speak, praise, call out to
gṝ nigaraṇe	6P, seṭ, sak	to swallow
gai śabde	1P, aniṭ, sak	to sing, praise
goma upalepane	10P, seṭ, sak(kathādi)	to plaster with cowdung
grath[i] kauṭilye	1A, seṭ, ak	to be crooked
granth[a] hiṁsāyām bandhane ca	10P, seṭ, sak(yuj-ādi)	to hurt, kill; to bind, tie
granth[a] sandarbhe	9P, seṭ, sak	to string together, arrange
granth[a] sandarbhe	10P, seṭ, sak(yuj-ādi)	to string together, arrange
gras[a] adane	10P, seṭ, sak	to eat, devour
gras[u] adane	1A, seṭ, sak	to eat, devour
grah[a] upādāne	9U, veṭ, sak(pv-ādi, lv-ādi)	to accept, take
gruc[u] steya-karaṇe	1P, seṭ, sak	to steal
glas[u] adane	1A, seṭ, sak	to eat, devour
gluc[u] steya-karaṇe	1P, seṭ, sak	to steal
gluñc[u] gatau	1P, seṭ, sak	to go, move
glep[ṛ] dainye	1A, seṭ, ak	to be poor, miserable
glai harṣa-kṣaye	1P, aniṭ, ak(ghaṭ-ādi vā)	to be dejected, tired
ghaṭ[a] ceṣṭāyām	1A, seṭ, sak	to endeavor, strive for
ghaṭ[a] saṅghāte	10P, seṭ, sak	to accumulate
ghaṭṭ[a] calane	1A, seṭ, ak	to shake, stir
ghaṭṭ[a] calane	10P, seṭ, ak	to shake, disturb
ghas[ḷ] adane	1P, aniṭ, sak	to eat
ghiṇ[i] grahaṇe	1A, seṭ, sak	to take
ghuṭ[a] parivartane	1A, seṭ, sak(dyut-ādi)	to return
ghuṭ[a] pratighāte	6P, seṭ, sak(kuṭ-ādi)	to retaliate, strike back
ghuṇ[a] bhramaṇe	1A, seṭ, sak	to move to and fro, roll about
ghuṇ[a] bhramaṇe	6P, seṭ, sak	to roll, reel
ghur[a] bhīmārtha-śabdayoḥ	6P, seṭ, ak	to frighten; to sound
ghuṣ[ir] śabde	1P, seṭ, ak	to sound
ghuṣ[ir] viśabdane (viśabdanaṁ svābhimatāviṣkaraṇam nānā-śabdanam vā)	10P, seṭ, sak	to proclaim aloud, to sound (*viśabdana* means *svābhimatāviṣkaraṇa* (revealing one's opinion) and *nānā-śabdana* (making various sounds))
ghūrṇ[a] bhramaṇe	1A, seṭ, sak	to move to and fro, roll about
ghūrṇ[a] bhramaṇe	6P, seṭ, sak	to roll, reel
ghṛṣ[u] saṅgharṣe	1P, seṭ, sak	to rub, grind
ghrā gandhopādāne	1P, aniṭ, sak	to smell
ṅu[ṅ] śabde	1A, aniṭ, ak	to sound
cakās[ṛ] dīptau	2P, seṭ, ak(jakṣ-ādi)	to shine

cakṣ[iṅ] vyaktāyāṁ vāci	2A, seṭ, sak	to speak, say, tell
cañc[u] gatau	1P, seṭ, sak	to go, move
caṭ[a] bhedane	10P, seṭ, sak	to break
caḍ[i] kope	1A, seṭ, ak	to be angry
cad[i] āhlādane dīptau ca	1P, seṭ, ak	to be glad; to shine
cam[u] adane	1P, seṭ, sak	to eat
car[a] gatau	1P, seṭ, sak	to go, move
carc[a] adhyayane	10P, seṭ, sak	to study
carc[a] paribhāṣaṇa-tarjanayoḥ	1P, seṭ, sak	to speak, discuss; to threaten
carc[a] paribhāṣaṇe	6P, seṭ, sak	to discuss, converse
carv[a] adane	1P, seṭ, sak	to chew
cal[a] kampane	1P, seṭ, ak(ghaṭ-ādi, jval-ādi)	to move, shake
caha ālocane	10P, seṭ, sak(kathādi)	to inspect
cāy[ṛ] pūjā-niśāmanayoḥ	1U, seṭ, sak	to worship; to perceive
ci[ñ] cayane	5U, aniṭ, sak	to collect
ciṭ[a] preṣye	1P, seṭ, sak	to send
cit[a] saṁvedane	10A, seṭ, ak	to perceive, be conscious
cit[i] smṛtyām	10P, seṭ, sak	to think, consider
cit[ī] saṁjñāne (saṁjñānaṁ nidrādi-vigamo jñāna-mātraṁ ca)	1P, seṭ, sak	to be awake / conscious; to understand (*saṁjñāna* means *nidrādi-vigama* (absence of sleep and so on) and *jñāna-mātra* (awareness in general))
citra citrī-karaṇe (kadācid darśane ca)	10P, seṭ, sak(kathādi)	to paint a picture (sometimes it means "to see a wonderful thing")
cuḍḍ[a] hāva-karaṇe (hāva-karaṇaṁ śṛṅgāra-ceṣṭā)	1P, seṭ, ak	to flirt (*hāva-karaṇa* means *śṛṅgāra-ceṣṭā,* love gesture)
cud[a] preraṇākṣepayoḥ	10P, seṭ, sak	to impel; to criticize
cup[a] mandāyāṁ gatau	1P, seṭ, ak	to move slowly
cub[i] vaktra-saṁyoge	1P, seṭ, sak	to kiss
cur[a] steye	10P, seṭ, sak	to steal
cul[a] nimajjane	10P, seṭ, ak	to submerge, dive into
culump[a] lope	1P, seṭ, sak	to cut, break, take away, delete
cull[a] hāva-karaṇe	1P, seṭ, ak	to flirt
cūr[ī] dāhe	4A, seṭ, sak	to burn
cūrṇ[a] peṣaṇe	10P, seṭ, sak	to grind
cūṣ[a] pāne	1P, seṭ, sak	to drink, suck
ceṣṭ[a] ceṣṭāyām	1A, seṭ, sak	to act, endeavor
cyu[ṅ] gatau	1A, aniṭ, sak	to fall, trickle
cyut[ir] āsecane	1P, seṭ, sak	to pour on, wet
chad[a] āvaraṇe	10P, seṭ, sak(yuj-ādi)	to cover
chada dṛṣṭy-upaghāte	10P, seṭ, sak(kathādi)	to become blind

chad[a] saṁvaraṇe	10P, seṭ, sak	to cover
chad[i] saṁvaraṇe	10P, seṭ, sak	to cover
chad[ir] ūrjane (ūrjanaṁ prāṇanaṁ balanaṁ vā)	1P, seṭ, sak(ghaṭ-ādi)	to animate, strengthen (*ūrjana* means *prāṇana* (animating) or *balana* (strengthening))
chard[a] vamane	10P, seṭ, sak	to vomit
chid[ir] dvidhā-karaṇe	7U, aniṭ, sak	to cut, divide
chidra karṇa-bhedane	10P, seṭ, sak(kathādi)	to pierce the ears
chup[a] saṁsparśe	6P, aniṭ, sak	to touch
chur[a] chedane	6P, seṭ, sak(kuṭ-ādi)	to cut
cheda dvaidhī-karaṇe	10P, seṭ, sak(kathādi)	to divide into two
cho chedane	4P, aniṭ, sak	to cut
jakṣ[a] bhakṣa-hasanayoḥ	2P, seṭ, sak, ak(rud-ādi, jakṣ-ādi)	to eat; to laugh
jaṭ[a] saṅghāte	1P, seṭ, ak	to clot, become entangled
jan[a] janane	3P, seṭ, ak	to be born, produced, to occur, happen
jan[ī] prādur-bhāve	4A, seṭ, ak(ghaṭ-ādi)	to be born, produced, to occur, happen
jap[a] vyaktāyāṁ vāci mānase ca	1P, seṭ, sak	to utter in a low voice, chant; to repeat internally
jabh[a] gātra-vināme	1A, seṭ, ak	to yawn, gape (lit. "to contort the body")
jam[u] adane	1P, seṭ, sak(ghaṭ-ādi)	to eat
jalp[a] vyaktāyāṁ vāci	1P, seṭ, sak	to speak, chatter
jas[u] mokṣaṇe	4P, seṭ, sak(puṣ-ādi)	to liberate
jas[u] tāḍane	10P, seṭ, sak	to hurt
jāgṛ nidrā-kṣaye	2P, seṭ, ak(jakṣ-ādi)	to be awake
ji jaye	1P, aniṭ, sak, ak	to conquer, be glorious
jīv[a] prāṇa-dhāraṇe	1P, seṭ, ak	to live
juṣ[ī] prīti-sevanayoḥ	6A, seṭ, ak, sak	to be pleased, to like; to serve, visit, dwell
jūr[ī] jīrṇe	4A, seṭ, ak	to grow old
jṛbh[i] gātra-vināme	1A, seṭ, ak	to yawn, gape
jṝ vayo-hānau	9P, seṭ, ak(pv-ādi, lv-ādi)	to grow old
jṝ vayo-hānau	10P, seṭ, ak(yuj-ādi)	to grow old
jṝ[ṣ] vayo-hānau	4P, seṭ, ak(ghaṭ-ādi)	to grow old (lit. "diminution of vital energy")
jñap[a] (jñāna-jñāpana-) māraṇādau	10P, seṭ, sak(ghaṭ-ādi)	to know; to inform; to kill; to satisfy; to sharpen
jñā avabodhane	9P, aniṭ, sak	to know
jñā niyojane	10P, seṭ, sak	to command, direct
jyā vayo-hānau	9P, aniṭ, ak(pv-ādi, lv-ādi)	to grow old

jvar[a] roge	1P, seṭ, ak(ghaṭ-ādi)	to be hot with fever
jval[a] dīptau	1P, seṭ, ak(ghaṭ-ādi vā, jval-ādi)	to shine, blaze
ṭak[i] bandhane	10P, seṭ, sak	to bind
ṭal[a] vaiklavye	1P, seṭ, ak(jval-ādi)	to be confused
ṭīk[ṛ] gatau	1A, seṭ, sak	to go, move
ṭval[a] vaiklavye	1P, seṭ, ak	to be confused
ḍī[ṅ] vihāyasā gatau	1A, seṭ, sak	fly
ḍī[ṅ] vihāyasā gatau	4A, seṭ, sak	to fly
ḍhauk[ṛ] gatau	1A, seṭ, sak	to go, move
ṇaṭ[a] nṛtau (nṛtir nartanam)	1P, seṭ, ak(ghaṭ-ādi)	to dance, mime (nṛti means nartana, dancing, acting)
ṇad[a] avyakte śabde	1P, seṭ, ak	to sound, roar
ṇad[a] dīptau	10P, seṭ, ak	to shine
ṇam[a] prahvatve śabde ca (prahvatvaṁ namaskāro namratā ca)	1P, seṭ, sak, ak (ghaṭ-ādi vā)	to bend, bow down; to sound (*prahvatva* means *namaskāra* (offering obeisances) and *namratā* (being submissive))
ṇay[a] gatau rakṣaṇe ca	1A, seṭ, sak	to go, move; to protect
ṇaś[a] adarśane	4P, veṭ, ak(puṣ-ādi, radh-ādi)	to perish, disappear
ṇah[a] bandhane	4U, aniṭ, sak	to bind, tie
ṇikṣ[a] cumbane	1P, seṭ, sak	to kiss
ṇij[i] śuddhau	2A, seṭ, sak	to purify, wash
ṇij[ir] śauce	3U, aniṭ, sak	to wash, purify
ṇid[i] kutsāyām	1P, seṭ, sak	to criticize
ṇid[ṛ] kutsa-sannikarṣayoḥ	1U, seṭ, sak	to criticize; to approach
ṇiś[a] samādhau	1P, seṭ, ak	to meditate
ṇis[i] cumbane	2A, seṭ, sak	to kiss
ṇī[ñ] prāpaṇe	1U, aniṭ, sak	to lead
ṇu stutau	2P, seṭ, sak	to praise
ṇud[a] prerane	6U, aniṭ, sak	to push, impel
ṇū stavane	6P, seṭ, sak(kuṭ-ādi)	to praise
ṇed[ṛ] kutsa-sannikarṣayoḥ	1U, seṭ, sak	to criticize; to approach
tak[i] kṛcchra-jīvane (āṅ-pūrvas tv ātaṅke)	1P, seṭ, sak	to live in distress (but when preceded by *ā[ṅ]* it means to be sick)
takṣ[a] tvacane (tvacanaṁ saṁvaraṇam)	1P, seṭ, sak	to cover (*tvacana* means *saṁvaraṇa,* covering)
takṣ[ū] nirbhartsane	1P, veṭ, sak	to criticize
takṣ[ū] tanū-karaṇe	5P, veṭ, sak	to make thin, peel, create
taḍ[a] āghāte	10P, seṭ, sak	to beat, strike
tatr[i] vistāraṇe	10A, seṭ, sak	to spread
tan[u] vistāre	8U, seṭ, sak	to spread
tap[a] dāhe	10A, seṭ, sak(yuj-ādi)	to burn

tap[a] dāhe aiśvarye vā	4A, aniṭ, sak, ak	to heat, burn, perform austerities; to rule
tap[a] santāpe	1P, aniṭ, sak	to heat, burn, perform austerities
tam[u] glānau	4P, seṭ, ak(ghaṭ-ādi, puṣ-ādi, śam-ādi)	to be exhausted
tark[a] dīptau	10P, seṭ, ak	to shine
tarj[a] bhartsane	1P, seṭ, sak	to abuse, threaten
tarj[a] santarjane	10A, seṭ, sak	to threaten, abuse
tal[a] pratiṣṭhāyām	10P, seṭ, sak	to establish
tas[i] alaṅkāre	1P, seṭ, sak	to adorn
tas[i] alaṅkāre	10P, seṭ, sak	to adorn
tāy[ṛ] vistāraṇa-pālanayoḥ	1A, seṭ, sak	to expand; to protect
tij[a] niśāne	10P, seṭ, sak	to sharpen
tij[a] niśāne kṣamāyāṁ ca	1A, seṭ, sak	to sharpen; to forgive
tip[ṛ] kṣaraṇe	1A, seṭ, ak	to sprinkle
tim[a] ārdrī-bhāve	4P, seṭ, ak	to be wet
tīra karma-samāptau	10P, seṭ, ak(kathādi)	to finish
tuḍ[a] upahanane	6P, seṭ, sak(kuṭ-ādi)	to split, break
tuḍ[ṛ] toḍane, toḍanaṁ bhañjanam	1P, seṭ, sak	to tear, kill (*toḍana* means *bhañjana,* breaking, destroying)
tud[a] vyathane	6U, aniṭ, sak	to strike, wound
tuttha āvaraṇe	10P, seṭ, sak(kathādi)	to cover
turv[ī] hiṁsāyām	1P, seṭ, sak	to hurt
tul[a] unmāne	10P, seṭ, sak	to weigh, measure
tuṣ[a] tuṣṭau	4P, aniṭ, ak(puṣ-ādi)	to satisfy, be satisfied
tus[a] śabde	1P, seṭ, ak	to sound
tūr[ī] tvaraṇa-hiṁsayoḥ	4A, seṭ, sak	to make haste; to hurt, kill
tūl[a] niṣkarṣe	1P, seṭ, sak	to draw out, extract
tūṣ[a] tuṣṭau	1P, seṭ, ak	to satisfy, be satisfied
tṛṇ[u] adane	8U, seṭ, sak	to eat
tṛṇh[ū] hiṁsāyām	6P, veṭ, sak	to hurt, kill
tṛp[a] prīṇane	4P, aniṭ, sak, ak(puṣ-ādi, radh-ādi)	to satisfy, be satisfied
tṛp[a] prīṇane	10P, seṭ, sak, ak(yuj-ādi)	to satisfy, be satisfied
tṛp[u] tarpaṇe	5P, aniṭ, sak, ak	to satisfy, be satisfied
[ñi]tṛṣ[ā] pipāsāyām	4P, seṭ, ak(puṣ-ādi)	to be thirsty
tṛh[a] hiṁsāyām	7P, seṭ, sak	to injure
tṝ plavana-taraṇayoḥ (plavanaṁ jale vahanam, taraṇaṁ nady-ādeḥ pāra-gamanam)	1P, seṭ, sak	to float, swim; to cross over (*plavana* means to ride on the water, and *taraṇa* means to go to the far side of a river and so on)
tyaj[a] hānau	1P, aniṭ, sak	to abandon
trap[ūṣ] lajjāyām	1A, veṭ, ak	to be ashamed, shy

tras[ī] udvege	1P, seṭ, ak	to fear, be afraid of
tras[ī] udvege	4P, seṭ, ak	to fear, be afraid of
truṭ[a] chedane	4P, seṭ, sak	to cut
truṭ[a] chedane	6P, seṭ, sak(kuṭ-ādi)	to tear, break
trai[ṅ] pālane	1A, aniṭ, sak	to protect, save
tvakṣ[ū] tanū-karaṇe	1P, veṭ, sak	to make thin, peel, create
[ñi]tvar[ā] sambhrame	1A, seṭ, ak(ghaṭ-ādi)	to hurry
tviṣ[a] dīptau	1U, aniṭ, ak	to shine, glitter
tsar[a] chadma-gatau	1P, seṭ, sak	to approach stealthily, sneak
dakṣ[a] śīghrārthe	1A, seṭ, ak	to go quickly
daṇḍa daṇḍa-nipāte	10P, seṭ, sak(kathādi)	to punish, beat with a stick
dad[a] dāne	1A, seṭ, sak	to give
dadh[a] dhāraṇe	1A, seṭ, sak	to hold
danbh[u] dambhe	5P, seṭ, sak	to deceive
danś[a] daṁśane	1P, aniṭ, sak	to bite
dam[u] upaśame [3]	4P, seṭ, sak(puṣ-ādi, śam-ādi, ghaṭ-ādi)	to tame, subdue
day[a] rakṣaṇe dāna-gati-hiṁsādāneṣu ca	1A, seṭ, sak	to protect; to give; to go, move; to destroy; to accept
daridrā durgatau	2P, seṭ, ak(jakṣ-ādi)	to be poor or needy
dal[a] viśaraṇe	1P, seṭ, ak	to burst, open
dal[a] vidāraṇe	10P, seṭ, sak	to split, tear
daś[i] daṁśane	10A, seṭ, sak	to bite
das[i] daṁśane darśane ca	10A, seṭ, sak	to bite; to see
das[u] upakṣaye	4P, seṭ, ak(puṣ-ādi)	to perish
dah[a] bhasmī-karaṇe	1P, aniṭ, sak	to burn (lit. "to make into ashes")
[ḍu]dā[ñ] dāne	3U, aniṭ, sak	to give
dā[ṇ] dāne	1P, aniṭ, sak	to give
dā[p] lavane	2P, seṭ, sak	to cut
dān[a] avakhaṇḍane	1U, seṭ, sak	to cut off
dāś[ṛ] dāne	1U, seṭ, sak	to give
dās[ṛ] dāne	1U, seṭ, sak	to give
div[u] ardane	10P, seṭ, sak	to torment, destroy
div[u] krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-kānti-gatiṣu	4P, seṭ, sak	to play; to desire to conquer; to bet; to shine; to praise; to desire; to go, move
div[u] parikūjane	10A, seṭ, sak	to lament, cry

3 Commenting on this *dhātu, Siddhānta-kaumudī* says *upaśama ity ṇy-antasya. tena sakarmako 'yam, na tu śami-vad akarmakaḥ* (The word *upaśama* in *dam[u] upaśame* is made from a *ṇy-anta-dhātu.* Thus *dam[u]* is *sakarmaka,* unlike *śam[u]* which is *akarmaka*). The word *upaśama* in *dam[u] upaśame* is made from *upa + śam[u] + [ṇ]i + [gh]a[ṇ],* and there is no *vṛṣṇīndra* because of *sūtra* 397. Thus the sense is "to cause to be calm" or, in other words, "to tame, subdue." This *upaśama* is different from the *upaśama* in *śam[u] upaśame* which is formed from *upa + śam[u] + [gh]a[ṇ]* and which just means "to be calm."

diś[a] atisarjane (atisarjanaṁ dānaṁ ājñāpanaṁ vā, kathane 'py ayam)	6U, aniṭ, sak	to give; to order; to tell (*atisarjana* means *dāna* (giving), *ājñāpana* (ordering), and *kathana* (telling))
dih[a] pralepe	2U, aniṭ, sak	to smear
dī[ṅ] kṣaye	4A, aniṭ, sak	to decay, perish
dīkṣ[a] mauṇḍyejyopanayana-niyama-vratādeśeṣu	1A, seṭ, sak, ak	to shave; to sacrifice; to give the sacred tread; to practice self restraint ; to follow a vow
dīp[ī] dīptau	4A, seṭ, ak	to shine, blaze
[ṭu]du upatāpe	5P, aniṭ, sak	to burn
duḥkha tat-kriyāyām	10P, seṭ, ak(kathādi)	to be miserable
duṣ[a] vaikṛtye (vaikṛtyaṁ śuddhy-abhāvaḥ)	4P, aniṭ, ak(puṣ-ādi)	to be impure, bad, wrong (*vaikṛtya* means *śuddhy-abhāvaḥ,* absence of purity)
duh[a] prapūraṇe	2U, aniṭ, sak	to milk, extract
dū[ṅ] paritāpe	4A, seṭ, ak	to suffer
dṛ[ṅ] ādare	6A, aniṭ, sak	to respect
dṛp[a] garve	4P, aniṭ, ak(puṣ-ādi, radh-ādi)	to be proud
dṛbh[a] sandarbhe	10P, seṭ, sak(yuj-ādi)	to string together, arrange
dṛbh[ī] bhaye	10P, seṭ, ak(yuj-ādi)	to fear
dṛbh[ī] granthe	6P, seṭ, sak	to tie, string together
dṛś[ir] prekṣaṇe	1P, aniṭ, sak	to see
dṛh[i] vṛddhau	1P, seṭ, ak	to grow
dṝ bhaye	1P, seṭ, ak(ghaṭ-ādi)	to fear
dṝ vidāraṇe	9P, seṭ, sak(pv-ādi, lv-ādi)	to tear, split
de[ṅ] pālane	1A, aniṭ, sak	to protect
dev[ṛ] devane	1A, seṭ, sak	to play, sport
dai[p] śodhane	1P, aniṭ, sak	to cleanse, purify
do avakhaṇḍane	4P, aniṭ, sak	to break into pieces, destroy
dyut[a] dīptau	1A, seṭ, ak(dyut-ādi)	to shine
dram[a] gatau	1P, seṭ, sak(ghaṭ-ādi)	to go, move
drā kutsāyāṁ gatau	2P, aniṭ, sak	to be ashamed; to run, make haste
dru gatau	1P, aniṭ, sak	to run, melt
dru jighāṁsāyām	5P, aniṭ, sak	to seek to harm or kill
dru[ñ] hiṁsāyām	9U, aniṭ, sak	to harm
druh[a] jighāṁsāyām	4P, aniṭ, sak(puṣ-ādi, radh-ādi)	to hate, seek to harm
drai svapne	1P, aniṭ, ak	to sleep
dviṣ[a] aprītau	2U, aniṭ, sak	to hate
[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ	3U, aniṭ, sak	to hold, make; to support, bestow

dhāv[u] gati-śuddhyoḥ	1U, seṭ, sak	to go, move, run; purify (cleanse)
dhi dhāraṇe	6P, aniṭ, sak	to hold
dhiv[i] prīṇane	5P, seṭ, ak	to love
dhī[ṅ] anādāre	4A, aniṭ, sak	to disrespect
dhukṣ[a] sandīpana-jīvana-kleśaneṣu	1A, seṭ, sak	to kindle; to live; to harass
dhurv[ī] hiṁsāyām	1P, seṭ, sak	to hurt
dhū vidhūnane (vidhūnanaṁ kampanam)	6P, seṭ, sak(kuṭ-ādi)	to shake, agitate (*vidhūnana* means *kampana*, shaking)
dhū[ñ] kampane[4]	5U, veṭ, sak	to shake, agitate
dhū[ñ] kampane	9U, veṭ, sak(pv-ādi, lv-ādi)	to shake, agitate
dhū[ñ] kampane	10U, seṭ, sak(yuj-ādi)	to shake, agitate
dhūp[a] santāpe	1P, seṭ, sak	to heat, burn, fumigate
dhṛ[ṅ] avasthāne	6A, aniṭ, ak	to be, exist, remain
dhṛ[ñ] dhāraṇe	1U, aniṭ, sak	to hold, support
dhṛṣ[a] prahasane	10P, seṭ, sak(yuj-ādi)	to offend, conquer
[ñi]dhṛṣ[ā] prāgalbhye	5P, seṭ, ak	to be bold, arrogant
dhe[ṭ] pāne	1P, aniṭ, sak	to suck, drink
dhor[ṛ] gati-cāturye	1P, seṭ, sak	to run, trot
dhmā śabdāgni-saṁyogayoḥ	1P, aniṭ, ak	to blow; to melt
dhyai cintāyām	1P, aniṭ, sak	to think, meditate
dhru gati-sthairyayoḥ	6P, aniṭ, sak, ak(kuṭ-ādi)	to go, move; to be fixed
dhvaṇ[a] śabde	1P, seṭ, ak(ghaṭ-ādi)	to sound
dhvan[a] śabde	1P, seṭ, ak(ghaṭ-ādi)	to sound, imply
dhvana śabde	10P, seṭ, ak(kathādi)	to sound
dhvans[u] adhaḥ-patane	1A, seṭ, ak(dyut-ādi)	to fall down, perish
nakk[a] nāśane	10P, seṭ, sak	to destroy, kill
naṭ[a] avasyandane (avasyandanaṁ nāṭyam)	10P, seṭ, sak	to represent, act (*avasyandana* means *nāṭya,* acting)
naṭ[a] nṛtau (nṛtir nartanam)	1P, seṭ, ak	to dance, mime (*nṛti* means *nartana,* dancing, acting)
[ṭu]nad[i] samṛddhau	1P, seṭ, ak	to be pleased, glad
nāth[ṛ] yācñopatāpaiśvaryāśīḥṣu	1A, seṭ, sak	to beg; to cause pain; to be master; to desire, wish for
nādh[ṛ] yācñopatāpaiśvaryāśīḥṣu	1A, seṭ, sak	to beg; to cause pain; to be master; to desire, wish for
nard[a] śabde	1P, seṭ, ak	to sound, roar
ni+vāsa ācchādane	10P, seṭ, sak(kathādi)	to dress
niṣk[a] parimāṇe	10A, seṭ, sak	to measure, weigh

4 Some list this *dhātu* as *dhu[ñ] kampane* (5U, to shake, agitate).

nīl[a] varṇe [5]	1P, seṭ, ak	to be blue, dye blue
nṛt[ī] gātra-vikṣepe	4P, seṭ, ak	to dance
nṝ naye	9P, seṭ, sak(pv-ādi, lv-ādi)	to lead
[ḍu]pac[aṣ] pāke	1U, aniṭ, sak	to cook, ripen
pac[i] vistāra-vacane	10P, seṭ, sak	to explain in detail
pac[i] vyaktī-karaṇe	1A, seṭ, sak	to make clear
paṭ[a] vistāre	10P, seṭ, sak	to spread
paṭh[a] vyaktāyāṁ vāci	1P, seṭ, sak	to read, study, describe, mention
paḍ[i] gatau	1A, seṭ, sak	to go, move
paṇ[a] vyavahāre stutau ca	1A, seṭ, sak	to barter, bet; to praise
pata gatau	10P, seṭ, sak(kathādi)	to fall, fly
pat[ḷ] gatau	1P, seṭ, ak(jval-ādi)	to fall, fly
path[i] gatau	10P, seṭ, sak	to go, move
path[e] gatau	1P, seṭ, sak(jval-ādi)	to go, move
pad[a] gatau	4A, aniṭ, sak	to go, move
pada gatau	10A, seṭ, sak(kathādi)	to go, move
pan[a] vyavahāre stutau ca	1A, seṭ, sak	to barter, bet; to praise
parṇa harita-bhāve	10P, seṭ, ak(kathādi)	to be green
pard[a] kutsite śabde (apāna-śabda ity arthaḥ)	1A, seṭ, ak	to fart (*kutsita-śabda* means *apāna-śabda* (the sound made by the downwards vital air as it moves out)
palyūla lavana-pavanayoḥ	10P, seṭ, sak(kathādi)	to salt; to purify
paś[a] bandhane	10P, seṭ, sak	to bind
paṣa gatau (an-upendrāt)	10P, seṭ, sak(kathādi)	to go, move (when not preceded by an *upendra*)
pā pane	1P, aniṭ, sak	to drink
pā rakṣaṇe	2P, aniṭ, sak	to protect
pāra karma-samāptau [6]	10P, seṭ, sak(kathādi)	to finish
pāl[a] rakṣaṇe	10P, seṭ, sak	to protect
pij[i] hiṁsāyām	10P, seṭ, sak	to hurt, kill
piḍ[i] saṅghāte	1A, seṭ, ak	to accumulate, roll into a ball
piḍ[i] saṅghāte	10P, seṭ, ak	to accumulate, roll into a ball
piṣ[i] hiṁsāyām	10P, seṭ, sak	to hurt, kill
piṣ[ḷ] sañcūrṇane	7P, aniṭ, sak	to grind, crush
pis[ṛ] gatau	1P, seṭ, sak	to go, move
pī[ṅ] pāne	4A, aniṭ, sak	to drink
pīḍ[a] avagāhane duḥkha-kriyāyāṁ ca	10P, seṭ, sak	to press; to give pain
pīv[a] sthaulye	1P, seṭ, ak	to be fat

5 This *dhātu* is listed as *ṇīl[a] varṇe* in the *Mādhavīya-dhātu-vṛtti,* and this makes sense as this *dhātu* is not listed as an exception in *sarve nādayo ṇopadeśāḥ* (367).

6 According to *Prayuktākhyāta-mañjarī* (2.3.54), *dhātu* is also used in the sense of *sāmarthya* (to be able). A famous example of this is: *na pāraye 'haṁ calitum,* "I am unable to walk any further" (*Bhāgavatam* 10.30.37).

puṇ[a] śubhe karmaṇi	6P, seṭ, sak	to be virtuous, act in a virtuous manner
puth[a] hiṁsāyām	4P, seṭ, sak	to hurt
pul[a] mahattve	1P, seṭ, sak(jval-ādi)	to be great
puṣ[a] puṣṭau	1P, seṭ, sak	to nourish
puṣ[a] puṣṭau	4P, aniṭ, sak	to nourish
puṣ[a] puṣṭau	9P, seṭ, sak	to nourish
puṣ[a] dhāraṇe	10P, seṭ, sak	to hold, support
pusp[a] vikasane	4P, seṭ, ak	to open, blossom
pū[ṅ] pavane	1A, seṭ, sak	to purify
pū[ñ] pavane	9U, seṭ, sak(pv-ādi)	to purify
pūj[a] pūjāyām	10P, seṭ, sak	to honor, worship
pūy[ī] viśaraṇe durgandhe ca	1A, seṭ, ak	to split; to stink
pūr[ī] āpyāyane	4A, seṭ, sak	to fill, fulfill
pūr[ī] āpyāyāne	10P, seṭ, sak	to fill, fulfill
pūl[a] saṅghāte	10P, seṭ, sak	to accumulate, roll into a ball
pūṣ[a] vṛddhau	1P, seṭ, ak	to nourish, grow
pṛ pālana-pūraṇayoḥ	3P, aniṭ, sak	to nourish; to fill, fulfill
pṛ prītau	5P, aniṭ, ak	to please
pṛ pūraṇe	10P, seṭ, ak	to fill, fulfill
pṛ[ṅ] vyāyāme (vyāyāmaś ceṣṭā)	6A, aniṭ, ak	to be active (*vyāyāma* means *ceṣṭā,* activity)
pṛc[a] saṁyamane	10P, seṭ, sak(yuj-ādi)	to join, unite
pṛc[ī] samparke	2A, seṭ, sak	to come in contact
pṛc[ī] samparke	7P, seṭ, sak	to come in contact
pṝ pālana-pūraṇayoḥ	3P, seṭ, sak	to nourish; to fill, fulfill
pṝ pālana-pūraṇayoḥ	9P, seṭ, sak(pv-ādi, lv-ādi)	to nourish; to fill, fulfill
pṝ pūraṇe	10P, seṭ, sak	to fill, fulfill
pai śoṣaṇe	1P, aniṭ, ak	to dry, wither
[o]pyāy[ī] vṛddhau	1A, seṭ, ak	to swell, increase
pyai[ṅ] vṛddhau	1A, aniṭ, ak	to grow
pracch[a] jñīpsāyām	6P, aniṭ, sak	to ask, question
prath[a] prakhyāne	1A, seṭ, sak(ghaṭ-ādi)	to spread, become famous
prā pūraṇe	2P, aniṭ, sak	to fill
prī[ṅ] prītau	4A, aniṭ, ak	to please
prī[ñ] tarpaṇe	10U, seṭ, sak(yuj-ādi)	to please
prī[ñ] tarpaṇe icchāyāṁ ca	9U, aniṭ, sak	to please; to desire
pru[ṅ] gatau	1A, aniṭ, sak	to jump, swim, float
pruṣ[u] dāhe	1P, seṭ, sak	to burn
preṅkhola cālane	10P, seṭ, sak(kathādi)	to swing
proth[ṛ] paryāptau (paryāptiḥ pūrṇatā sāmarthyaṁ vā)	1U, seṭ, ak	to be full, to be able (*paryāpti* means *pūrṇatā* (being full) or *sāmarthya* (being able))
plu[ṅ] gatau	1A, aniṭ, sak	to jump, swim, float

pluṣ[a] dāhe	4P, seṭ, sak(puṣ-ādi)	to burn
pluṣ[u] dāhe	1P, seṭ, sak	to burn
psā bhakṣaṇe	2P, aniṭ, sak	to eat
phaṇ[a] gatau	1P, seṭ, sak	to go, move
phal[a] niṣpattau (niṣpattir niṣpādanaṁ pratiphalanaṁ ca)	1P, seṭ, ak	to bear fruit, accomplish; to rebound, be reflected (*niṣpatti* means *niṣpādana* (accomplishing) and *pratiphalana* (rebounding, reflection))
[ñi]phal[ā] viśaraṇe	1P, seṭ, sak	to burst, open
phull[a] vikasane	1P, seṭ, ak	to open, blossom
badh[a] bandhane nindāyāṁ ca	1A, seṭ, sak	to bind; to despise
badh[a] saṁyamane	10P, seṭ, sak	to restrain
bandh[a] bandhane	9P, seṭ, sak	to bind
bal[a] prāṇane	1P, seṭ, ak(jval-ādi)	to breathe, live
bādh[ṛ] vilodane	1A, seṭ, sak	to harass, prevent, remove
bīja bījādhāne	10P, seṭ, sak(kathādi)	to impregnate
bukk[a] bhaṣaṇe (bhaṣaṇaṁ kukkura-dhvaniḥ)	1P, seṭ, ak	to bark (*bhaṣaṇa* means *kukkura-dhvani,* the sound of a dog)
budh[a] avagamane	1P, seṭ, sak(jval-ādi)	to understand
budh[a] avagamane	4A, aniṭ, sak	to understand
budh[ir] bodhane	1U, seṭ, sak	to understand
bṛh[i] vṛddhau	1P, seṭ, ak	to increase
bṛh[ir] vṛddhau śabde ca	1P, seṭ, ak	to increase, sound
brū[ñ] vyaktāyāṁ vāci	2U, aniṭ, sak	to speak, say, tell
bhakṣ[a] adane	10P, seṭ, sak	to eat
bhakṣ[a] bhakṣaṇe	1U, seṭ, sak	to eat
bhaj[a] sevāyām	1U, aniṭ, sak	to serve, worship, divide, experience
bhaj[a] viśrāṇane	10P, seṭ, sak	to give
bhaḍ[i] parihāse	1A, seṭ, sak	to ridicule
bhaḍ[i] pratāraṇe	10P, seṭ, sak	to ridicule
bhaṇ[a] śabde	1P, seṭ, ak	to speak, call
bhanj[o] āmardane	7P, aniṭ, sak	to break, interrupt, disappoint
bharts[a] santarjane	10A, seṭ, sak	to threaten, abuse
bhal[a] nirūpaṇe (ni-pūrvo darśane)	10A, seṭ, sak	to expound, explain (when preceded by *ni,* it means “to see)
bhaṣ[a] bhartsane (kukkura-dhvani-viśeṣa ity arthaḥ)	1P, seṭ, ak	to bark (here *bhartsana* means *kukkura-dhvani-vīśeṣa,* the particular sound made by a dog)
bhā dīptau	2P, aniṭ, ak	to shine, appear, seem

bhāja pṛthak-karaṇe	10P, seṭ, sak(kathādi)	to divide, distribute
bhām[a] krodhe	1A, seṭ, ak	to be angry
bhāma krodhe	10P, seṭ, ak(kathādi)	to be angry
bhāṣ[a] vyaktāyāṁ vāci	1A, seṭ, sak	to speak, say, tell
bhās[ṛ] dīptau	1A, seṭ, ak	to shine
bhikṣ[a] yācñāyām	1A, seṭ, sak	to beg
bhid[ir] vidāraṇe	7U, aniṭ, sak	to break, separate, discriminate
[ñi]bhī bhaye	3P, aniṭ, ak	to fear
bhuj[a] pālanābhyavahārayoḥ	7P, aniṭ, sak	to protect, rule; to eat, enjoy
bhuj[o] kauṭilye	6P, aniṭ, ak	to bend, curve, be crooked
bhū avakalpane[7]	10P, seṭ, sak	to consider, think of, meditate
bhū prāptau (aṇy-antas tūbhayapadī)	10A, seṭ, sak(yuj-ādi)	to obtain (when it doesn't take *[ṇ]i,* it is *ubhayapadī*)
bhū sattāyām	1P, seṭ, ak	to be, become, exist
bhūṣ[a] alaṅkāre	1P, seṭ, sak	to adorn
bhūṣ[a] alaṅkāre	10P, seṭ, sak	to adorn
bhṛ[ñ] bharaṇe	1U, aniṭ, sak	to hold, bear, support, nourish
[ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ	3U, aniṭ, sak	to hold, bear; to support, nourish
bhṛj[ī] bharjane	1A, seṭ, sak	to fry
bhṛś[u] adhaḥ-patane	4P, seṭ, ak(puṣ-ādi)	to fall down
bhraṁś[u] adhaḥ-patane	4P, seṭ, ak(puṣ-ādi)	to fall down
bhrans[u] adhaḥ-patane	1A, seṭ, ak(dyut-ādi)	to fall down, perish
bhram[u] anavasthāne	4P, seṭ, ak(ghaṭ-ādi, puṣ-ādi, śam-ādi)	to totter
bhram[u] calane	1P, seṭ, ak(ghaṭ-ādi, jval-ādi)	to roam about
bhrasj[a] pāke	6U, aniṭ, sak	to roast, fry
bhrāj[a] dīptau	1A, seṭ, ak	to shine
[ṭu]bhrāj[ṛ] dīptau	1A, seṭ, ak(phaṇ-ādi)	to shine
[ṭu]bhrāś[ṛ] dīptau	1A, seṭ, ak(phaṇ-ādi)	to shine
[ṭu]bhrāś[ṛ] dīptau	4A, seṭ, ak(phaṇ-ādi)	to shine
bhrī bharaṇe	9P, aniṭ, sak	to support
bhreṣ[ṛ] calane	1U, seṭ, ak	to go, move

7 In the Pāṇinian *Dhātu-pāṭha,* this *dhātu* is listed as *bhuvo 'vakalpane,* and *kṛp[a] avakalpane* is listed as *kṛpeś ca.* In both instances, the sixth case singular is used. And as regards *kṛpeḥ, i[k]* is used. Commenting on the meaning of *avakalpana* here, *Siddhanta-kaumudī* says *avakalpanaṁ miśrī-karaṇam ity eke, cintanam ity anye* (Some say *avakalpana* means *miśrī-karaṇa* (to mix). Others say *avakalpana* means *cintana* (to think, consider, meditate)). The meaning of *cintana,* however, is the commonly accepted meaning. For example, in *Prayuktākyāta-mañjarī* Rūpa Gosvāmī says *dhyāne cintayati dhyāyaty āmī bhāvayati trayam,* "These three, i.e. *cintayati, dhyāyati,* and *bhāvayati,* are used in the sense of *dhyāna* (meditation, consideration)" (1.2.17). Another example is in Viśvanātha Cakravartī's *Gurv-aṣṭaka: sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ,* "All the scriptures state that the guru is directly Hari. Thus the guru is considered in that way by saintly persons."

[ṭu]bhlāś[ṛ] dīptau	1A, seṭ, ak	to shine
[ṭu]bhlāś[ṛ] dīptau	4A, seṭ, ak	to shine
maṭh[a] nivāse	1P, seṭ, ak	to dwell
maḍ[i] bhūṣāyām	1P, seṭ, sak	to adorn
maḍ[i] bhūṣāyām	10P, seṭ, sak	to adorn
maṇ[a] śabde	1P, seṭ, ak	to sound, murmur
matr[i] gupta-bhāṣaṇe	10A, seṭ, sak	to consult, speak confidentially
math[e] viloḍane	1P, seṭ, sak(jval-ādi)	to churn, agitate, destroy
mad[a] tṛpti-yoge	10A, seṭ, sak	to please
mad[ī] harṣa-glepanayoḥ	1P, seṭ, ak(ghaṭ-ādi)	to be joyful; to be poor
mad[ī] harṣe	4P, seṭ, ak(ghaṭ-ādi, puṣ-ādi, śam-ādi)	to be joyful, intoxicated, maddened
man[a] jñāne	4A, aniṭ, sak	to think, consider as
man[u] bodhane	8A, seṭ, sak	to understand
manth[a] viloḍane	1P, seṭ, sak	to churn, agitate, destroy
manth[a] viloḍane	9P, seṭ, sak	to churn, agitate, destroy
mav[a] bandhane	1P, seṭ, sak	to bind
[ṭu]masj[o] śuddhau	6P, aniṭ, ak	to bathe, dive, sink
mah[a] pūjāyām	1P, seṭ, sak	to worship, honor
maha pūjāyām	10P, seṭ, sak(kathādi)	to honor, worship
mā māne	2P, aniṭ, ak[8]	to measure
mā[ṅ] māne	3A, aniṭ, sak	to measure
mā[ṅ] māne	4A, aniṭ, sak	to measure
mān[a] pūjāyāṁ vicāraṇe ca	1A, seṭ, sak	to worship, honor; to investigate
mān[a] pūjāyām	10P, seṭ, sak	to honor, worship
mān[a] pūjāyām	10P, seṭ, sak(yuj-ādi)	to honor, worship
mārg[a] anveṣaṇe	10P, seṭ, sak(yuj-ādi)	to seek, search for
[ḍu]mi[ñ] prakṣepaṇe	5U, aniṭ, sak	to throw, scatter
[ñi]mid[ā] snehane	1A, seṭ, ak(dyut-ādi)	to be affectionate, greasy
[ñi]mid[ā] snehane	4P, seṭ, ak(puṣ-ādi)	to be affectionate, greasy
mid[i] snehane	10P, seṭ, ak	to be affectionate, greasy
mil[a] saṅge	6P, seṭ, ak(kuṭ-ādi vā)	to meet
miśra samparke	10P, seṭ, sak(kathādi)	to mix
mih[a] secane	1P, aniṭ, sak	to pass urine or semen
mī gatau	10P, aniṭ, sak(yuj-ādi)	to go, move
mī[ṅ] hiṁsāyām	4A, aniṭ, sak	to harm, kill
mī[ñ] hiṁsāyām	9U, aniṭ, sak	to destroy, diminish
mīl[a] nimeṣaṇe	1P, seṭ, sak	to blink, close the eyes
muc[a] pramocane	10P, seṭ, sak	to liberate
muc[ḷ] mokṣaṇe	6U, aniṭ, sak(muc-ādi)	to release, abandon
muṭ[a] pramardane	1P, seṭ, sak	to crush
muṭ[a] sañcūrṇane	10P, seṭ, sak	to crush, grind, break

8 For the details about the intransitiveness of this *dhātu,* consult *Prayuktākhyāta-mañjarī* 2.4.13.

muḍ[i] khaṇḍane (khaṇḍanaṁ loma-śātanam)	1P, seṭ, sak	to shave (*khaṇḍana* means *loma-śātana,* cutting hair)
muḍ[i] mārjane	1A, seṭ, sak	to clean
mud[a] harṣe	1A, seṭ, ak	to rejoice
murv[ī] bandhane	1P, seṭ, sak	to bind
muṣ[a] steye	9P, seṭ, sak	to steal
muh[a] vaicittye	4P, veṭ, ak(puṣ-ādi, radh-ādi)	to be bewildered
mūtra prasravaṇe	10P, seṭ, sak(kathādi)	to urinate
mūrch[ā] moha-samucchrāyayoḥ	1P, seṭ, ak	to faint; to grow
mūl[a] pratiṣṭhāyām	1P, seṭ, ak	to be firm, stand fast, take root
mūl[a] rohane	10P, seṭ, sak	to plant, grow
mūṣ[a] steye	1P, seṭ, sak	to steal
mṛ[ṅ] prāṇa-tyāge	6A, aniṭ, ak	to die
mṛkṣ[a] saṅghāte	1P, seṭ, ak	to accumulate
mṛg[a] anveṣaṇe	4P, seṭ, sak	to seek, hunt
mṛga anveṣaṇe	10A, seṭ, sak(kathādi)	to seek, search
mṛj[ū] śauce	10P, veṭ, sak(yuj-ādi)	to clean, purify
mṛj[ūṣ] śuddhau	2P, veṭ, sak	to clean, purify
mṛḍ[a] sukhane	6P, seṭ, sak	to be happy
mṛḍ[a] sukhane	9P, seṭ, sak	to be happy
mṛd[a] kṣode	9P, seṭ, sak	to squeeze, press, rub
mṛś[a] āmarśane (āmarśanaṁ sparśaḥ, vimarśaḥ ālocanaṁ ca)	6P, aniṭ, sak	to touch; to discuss, reason; to consider (*āmarśana* means *sparśa* (touching), *vimarśa* (discussion), and *ālocana* (consideration))
mṛṣ[a] kṣamāyām	4U, seṭ, sak	to tolerate
mṛṣ[a] titikṣāyām	10A, seṭ, sak(yuj-ādi)	to tolerate
mṛṣ[u] sahane	1P, seṭ, sak	to tolerate
me[ṅ] pratidāne	1A, aniṭ, sak	to exchange, barter
medh[ṛ] medhā-hiṁsayoḥ	1U, seṭ, sak	to know; to hurt
mokṣ[a] asane	10P, seṭ, sak	to cast, hurl, fling
mnā abhyāse	1P, aniṭ, sak	to repeat, study, remember
mrakṣ[a] mrakṣane	10P, seṭ, sak	to anoint
mrad[a] mardane	1A, seṭ, sak(ghaṭ-ādi)	to crush
mruc[u] gatau	1P, seṭ, sak	to go, move
mruñc[u] gatau	1P, seṭ, sak	to go, move
mluc[u] gatau	1P, seṭ, sak	to go, move
mluñc[u] gatau	1P, seṭ, sak	to go, move
mlecch[a] apaśabde	10P, seṭ, ak	to speak impurely
mlecch[a] avyaktāyāṁ vāci	1P, seṭ, ak	to speak indistinctly, to pronounce incorrectly

mlai gātra-vināme (kānti-kṣaya ity arthaḥ)	1P, aniṭ, ak	to fade, wither (here *gātra-vināma* means *kānti-kṣaya,* decrease of beauty)
yakṣ[a] pūjāyām	10A, seṭ, sak	to honor, worship
yaj[a] deva-pūjā-saṅgati-karaṇa-dāneṣu	1U, aniṭ, sak(yaj-ādi)	to worship, sacrifice; to meet; to give
yat[a] nikāropaskārayoḥ (niraś ca pratidāne)	10P, seṭ, sak	to strive for; to add (and when it comes after *nir,* it means "to repay)
yat[ī] prayatne	1A, seṭ, ak	to endeavor
yatr[i] saṅkocane	10P, seṭ, sak	to restrain, curb, bind
yabh[a] maithune	1P, aniṭ, sak	to have sexual intercouse
yam[a] pariveṣaṇe	10P, seṭ, sak(ghaṭ-ādi)	to feed
yam[u] uparame	1P, aniṭ, sak	to restrain
yam[u] hiṁsāyām	10P, seṭ, sak	to hurt, kill
yas[u] prayatne	4P, seṭ, ak(puṣ-ādi)	to strive, endeavour
yā prāpaṇe	2P, aniṭ, sak	to go, move, to attain
[ṭu]yāc[ṛ] yācñāyām	1U, seṭ, sak	to beg, ask for
yu miśraṇāmiśraṇayoḥ	2P, seṭ, sak	to mix; to separate
yu[ñ] bandhane	9U, aniṭ, sak	to bind
yuj[a] saṁyamane	10P, seṭ, sak(yuj-ādi)	to join, unite
yuj[a] samādhau	4A, aniṭ, sak	to fix the mind in meditation
yuj[ir] yoge	7U, aniṭ, sak	to join, use
yudh[a] samprahāre	4A, aniṭ, sak	to fight
rakṣ[a] pālane	1P, seṭ, sak	to protect, hide
raca pratiyatne	10P, seṭ, sak(kathādi)	to arrange, compose
raṭ[a] paribhāṣaṇe	1P, seṭ, sak	to shout, scream, yell, proclaim
raṇ[a] śabde	1P, seṭ, ak	to sound, ring
rad[a] vilekhane	1P, seṭ, sak	to scratch, split, dig
radh[a] saṁrāddhau hiṁsāyāṁ ca	4P, veṭ, sak(puṣ-ādi, radh-ādi)	to accomplish, be completed; to hurt, kill
ranj[a] rāge	1U, aniṭ, sak(ghaṭ-ādi)	to be colored, delighted, to love, be attached
ranj[a] rāge	4U, aniṭ, sak(ghaṭ-ādi)	to be colored, delighted, to love, be attached
rap[a] vyaktāyāṁ vāci	1P, seṭ, sak	to speak, chatter, whisper
rabh[a] rābhasye	1A, aniṭ, sak	to long for, enjoy, embrace, act rashly
rabh[i] gavāṁ śabde	1A, seṭ, ak	to moo
ram[u] krīḍāyām	1A, aniṭ, ak(ghaṭ-ādi, jval-ādi)	to play, delight in
ray[a] gatau	1A, seṭ, sak	to go, move
ras[a] śabde	1P, seṭ, ak	to sound
rasa āsvādana-snehanayoḥ	10P, seṭ, sak(kathādi)	to taste; to love
rah[a] tyāge	1P, seṭ, sak	to abandon

rah[i] gatau	1P, seṭ, sak	to hasten, go
raha tyāge	10P, seṭ, sak(kathādi)	to abandon
rā dāne	2P, aniṭ, sak	to give; to take [9]
rāgh[ṛ] sāmarthye	1A, seṭ, ak	to be able
rāj[ṛ] dīptau	1U, seṭ, ak	to shine, rule over
rādh[a] saṁsiddhau	4P, aniṭ, sak	to succeed, accomplish
rādh[a] samsiddhau	5P, aniṭ, sak	to succeed, accomplish
rig[i] gatau	1P, seṭ, sak	to go, move
ric[a] viyojana-sampacanayoḥ	10P, seṭ, sak(yuj-ādi)	to separate; to join
ric[ir] virecane	7U, aniṭ, sak	to purge, empty
riś[a] hiṁsāyām	6P, aniṭ, sak	to hurt, kill
riṣ[a] hiṁsāyām	1P, seṭ, sak	to hurt, kill
rī gatau reṣaṇe ca (reṣaṇaṁ vṛka-dhvaniḥ)	9P, aniṭ, sak(pv-ādi, lv-ādi)	to go, move; to howl (*reṣaṇa* means *vṛka-dhvani,* the sound of a wolf)
rī[ṅ] sravaṇe	4A, aniṭ, sak	to trickle, flow
ru śabde	2P, seṭ, ak	to cry, sound
ruc[a] dīptau [10]	1A, seṭ, ak(dyut-ādi)	to shine
ruj[a] hiṁsāyām	10P, seṭ, sak	to hurt, kill
ruj[o] bhaṅge	6P, aniṭ, sak	to break, afflict
rud[ir] aśru-vimocane	2P, seṭ, ak(rud-ādi)	to cry
rudh[ir] āvaraṇe	7U, aniṭ, sak	to block, cover
ruś[a] hiṁsāyām	6P, aniṭ, sak	to hurt, kill
ruṣ[a] hiṁsāyām	1P, seṭ, sak	to hurt, kill
ruṣ[a] roṣe	4P, seṭ, ak(puṣ-ādi)	to be angry
ruṣ[a] roṣe	10P, seṭ, ak	to be angry
ruh[a] janmani prādur-bhāve ca	1P, aniṭ, ak(jval-ādi)	to grow, rise; to appear
rūkṣa pāruṣye	10P, seṭ, ak(kathādi)	to be rough
rūpa rūpa-krīyāyām	10P, seṭ, sak(kathādi)	to form, represent
rebh[ṛ] śabde	1A, seṭ, ak	to sound (speak)
lakṣ[a] ālocane	10A, seṭ, sak	to see, perceive
lakṣ[a] darśanāṅkayoḥ	10P, seṭ, sak	to see, perceive; to mark, denote
lag[i] gatau	1P, seṭ, sak	to go, limp
lag[e] saṅge	1P, seṭ, ak(ghaṭ-ādi)	to adhere, contact
lagh[i] atikramya gatau	1P, seṭ, sak	to go beyond, leap over
lagh[i] gatau	1A, seṭ, sak	to go, move
[o]laj[ī] vrīḍāyām	6A, seṭ, ak	to be shy, embarassed
laja prakāśane	10P, seṭ, sak(kathādi)	to appear

9 In the traditional *Dhātu-pāṭha,* this *dhātu* and the *dhātu lā* are listed together as *rā lādāne.* By *śleṣa* (literal double meaning) the meaning can be either *dāne* (to give) or *ādāne* (to take). Both meanings are often used in commentaries.

10 In the Pāṇinian *Dhātu-pāṭha,* this *dhātu* is listed as *ruc[a] dīptāv abhiprītau ca* (1A, to shine; to please).

laḍ[a] upasevāyām (gauravādi-rahitena prīti-yogena sevā upasevā)	10P, seṭ, sak	to serve with love, fondle, caress (service endowed with love and devoid of awe and reverence is called *upasevā*)
laḍ[a] vilāse	1P, seṭ, ak(ghaṭ-ādi)	to play, sport, flirt
[o]laḍ[i] utkṣepaṇe (od-anubandho 'yam)	10P, seṭ, sak	to toss up, throw up (this *dhātu* has an indicatory *o-rāma*)
lap[a] vyaktāyāṁ vāci	1P, seṭ, sak	to speak, chatter, whisper, lament
lab[i] avasraṁsane	1A, seṭ, ak	to dangle, fall
[ḍu]labh[aṣ] prāptau	1A, aniṭ, sak	to obtain, possess
lal[a] īpsāyām	10A, seṭ, sak	to desire
laṣ[a] kāntau	1U, seṭ, sak	to desire
laṣ[a] kāntau	4P, seṭ, sak	to desire
las[a] krīḍāyām	1P, seṭ, ak	to play, shine, embrace
[o]lasj[ī] vrīḍāyām	6A, seṭ, ak	to be shy, embarassed
lā dāne	2P, aniṭ, sak	to give; to take[11]
lābha kṣaya-pūraṇe	10P, seṭ, sak(kathādi)	to fill a deficiency, fulfill a need
lāch[i] lakṣaṇe	1P, seṭ, sak	to mark
lāgh[ṛ] sāmarthye	1A, seṭ, ak	to be able
likh[a] vilekhane	6P, seṭ, sak(kuṭ-ādi vā)	to write
lig[i] gatau	1P, seṭ, sak	to go, move
lip[a] upadehe	6U, aniṭ, sak(muc-ādi)	to anoint, cover, stain, pollute
liś[a] alpi-bhāve	4A, aniṭ, ak	to become small
lih[a] āsvādane	2U, aniṭ, sak	to lick, taste
lī dravī-karaṇe	10P, seṭ, sak(yuj-ādi)	to melt
lī śleṣaṇe	9P, aniṭ, sak(pv-ādi, lv-ādi)	to stick, adhere to
lī[ṅ] śleṣane	4A, aniṭ, sak	to stick, adhere to
luñc[a] apanayane	1P, seṭ, sak	to take away
luṭ[a] śokādinā patane	1A, seṭ, ak(dyut-ādi)	to faint out of grief and so on
luṭ[a] viloḍane	1P, seṭ, sak	to roll
luṭ[i] steye	1P, seṭ, sak	to steal
luṭh[a] śokādinā patane	1A, seṭ, ak(dyut-ādi)	to faint out of grief and so on
luṭh[a] viloḍane	4P, seṭ, sak(puṣ-ādi)	to stir, agitate
luṇṭh[a] steye	10P, seṭ, sak	to steal
lup[ḷ] chedane	6U, aniṭ, sak(muc-ādi)	to cut, break, take away, delete
lubh[a] gārddhye	4P, seṭ, sak(puṣ-ādi)	to covet, be greedy for
lubh[a] vimohane	6P, seṭ, sak	to bewilder

11 In the traditional *Dhātu-pāṭha,* this *dhātu* and the *dhātu rā* are listed together as *rā lādāne.* By *śleṣa* (literal double meaning) the meaning can be either *dāne* (to give) or *ādāne* (to take). Both meanings are often used in commentaries.

lū[ñ] chedane	9U, seṭ, sak(pv-ādi, lv-ādi)	to cut, destroy
loc[ṛ] darśane	1A, seṭ, sak	to see
loc[ṛ] dīptau	10P, seṭ, ak	to shine
lok[ṛ] darśane	1A, seṭ, sak	to see
lok[ṛ] dīptau	10P, seṭ, ak	to shine
vak[i] kauṭilye	1A, seṭ, ak	to be crooked
vac[a] paribhāṣaṇe	2P, aniṭ, sak	to speak, say, tell
vac[a] paribhāṣaṇe	10P, seṭ, sak(yuj-ādi)	to speak, say, tell
vaj[a] gatau	1P, seṭ, sak	to go, move
vañc[u] gatau	1P, seṭ, sak	to go, move
vañc[u] pralambhane	10A, seṭ, sak	to cheat
vaṭ[i] vibhajane	1P, seṭ, sak	to divide
vaṭ[i] vibhajane	10P, seṭ, sak	to divide
vaṭa vibhajane	10P, seṭ, sak(kathādi)	to divide, distribute
vad[a] sandeśa-vacane	10P, seṭ, sak(yuj-ādi)	to speak, convey a message
vad[a] vyaktāyāṁ vāci	1P, seṭ, sak(yaj-ādi)	to speak, say, tell
vad[i] abhivādana-stutyoḥ (abhivādanaṁ praṇāmaḥ)	1A, seṭ, sak	to offer obeisances; to glorify (*abhivādana* means *praṇāma* (obeisance)
van[a] śabde sambhaktau ca	1P, seṭ, ak, sak(ghaṭ-ādi vā)	to sound; serve, worship
van[u] yācane	8A, seṭ, sak	to beg
[ḍu]vap[a] bīja-tantu-santāne	1U, aniṭ, sak(yaj-ādi)	to sow
[ṭu]vam[a] udgiraṇe	1P, seṭ, sak(ghaṭ-ādi vā, jval-ādi)	to vomit
vara īpsāyām	10P, seṭ, sak(kathādi)	to ask for, choose
varc[a] dīptau	1A, seṭ, ak	to shine
varṇa varṇa-kriyā-vistāra-guṇa-vacaneṣu	10P, seṭ, sak(kathādi)	to make colorful; to expand, elaborate; to praise, describe the good qualities
vardh[a] chedana-pūraṇayoḥ	10P, seṭ, sak	to cut; to fill
valg[a] gatau	1P, seṭ, sak	to go, move
valbh[a] bhojane	1A, seṭ, sak	to eat
vaś[a] kāntau (kāntir icchā)	2P, seṭ, sak	to desire (*kānti* means *icchā,* desire)
vas[a] ācchādane	2A, seṭ, sak(yaj-ādi)	to cover, dress
vas[a] nivāse	1P, aniṭ, ak	to dwell, live, stay
vah[a] prāpaṇe	1U, aniṭ, sak(yaj-ādi)	to bear, lead, carry
vah[i] vṛddhau	1A, seṭ, ak	to grow
vā gati-gandhanayoḥ	2P, aniṭ, sak	to blow; to strike, kill, point out the faults of others
vāch[i] īcchāyām	1P, seṭ, sak	to desire
vāsa guṇāntarādhāne	10P, seṭ, sak(kathādi)	to infuse, scent, season

vāś[ṛ] tiraścāṁ dhvanau	4A, seṭ, sak	to sound (said of animals)
vi+car[a] saṁśaye	10P, seṭ, sak	to doubt
vi+tan[u] dairghye	10P, seṭ, sak(yuj-ādi)	to stretch
vi+śiṣ[a] atiśaye	10P, seṭ, ak(yuj-ādi)	to excel
vic[ir] pṛthag-bhāve	7U, aniṭ, sak	to separate, discriminate
vicch[a] gatau	6P, seṭ, sak	to go, move
vij[ir] pṛthag-bhāve	3U, aniṭ, sak	to separate, discriminate
[o]vij[ī] bhaya-calanayoḥ	7P, seṭ, ak, sak	to fear; to tremble
[o]vij[ī] bhaya-calanayoḥ	6A, seṭ, ak, sak	to fear; to tremble
vid[a] jñāne	2P, seṭ, sak	to know
vid[a] sattāyām	4A, aniṭ, ak	to be, exist
vid[a] vedanākhyāna-nivāseṣu	10A, seṭ, sak	to feel; to tell; to dwell
vid[a] vicāraṇe	7A, aniṭ, sak	to consider as
vid[ḷ] lābhe	6U, seṭ, sak(muc-ādi)	to find, obtain
vidh[a] vidhāne tāḍane 'pi	6P, seṭ, sak	to rule, govern; to pierce
viś[a] praveśane	6P, aniṭ, sak	to enter
viṣ[ḷ] vyāptau	3U, aniṭ, sak	to pervade
vī gatau prajana-kānty-asana-khādaneṣu ca (prajanaṁ garbha-grahaṇam)	2P, aniṭ, sak	to go, move; to become pregnant; to shine, be beautiful, desire; to throw; to eat (*prajana* means *garbha-grahaṇa,* conception)
vīra vikrāntau	10A, seṭ, ak(kathādi)	to be powerful, heroic
vuḍ[a] majjane	6P, seṭ, sak(kuṭ-ādi)	to sink
vṛ[ṅ] sambhaktau	9A, seṭ, sak	to serve, worship
vṛ[ñ] āvaraṇe	10U, seṭ, sak(yuj-ādi)	to cover, block
vṛ[ñ] varaṇe	5U, seṭ, sak	to choose, ask for
vṛj[ī] varjane	2A, seṭ, sak	to exclude
vṛj[ī] varjane	7P, seṭ, sak	to exclude
vṛj[ī] varjane	10P, seṭ, sak(yuj-ādi)	to exclude
vṛt[u] dīptau	10P, seṭ, ak	to shine
vṛt[u] varaṇe	4A, seṭ, sak	to choose, ask for
vṛt[u] vartane	1A, seṭ, ak(dyut-ādi, vṛt-ādi)	to be, exist, remain, happen
vṛdh[u] dīptau	10P, seṭ, ak	to shine
vṛdh[u] vṛddhau	1A, seṭ, ak(dyut-ādi, vṛt-ādi)	to grow, increase
vṛṣ[u] secane	1P, seṭ, sak	to rain
vṛh[ū] udyame	6P, veṭ, sak	to endeavor, lift up
vṝ varaṇe	9P, seṭ, sak(pv-ādi, lv-ādi)	to choose, ask for
vṝ[ñ] varaṇe	9U, seṭ, sak(pv-ādi, lv-ādi)	to choose, ask for
ve[ñ] tantu-santāne	1U, aniṭ, sak(yaj-ādi)	to weave, sew, compose

[ṭu]vep[ṛ] calane	1A, seṭ, ak	to tremble, shake
vela kāla-gaṇane	10P, seṭ, sak(kathādi)	to count the time
vell[a] gatau	1P, seṭ, sak	to go, move
veṣṭ[a] veṣṭane	1A, seṭ, sak	to surround
[o]vai śoṣaṇe	1P, aniṭ, ak	to dry, to become weary
vyac[a] vyājī-karaṇe	6P, seṭ, sak(kuṭ-ādi)	to deceive
vyath[a] bhaye duḥkhe calane ca	1A, seṭ, ak(ghaṭ-ādi)	to be afraid; to be unhappy; to tremble
vyadh[a] tāḍane	4P, aniṭ, sak	to pierce, wound
vyay[a] kṣaye	10P, seṭ, ak	to perish, change
vyaya vitta-samutsarge	10P, seṭ, sak(kathādi)	to expend money
vye[ñ] saṁvaraṇe	1U, aniṭ, sak(yaj-ādi)	to cover, close
vraj[a] gatau	1P, seṭ, sak	to go, move
vraṇa gātra-vicūrṇane	10P, seṭ, sak(kathādi)	to wound
[o]vraśc[ū] chedane	6P, veṭ, sak	to cut
vrī varaṇe	9P, aniṭ, sak	to choose, ask for
vrī[ṅ] varaṇe	4A, aniṭ, sak	to choose, ask for
vrīḍ[a] lajjāyām	4P, seṭ, ak	to be ashamed
vruḍ[a] majjane	6P, seṭ, sak(kuṭ-ādi)	to sink
vlī varaṇe	9P, aniṭ, sak(pv-ādi, lv-ādi)	to choose, ask for
śak[a] kṣamāyām	4U, seṭ, sak	to tolerate
śak[i] śaṅkāyām	1A, seṭ, sak	to doubt, suspect, fear
śak[ḷ] śaktau	5P, aniṭ, ak	to be able
śaṭh[a] kaitave	1P, seṭ, ak	to cheat
śad[ḷ] śātane	6P, aniṭ, sak	to fall, perish, decay
śad[ḷ] śātane (śātanaṁ pātanam)	1P, aniṭ, sak(jval-ādi)	to fall, perish, decay (*śātana* means *pātana,* causing to fall)
śans[u] hiṁsāyāṁ stutau ca	1P, seṭ, sak	to hurt; to praise
śap[a] ākrośe	4U, aniṭ, sak	to chastise, curse
śap[a] ākrośe	1U, aniṭ, sak	to chastise, curse
śabd[a] upendra-pūrva āviṣkāre	10P, seṭ, sak	this *dhātu* is preceded by an *upendra* and means "to reveal"[12]

12 In the Pāṇinian *Dhātu-pāṭha,* this *dhātu* is listed as *śabd[a] upasargād āviṣkāre ca.* According to *Siddhānta-kaumudī,* the word *ca* drags in the word *bhāṣaṇe* from the previous *dhātu bukk[a] bhāṣane* (10P, to bark, to speak, to sound in general), and so *śabd[a]* by itself is used in the sense of *bhāṣaṇa* whereas *śabd[a]* that comes after an *upasarga* is used in the sense of *āviṣkara.* However, *Siddhānta-kaumudī* also offers an alternate explanation of the word *ca—anupasargāc ca āviṣkāre ity eva* (*Śabd[a]* is also just used in the sense of *āviṣkāra,* even when it does not come after an *upasarga*). Thus the word *ca* is used in the sense of *upasargād anupasargāc ca.* In this way *Siddhānta-kaumudī* establishes that *śabd[a]* is also used without an *upendra.* Similarly, *Amṛta* explains that the form *śabdanaḥ* in *vṛtti* 869 is made from the *cur-ādi-dhātu śabd[a] viśabdane. Viśabdana* is basically an equivalent of *āviṣkāra* since Jīva Gosvāmī, commenting on the *cur-ādi-dhātu ghuṣ[ir] viśabdane,* explains that *viśabdana* means *svābhimatāviṣkaraṇa* (revealing one's opinion). *Bāla,* however, explains that the form *śabdanaḥ* in *vṛtti* 869 is made from the *cur-ādi-dhātu śabd[a] śabda-kriyāyām* where *śabda-kriyā* means "to make a sound." But the problem is that neither *śabd[a] viśabdane* nor *śabd[a] śabda-kriyāyām* is listed in the Pāṇinian *Dhātu-pāṭha* or in Jīva Gosvāmī's *Dhātu-pāṭha.* Thus, to make forms like *śabdayati* "he sounds" <*acyuta pa.* 1.1> and

śam[a] ālocane	10A, seṭ, sak	to see, perceive
śam[u] upaśame	4P, seṭ, sak(ghaṭ-ādi, puṣ-ādi)	to be calm, peaceful
śaś[a] pluta-gatau	1P, seṭ, sak	to jump
śas[u] hiṁsāyām	1P, seṭ, sak	to kill
śāḍ[ṛ] ślāghāyām	1A, seṭ, sak	to praise
śān[a] tejane	1U, seṭ, sak	to sharpen
śās[u] anuśiṣṭau	2P, seṭ, sak(jakṣ-ādi)	to instruct, punish, rule
śi[ñ] niśāne	5U, aniṭ, sak	to sharpen
śikṣ[a] vidyopādāne	1A, seṭ, sak	to learn
śigh[i] āghrāṇe	1P, seṭ, sak	to smell
śij[i] bhūṣaṇa-dhvanau	2A, seṭ, ak	to tinkle
śiṣ[a] asarvopayoge	10P, seṭ, sak(yuj-ādi)	to leave a remainder
śiṣ[ḷ] viśeṣaṇe	7P, aniṭ, sak	to remain, to distinguish
śī[ṅ] svapne	2A, seṭ, ak	to sleep, lie down
śīk[ṛ] secane	1A, seṭ, sak	to sprinkle
śīl[a] samādhau	1P, seṭ, ak	to meditate, contemplate
śīla upadhāraṇe	10P, seṭ, sak(kathādi)	to study, practice repeatedly
śuc[a] śoke (hāni-smaraṇe anusandhānaṁ śokaḥ)	1P, seṭ, sak	to grieve, lament (*śoka* means dwelling on the remembrance of a loss)
[ī]śuc[ir] pūtī-bhāve	4U, seṭ, ak	to bathe, become clean
śuṭh[i] śoṣaṇe	10P, seṭ, sak	to dry
śudh[a] śauce	4P, aniṭ, ak(puṣ-ādi)	to be purified, free from doubts
śunbh[a] śobhārthe	6P, seṭ, ak	to shine, look beautiful
śundh[a] śuddhau	10A, seṭ, ak(yuj-ādi)	to be clean, purified
śubh[a] dīptau	1A, seṭ, ak(dyut-ādi)	to shine, look beautiful
śubh[a] śobhārthe	6P, seṭ, ak	to shine, look beautiful
śuṣ[a] śoṣaṇe	4P, aniṭ, ak(puṣ-ādi)	to become dry, withered
śūra vikrāntau	10A, seṭ, ak(kathādi)	to be powerful, heroic
śūrp[a] māne	10P, seṭ, sak	to measure
śūl[a] rujāyām	1P, seṭ, ak	to be sick
śṛdh[u] apāna-śabde	1A, seṭ, ak(dyut-ādi, vṛt-ādi)	to fart
śṝ hiṁsāyām	9P, seṭ, sak(pv-ādi, lv-ādi)	to hurt, kill
śev[ṛ] sevane	1A, seṭ, sak	to serve

śabdanaḥ (one who sounds) <1.1>, we either have to resort to *Siddhānta-kaumudī's* first explanation or we have to understand that such forms are made from the *ṇy-anta-dhātu śabdi* formed by applying *[ṇ]i* after *śabdam* <2.1> in the sense of *tat karoti* (see *sūtra* 617). This *ṇy-anta-dhātu śabdi,* which means "to make a sound" would be equivalent in sense to the *cur-ādi-dhātu śabd[a] śabda-kriyāyām* mentioned by *Bāla.* Another feature of the *dhātu śabd[a]* is that it takes on the special meaning of "called" in *karmaṇi prayoga.* For example, Śrīdhara Svāmī, commenting on *brahmeti paramātmeti bhagavān iti śabdyate* (*Bhāgavatam* 1.2.11), glosses *śabdyate* as *abhidhīyate* (called). Similarly we get *sattvaṁ viśuddhaṁ vasudeva-śabditam* "Pure consciousness is called *vasudeva*" (*Bhāgavatam* 4.3.23).

śai pāke	1P, aniṭ, sak	to cook
śo tanū-karaṇe	4P, aniṭ, sak	to make thin, sharpen
śoṇ[ṛ] lauhitye	1P, seṭ, sak	to be red
śauṭ[ṛ] garve	1P, seṭ, ak	to be proud
ścyut[ir] kṣaraṇe	1P, seṭ, sak	to ooze, flow
śyai[ṅ] gatau	1A, aniṭ, sak	to go, move
śraṇ[a] dāne	1P, seṭ, sak(ghaṭ-ādi)	to give
śraṇ[a] dāne	10P, seṭ, sak	to give
śratha daurbalye	10P, seṭ, ak(kathādi)	to be weak
śrathi śaithilye	1A, seṭ, ak	to be loose, relaxed
śranth[a] mocane	9P, seṭ, sak	to loosen
śranth[a] sandarbhe	10P, seṭ, sak(yuj-ādi)	to string together, arrange
śram[u] tapasi khede ca	4P, seṭ, ak(ghaṭ-ādi, puṣ-ādi, śam-ādi)	to perform austerities, work hard; to be tired
śrā pāke	1P, aniṭ, sak(ghaṭ-ādi)	to cook
śrā pāke	2P, aniṭ, sak	to cook
śri[ñ] sevāyām	1U, seṭ, sak	to serve, worship, dwell, depend on
śrī[ñ] pāke	9U, aniṭ, sak	to cook
śru śravaṇe	1P, aniṭ, sak	to hear
śrai pāke	1P, aniṭ, sak	to cook
ślatha daurbalye	10P, seṭ, ak(kathādi)	to be weak
ślāgh[ṛ] stutau	1A, seṭ, sak	to praise
śliṣ[a] āliṅgane	4P, aniṭ, sak(puṣ-ādi)	to adhere, embrace
śliṣ[a] śleṣaṇe	10P, seṭ, sak	to embrace
ślok[ṛ] saṅghāte (ānupūrvyā padānāṁ granthanaṁ saṅghātaḥ)	1A, seṭ, sak	compose, versify (here *saṅghāta* means arranging words one after another in the proper order)
śvas[a] prāṇane	2P, seṭ, ak(rud-ādi)	to breathe
[ṭu][o]śvi gati-vṛddhyoḥ	1P, seṭ, sak(yaj-ādi)	to go, move; to grow
śvit[ā] varṇe	1A, seṭ, ak(dyut-ādi)	to be white
ṣac[a] samavāye	1A, seṭ, ak	to be collected
ṣaṇ[a] sambhaktau	1P, seṭ, sak	to serve, worship
ṣaṇ[u] dāne	8U, seṭ, sak	to give
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	1P, aniṭ, sak(jval-ādi)	to burst, open; to go, move; to be dejected, perish
ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	6P, aniṭ, sak	to burst, open; to go, move; to be dejected, perish
ṣanj[a] saṅge	1P, aniṭ, ak	to adhere, be attached
ṣasj[a] gatau	1P, seṭ, sak	to go, move
ṣah[a] caky-arthe	4P, seṭ, ak	to be satisfied
ṣah[a] marṣaṇe	1A, seṭ, sak(jval-ādi)	to tolerate, conquer
ṣah[a] marṣaṇe	10P, seṭ, sak(yuj-ādi)	to tolerate, conquer
ṣāntv[a] sāma-prayoge	10P, seṭ, sak	to pacify, console

ṣi[ñ] bandhane	5U, aniṭ, sak	to bind
ṣi[ñ] bandhane	9U, aniṭ, sak	to bind
ṣic[a] kṣaraṇe	6U, aniṭ, sak(muc-ādi)	to sprinkle, discharge
ṣidh[u] gatyām	1P, seṭ, sak	to go, move
ṣidh[u] saṁrāddhau	4P, aniṭ, sak(puṣ-ādi)	to succeed, accomplish
ṣidh[ū] śāstre māṅgalye ca	1P, veṭ, sak, ak	to instruct; to be auspicious
ṣiv[u] tantu-santāne	4P, seṭ, sak	to sew
ṣu prasave[13]	1P, aniṭ, sak	to permit, approve
ṣu prasave	2P, aniṭ, sak	to permit, approve
ṣu[ñ] abhiṣave (abhiṣavaḥ sandhānaṁ maṅgala-snānaṁ vā)	5U, aniṭ, sak	to extract, distil; to do ablutions (*abhiṣava* means *sandhāna* (distilling) or *maṅgala-snāna* (ablution))
ṣū preraṇe	6P, seṭ, sak	to impel
ṣū[ṅ] prāṇi-garbha-vimocane	2A, veṭ, sak	to give birth, produce
ṣū[ṅ] prāṇi-garbha-vimocane	4A, veṭ, sak	to give birth, produce
ṣūd[a] āsravaṇe	10P, seṭ, sak	to flow out
ṣūd[a] kṣaṇane (kṣaṇanaṁ hiṁsā)	1A, seṭ, sak	to hurt, kill (*kṣaṇana* means *hiṁsā,* violence)
ṣev[ṛ] sevane	1A, seṭ, sak	to serve, visit, dwell
ṣo anta-karmaṇi	4P, aniṭ, sak	to destroy, finish
ṣṭan[a] śabde	1P, seṭ, ak	to sound
ṣṭabh[i] pratibandhe	1A, seṭ, sak	to support
ṣṭim[a] ārdrī-bhāve	4P, seṭ, ak	to be wet
ṣṭīm[a] ārdrī-bhāve	4P, seṭ, ak	to be wet
ṣṭu[ñ] stutau	2U, aniṭ, sak	to praise
ṣṭubh[u] stambhe	1A, seṭ, sak	to stop
ṣṭūp[a] samucchrāye	4P, seṭ, sak(puṣ-ādi)	to collect, erect
ṣṭūp[a] samucchrāye	10P, seṭ, sak	to collect, erect
ṣṭai veṣṭane	1P, aniṭ, sak	to surround, cover, adorn
ṣṭyai śabda-saṅghātayoḥ	1P, aniṭ, ak	to sound; to accumulate
ṣṭhag[e] saṁvarane	1P, seṭ, sak(ghaṭ-ādi)	to cover, hide
ṣṭhal[a] sthāne	1P, seṭ, ak(jval-ādi)	to stand firm, be firm
ṣṭhā gati-nivṛttau	1P, aniṭ, ak	to stand, remain
ṣṭhiv[u] nirasane	4P, seṭ, ak	to spit
ṣṭhiv[u] nirasane (nirasanaṁ thūt-kāraḥ)	1P, seṭ, ak	to spit (*nirasana* means *thūt-kāra,* spitting)
ṣṇā śauce	2P, aniṭ, ak(ghaṭ-ādi vā)	to bathe
ṣṇih[a] prītau	4P, seṭ, ak	to love, have affection for
ṣṇih[a] snehane	10P, seṭ, ak(puṣ-ādi, radh-ādi)	to be affectionate, greasy

13 According to *Siddhānta-kaumudī,* here *prasava* means *abhyanujñāna* (approval, permission).

ṣṇu prasravaṇe	2P, seṭ, sak	to drip, flow
ṣṇuh[a] udgiraṇe	4P, seṭ, sak(puṣ-ādi, radh-ādi)	to vomit
ṣmi[ṅ] īṣad-dhasane	1A, aniṭ, ak	to smile, laugh
ṣvad[a] āsvādane	1A, seṭ, sak	to taste, please
ṣvad[a] āsvādane	10P, seṭ, sak	to taste, please
ṣvanj[a] pariṣvaṅge	1A, seṭ, sak	to embrace
[ñi]ṣvap[a] śaye	2P, aniṭ, ak(rud-ādi)	to sleep, lie down
ṣvaṣk[a] gatau	1A, seṭ, sak	to go, move
[ñi]ṣvid[ā] gātra-prakṣaraṇe	4P, aniṭ, ak(puṣ-ādi)	to sweat
[ñi]ṣvid[ā] snehane mocane ca	1A, seṭ, ak(dyut-ādi)	to be anointed, greasy; to be loose, disturbed
saṅgrāma yudhe	10A, seṭ, sak(kathādi)	to fight
satra santati-kriyāyām (nirvāhe nistāra-karmaṇi vety arthaḥ)	10A, seṭ, sak(kathādi)	to accomplish, extend (*santati-kriyā* means *nirvāha* (accomplishment) or *nistāra-karma* (extension))
sabhāja prīti-sevanayoḥ	10P, seṭ, sak(kathādi)	to please; to serve, worship
sādh[a] saṁsiddhau	4P, aniṭ, ak	to succeed, accomplish
sādh[a] saṁsiddhau	5P, aniṭ, ak	to succeed, accomplish
sāma sāntvane	10P, seṭ, sak(kathādi)	to console, pacify
sāra daurbalye	10P, seṭ, ak(kathādi)	to be weak
sukha tat-kriyāyām	10P, seṭ, ak(kathādi)	to be happy
sūca paiśunye	10P, seṭ, sak(kathādi)	to betray, reveal, ascertain
sūtra avamocane (avamocanaṁ veṣṭanam)	10P, seṭ, sak(kathādi)	to bind, tie together
sṛ gatau	1P, aniṭ, sak	to go, move, run, flow
sṛ gatau	3P, aniṭ, sak	to go, move, run, flow
sṛj[a] visarge	4A, aniṭ, sak	to create, release
sṛj[a] visarge	6P, aniṭ, sak	to create, release
sṛp[ḷ] gatau	1P, aniṭ, sak	to crawl, slither
sṝ hiṁsāyām	9P, seṭ, sak(pv-ādi, lv-ādi)	to hurt, kill
sek[ṛ] gatau	1A, seṭ, sak	to go, move
skand[ir] gati-śoṣaṇayoḥ (gatir atra skhalanam)	1P, aniṭ, sak	to fall, discharge semen; to dry up, perish (here *gati* means *skhalana,* stumbling, discharge of semen)
skabh[i] pratibandhe	1A, seṭ, sak	to support
skhal[a] calane (calanaṁ vicyutiḥ)	1P, seṭ, ak	to stumble (*calana* means *vicyuti,* falling down)
sku[ñ] āplavane	9U, aniṭ, sak	to jump, lift, cover
skud[i] āplavane (āplavanaṁ pluta-gatiḥ)	1A, seṭ, sak	to jump (*āplavana* means *pluta-gati,* moving by leaps)
stana deva-śabde	10P, seṭ, ak(kathādi)	to thunder

stṛ[ñ] ācchādane	5U, aniṭ, sak	to cover
stṝ[ñ] ācchādane	9U, aniṭ, sak(pv-ādi, lv-ādi)	to cover
stena caurye	10P, seṭ, sak(kathādi)	to steal
stoma ślāghāyām	10P, seṭ, sak(kathādi)	to praise
styai śabda-saṅghātayoḥ	1P, aniṭ, ak	to sound; to accumulate
sthūla paribṛṁhane	10A, seṭ, ak(kathādi)	to increase, grow fat
spad[i] kiñcic-calane	1A, seṭ, sak	to shake a little, tremble
spardh[a] saṅgharṣe	1A, seṭ, ak	to compete, rival
spaś[a] bādhana-sparśanayoḥ	1U, seṭ, sak	to obstruct; to touch, perceive
spṛś[a] saṁsparśe	6P, aniṭ, sak	to touch
spṛha īpsāyām	10P, seṭ, sak(kathādi)	to desire
sphāy[ī] vṛddhau	1A, seṭ, ak	to swell, increase
sphiṭṭ[a] hiṁsāyām	10P, seṭ, sak	to hurt, kill
sphuṭ[a] bhedane	10P, seṭ, sak	to pierce, break
sphuṭ[a] vikasane	1A, seṭ, ak	to bloom, be manifest
sphuṭ[a] visaraṇe	6P, seṭ, ak(kuṭ-ādi)	to bloom, be manifest
sphuṭ[ir] visaraṇe (visaraṇam vikāśaḥ, viśaraṇa iti pāṭhe vidāraṇam)	1P, seṭ, ak	to pierce, break; to bloom, be manifest (*visaraṇa* means *vikāśa* (blooming, manifestation). In the alternate reading *viśaraṇa, viśaraṇam* means *vidāraṇam,* piercing, breaking)
sphuṭa prakāśane	10P, seṭ, sak(kathādi)	to make clear
sphur[a] sphuraṇe	6P, seṭ, ak(kuṭ-ādi)	to tremble, shine, to be manifest
[ṭu][o]sphūrj[ā] vajra-niṣpeṣe (vajra-nirghoṣe)	1P, seṭ, ak	to thunder (sometimes *vajra-nirghoṣe* is written instead of *vajra-niṣpeṣe*)
smṛ ādhyāne (ādhyānaṁ sotkaṇṭha-smaraṇam)	1P, aniṭ, sak(ghaṭ-ādi)	to long for, to remember with regret (*ādhyāna* means *sotkaṇṭha-smaraṇa,* remembering with longing or regret)
smṛ cintāyām	1P, aniṭ, sak	to remember
syand[ū] prasravaṇe	1A, veṭ, sak(dyut-ādi, vṛt-ādi)	to flow, run
syam[u] śabde	1P, seṭ, ak(ghaṭ-ādi)	to sound
sranbh[u] viśvāse	1A, seṭ, sak(dyut-ādi)	to confide
srans[u] adhaḥ-patane	1A, seṭ, ak(dyut-ādi)	to fall down, perish
srans[u] pramāde	1A, seṭ, ak	to be inattentive
sriv[u] gati-śoṣaṇayoḥ	4P, seṭ, sak	to go, move; to become dry
sru gatau	1P, aniṭ, sak	to flow
svan[a] śabde	1P, seṭ, ak	to sound
svara ākṣepe	10P, seṭ, sak(kathādi)	to criticize

svard[a] āsvādane (āsvādanaṁ rasopādānaṁ ruciś ca)	1A, seṭ, sak	to taste, please (*āsvādana* means *rasopādāna* (tasting) and *ruci* (pleasing))
svād[a] āsvādane	1A, seṭ, sak	to taste, please
svṛ śabdopatāpayoḥ	1P, veṭ, ak	to sound, sing, praise; to feel pain
haṭh[a] balāt kāre	1P, seṭ, sak	to treat with violence, oppress
had[a] purīṣotsarge	1A, aniṭ, ak	to evacuate
han[a] hiṁsā-gatyoḥ	2P, aniṭ, sak	to strike, kill; to go, move
hay[a] gatau	1P, seṭ, sak	to go, move
hal[a] vilekhane	1P, seṭ, sak(jval-ādi)	to plow
has[e] hasane	1P, seṭ, ak	to laugh
[o]hā[k] tyāge	3P, aniṭ, sak	to abandon
[o]hā[ṅ] gatau	3A, aniṭ, sak	to go, move
hi gatau vṛddhau ca	5P, aniṭ, sak	to go, move, send, shoot; to promote
hikk[a] hikkāyām	1U, seṭ, sak	to hiccup
hiḍ[i] anādare gatau ca	1A, seṭ, sak	to disrespect; to go, move
his[i] hiṁsāyām	7P, seṭ, sak	to hurt, kill
his[i] hiṁsāyām	10P, seṭ, sak(yuj-ādi)	to hurt, kill
hu vahnau dāne	3P, aniṭ, sak	to offer into the sacrificial fire, to sacrifice
hṛ[ñ] haraṇe (haraṇaṁ deśāntara-prāpaṇam)	1U, aniṭ, sak	to take, remove, steal (*haraṇa* means *deśāntara-prāpaṇam,* taking to another place)
hṛṣ[a] tuṣṭau	4P, seṭ, sak(puṣ-ādi)	to rejoice, be delighted
heḍ[ṛ] anādare	1A, seṭ, sak	to disrespect
heṣ[ṛ] aśva-śabde	1A, seṭ, sak	to neigh
hnu[ṅ] apanayane	2A, aniṭ, sak	to take away, hide
hrād[a] avyakte śabde	1A, seṭ, ak	to sound
hrī lajjāyām	3P, aniṭ, ak	to be shy, ashamed
hrīch[a] lajjāyām	1P, seṭ, ak	to be ashamed
hlād[ī] avyakte śabde sukhe ca	1A, seṭ, ak	to sound; be happy
hval[a] calane	1P, seṭ, ak(ghaṭ-ādi)	to shake, move
hvṛ kauṭilye	1P, aniṭ, ak	to be crooked
hve[ñ] spardhāyāṁ śabde ca	1U, aniṭ, sak(yaj-ādi)	to vie with, challenge; to call

Appendix 9

List of *Sūtras* in the *Madhyama* Version

List of *sūtras* for the *Saṁjñā-sandhi-prakaraṇa*

1. nārāyaṇād udbhūto ’yaṁ varṇa-kramaḥ
2. tatrādau caturdaśa sarveśvarāḥ
3. daśa daśāvatārāḥ
4. teṣāṁ dvau dvāv ekātmakau
5. pūrvo vāmanaḥ
6. paras trivikramaḥ
7. a-ā-varjitāḥ sarveśvarā īśvarāḥ
8. daśāvatārā īśāḥ
9. a-ā-i-ī-u-ū anantāḥ
10. i-ī-u-ū catuḥ-sanāḥ
11. u-ū-ṛ-ṝ catur-bhujāḥ
12. e-ai-o-au catur-vyūhāḥ
13. aṁ iti viṣṇu-cakram
14. a̐ iti viṣṇu-cāpaḥ
15. aḥ iti viṣṇu-sargaḥ
16. kādayo viṣṇu-janāḥ
17. te māntāḥ pañca pañca viṣṇu-vargāḥ
18. ka-ca-ṭa-ta-pā hari-kamalāni
19. kha-cha-ṭha-tha-phā hari-khaḍgāḥ
20. ga-ja-ḍa-da-bā hari-gadāḥ
21. gha-jha-ḍha-dha-bhā hari-ghoṣāḥ
22. ṅa-ña-ṇa-na-mā hari-veṇavaḥ
23. ta etad-varjitā viṣṇu-dāsāḥ
24. ya-ra-la-vā hari-mitrāṇi
25. śa-ṣa-sa-hā hari-gotrāṇi
26. śa-ṣa-sāḥ śaurayaḥ
27. viṣṇudāsa-harigotrāṇi vaiṣṇavāḥ
28. harigadā-harighoṣa-hariveṇu-harimitrāṇi haś ca gopālāḥ

29. yādavā anye
30. śauri-varjitās tu sātvatāḥ
31. vāmano laghuḥ
32. trivikramo guruḥ
33. sat-saṅgāt pūrvo vāmano ’pi guruḥ
34. mithaḥ-saṁlagno viṣṇujanaḥ sat-saṅga-saṁjñaḥ
35. varṇa-svarūpe rāmaḥ
36. tad-ādi-dvaye dvayam
37. ādeśo viriñciḥ
38. āgamo viṣṇuḥ
39. lopo haraḥ
40. sūtrāṇi ṣaḍ-vidhāni

➲*saṁjñā ca paribhāṣā ca vidhir niyama eva ca*
atideśo ’dhikāraś ca ṣaḍ-vidhaṁ sūtra-lakṣaṇam➲

Sarveśvara-sandhiḥ

41.
sarva-prakaraṇa-vyāpī
varṇa-mātra-nimittakaḥ
vārṇo vikāraḥ sandhiḥ syād
viṣayāpekṣakaḥ kvacit

42. daśāvatāra ekātmake militvā trivikramaḥ
43. a-dvayam i-dvaye e
44. u-dvaye o

➲*kāryiṇā hanyate kāryī kāryaṁ kāryeṇa hanyate*
nimittaṁ ca nimittena yac cheṣam anuvartate➲

45. ṛ-dvaye ar
46. ṛ-dvayā-dvayayor (sandhir vā vāmanaś ca vā) ṛti
47. ḷ-dvaye al
48. e-dvaye ai
49. o-dvaye au
50. i-dvayam eva yaḥ sarveśvare

➲*pūrva-parayoḥ para-vidhir balavān, nityānityayor nityaḥ, antaraṅga-bahiraṅgayor antaraṅgaḥ, utsargāpavādayor apavādaḥ. teṣu cottarottara iti*➲

51. u-dvayaṁ vaḥ
52. ṛ-dvayaṁ raḥ
53. ḷ-dvayaṁ laḥ
54. e ay, ai āy
55. o av, au āv
56. e-obhyām asya haro viṣṇupadānte
57. ay-ādīnāṁ ya-vayor vā

58. teṣāṁ na sandhir nityam
59. o-rāmāntānām anantānāṁ cāvyayānāṁ sarveśvare
60. īd-ūd-etāṁ dvi-vacanasya maṇīvādi-varjam
➲*maṇī bhāryā-patī caiva dam-patī rodasī tathā*
vāsasī jam-patī caivam iva jāyā-patī tathā➲

Viṣṇujana-sandhiḥ

61. viṣṇudāso viṣṇupadānte harighoṣe ca harigadā
➲*sthāne sadṛśatamaḥ*➲
62. hariveṇau hariveṇur vā
63. yādava-mātre harikamalam
64. tataḥ śaś cho vā
65. ho harighoṣaḥ
66. da-tau para-varṇau la-ca-ṭa-vargeṣu nityam
67. taś ca śe
68. no 'ntaś ca-chayoḥ śa-rāmaḥ, ṭa-ṭhayoḥ ṣa-rāmaḥ, ta-thayoḥ sa-rāmaḥ, viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā
69. le la-rāma eva
70. ja-jha-ña-śa-rāmeṣu ña-rāmaḥ
71. śe cānto vā
72. mo viṣṇucakraṁ viṣṇujane
73. viṣṇucakrasya hariveṇur viṣṇuvarge, viṣṇupadāntasya tu vā
74. dviḥ sarveśvara-mātrāc chaḥ
75. viṣṇupadāntāt trivikramād vā
76. vāmanāt ṅa-ṇa-nā dviḥ sarveśvare
77. ra-rāmāt (viṣṇujane viṣṇujano vā), sarveśvare tu harigotraṁ vinā
78. viṣṇujanād viṣṇudāsasyādarśanaṁ sa-varge viṣṇudāse

Viṣṇusarga-sandhiḥ

79. (viṣṇusargaḥ) ca-chayoḥ śa-rāmaḥ, ṭa-ṭhayoḥ ṣa-rāmaḥ, ta-thayoḥ sa-rāmaḥ
80. ād a-rāma-gopālayor ur nityam
81. a-dvaya-bho-bhago-aghobhyo lopyaḥ (sarveśvara-gopālayoḥ), sarveśvare tu yaś ca, na ca lope sandhiḥ
82. eṣa-sa-paro viṣṇujane
83. ra īśvarāt sarveśvara-gopālayoḥ
84. anīśvarād api ra-rāma-jaḥ
85. ahno viṣṇusargasya ro rātri-rūpa-rathantarād anyeṣu
86. ro re lopyaḥ, pūrvaś ca trivikramaḥ

List of *sūtras* for the *Nāma-prakaraṇa*

Sarveśvarāntāḥ puruṣottama-liṅgāḥ

87. adhātu-viṣṇubhaktikam arthavan nāma
88. prakṛtiḥ pūrvā
89. pratyayaḥ paraḥ
90. tatra nāmnaḥ su au jas, am au śas, ṭā bhyām bhis, ṅe bhyām bhyas, ṅasi bhyām bhyas, ṅas os ām, ṅi os sup
91. tatra ja-ṭa-śa-ṅa-pā itaḥ, uś ca soḥ, ṅaser iś ca
92. viṣṇubhakti-siddhaṁ viṣṇu-padam
93. sa-ra-rāmayor viṣṇusargo viṣṇupadānte
94. daśāvatārād am-śasor a-rāma-haraḥ
95. daśāvatārasya trivikramaḥ śasi, tasmāt so naḥ puṁsi
96. a-rāmāntaḥ kṛṣṇa-saṁjñaḥ
97. kṛṣṇāt ṭā inaḥ
98. kṛṣṇasya trivikramo gopāle

➲*eka-varṇa-vidhir ante pravartate*➲

99. kṛṣṇād bhisa ais
100. kṛṣṇāt ṅer yaḥ
101. kṛṣṇasya e vaiṣṇave bahutve
102. kṛṣṇāt ṅaser āt
103. kṛṣṇāt ṅasaḥ sya
104. kṛṣṇasya e osi
105. vāmana-gopī-rādhābhyo nuḍ āmi

➲*ṭid-āgamaḥ para-sambandhī, kid-āgamaḥ pūrva-sambandhī*➲

106. tatra ṭin-mitau sarvatrāgamau śnamaṁ vinā, ug-anta-kic ca
107. vāmanasya trivikramo nāmi, nṛ-śabdasya tu vā, na tisṛ-catasroḥ
108. īśvara-harimitra-ka-ṅebhyaḥ pratyaya-viriñci-sasya ṣo, num-viṣṇusarga-vyavadhāne 'pi, na tu viṣṇupadādy-anta-sātīnām
109. sambodhane sur buddha-saṁjñaḥ
110. e-o-vāmanebhyo buddhasyādarśanam
111. ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ, sarveśvara-ha-ya-va-ka-varga-pa-varga-vyavadhāne 'pi, samāna-viṣṇupade, na tu viṣṇupadāntasya
112. śas-ādayo yadu-saṁjñāḥ
113. atra pāda danta māsa yūṣa ity eteṣāṁ pad dat mās yūṣan ity ete viriñcayo yaduṣu vā
114. ā-rāma-haro yadu-sarveśvare, na tv āpaḥ
115. i-u-rāmānto hari-saṁjñaḥ
116. harita au pūrva-savarṇaḥ
117. i-dvayasya e, u-dvayasya o, ṛ-dvayasya ar, ḷ-dvayasya al govinda-saṁjñaḥ
118. ṅito vṛṣṇi-saṁjñāḥ
119. harer govindo jasi vṛṣṇiṣu buddhe ca

120. haritaṣ ṭā nā, na tu lakṣmyām
121. e-obhyāṁ ṅasi-ṅasor a-rāma-haraḥ
122. harito ṅer auc
123. antya-sarveśvarādi-varṇāḥ saṁsāra-saṁjñāḥ
124. saṁsārasya haraś citi
125. tres trayo nāmi svārthe
126. ṣa-nānta-saṅkhyātaḥ kateś ca jas-śasor mahāharaḥ svārthe
127. ṛ-rāma-sakhibhyām uśanas purudaṁśas anehas ity etebhyaś ca sor āc, buddhaṁ vinā
128. a-dvayasya ā, i-dvayasya ai, u-dvayasya au, ṛ-dvayasya ār, ḷ-dvayasya āl vṛṣṇīndra-saṁjñaḥ, e-o-sthāne ai au ca
129. sv-ādayaḥ pañca pāṇḍavāḥ
130. sakhyur vṛṣṇīndraḥ su-varjaṁ pāṇḍaveṣu
131. na sakhir hari-saṁjñaṣ ṭādau, patis tv asamāse
132. khya-tyābhyāṁ ṅasi-ṅasor us
133. sakhi-patibhyāṁ ṅer au
134. dhātor īd-ūtor iy-uvau sarveśvare bahulam

➲*pratyaya-varṇena tad-ādir gṛhyate*➲

135. nī-rādhābhyāṁ ṅer ām
136. ṛ-rāmasya govindaḥ pāṇḍaveṣu ṅau ca
137. ṛ-rāmato ṅasi-ṅasor asya uc
138. rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ
139. svasṛ-tṛl-tṛn-pratyayāntānāṁ vṛṣṇīndraḥ su-varjaṁ pāṇḍaveṣu
140. rāya ā sa-bhoḥ
141. o au pāṇḍaveṣu
142. o ā am-śasor, na ca so naḥ

➲*sarva-vidhibhyo haro, harāt sarveśvarādeśo balavān*➲

Sarveśvarāntā lakṣmī-liṅgāḥ

143. tatrāb-anta-lakṣmī rādhā-saṁjñā
144. rādhā-brahmabhyām au ī
145. rādhāyā e ṭausor buddhe ca
146. rādhāto yāp vṛṣṇiṣu

➲*prakṛty-āśritaṁ, prakṛtāv api pūrva-pūrvam antaraṅgaṁ, prakṛter bahir-āśritaṁ bahiraṅgaṁ, sv-alpāśritam antaraṅgaṁ, bahv-āśritaṁ bahiraṅgam. antaraṅga-bahiraṅgayor antaraṅga-vidhir balavān.*➲

147. ambādīnāṁ gopyāś ca vāmano buddhe
148. jarāyā jaras vā sarveśvare
149. atra niśā-nāsikayor niś-nasāv ādeśau yaduṣu vā vācyau
150. harita āp vā vṛṣṇiṣu lakṣmyāṁ, nityaṁ gopyāḥ

➲*viriñcir lākṣaṇikatvaṁ sahate kvacin na viṣṇuḥ*➲

151. lakṣmī-sthayos tri-caturos tisṛ-catasṛ viṣṇubhaktau
152. tisṛ-catasro raḥ sarveśvare

153. ī-ū-lakṣmīr gopī-saṁjñā
154.
avī-tantrī-tarī-lakṣmī-
hrī-dhī-śrīṇām uṇādiṇā
śabdānāṁ tu bhavaty eṣāṁ
su-lopo na kadācana
155. strī-bhruvor iy-uvau sarveśvare, striyā am-śasor vā
156. ney-uv-sthānaṁ gopī, striyaṁ vinā, vṛṣṇiṣv āmi ca vā

Sarveśvarāntā brahma-liṅgāḥ

157. brahma-kṛṣṇāt sor am
158. brahmato jas-śasoḥ śiḥ
159. sarveśvara-vaiṣṇavāntayor nuṁ śau
160. antya-sarveśvarāt paraṁ mitaḥ sthānam
161. antyāt pūrva-varṇaḥ uddhava-saṁjñaḥ
162. abrahma-pāṇḍavāḥ śiś ca kṛṣṇa-sthāna-saṁjñāḥ
163. nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇasthāne, buddhaṁ vinā
164. hṛdayasya hṛd yaduṣu vā, śīrṣasya śīrṣan vety eke
165. aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave
166. brahmataḥ sv-amor mahāharaḥ
167. brahmeśāntān nuk sarveśvare, na tv āmi
168. dadhi-asthi-sakthi-akṣi-śabdānām i-rāmasya an ṭādi-sarveśvare
169. akṛṣṇasthāna-sarveśvaro bhagavat-saṁjñaḥ, taddhite yaś ca
170. va-ma-sat-saṅga-hīnasyāno ’-rāma-haro bhagavati, na tu ye, ī-ṅyos tu vā
171. brahmaṇo govindo vā buddhe
172. brahmānta-trivikramasya vāmanaḥ
173. e-ai-sthāne i-rāmaḥ, o-au-sthāne u-rāmo vāmanaḥ syāt

Viṣṇujanāntāḥ puruṣottama-liṅgāḥ

174. acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne
175. ta-vargasya ca-vargaś ca-varga-yoge
176. sat-saṅgāntasya haro viṣṇupadānte
177. ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge
178. aco ’-rāma-haro bhagavati, pūrvasya trivikramaś ca
➲*nimittāpāye naimittikasyāpy apāyaḥ*➲
179. pūrvasya viṣṇupada-vattvaṁ svādi-taddhitayor aya-sarveśvarādyoḥ
180. tiryacas tiraścir udaca udīcir bhagavati
181. sasya śaś ca-varga-yoge
182. cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca ṣo viṣṇupadānte vaiṣṇave ca
183. s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca
184. ṣasya ḍo viṣṇupadānte harighoṣe ca

185. viṣṇudāsasya harikamalaṁ vā virāme
186. sraj diś dṛś ṛtvij uṣṇih dadhṛṣ anudaka-pūrva-spṛś tādṛś ity-ādīnāṁ ko viṣṇupadānte
187. atv-as-antoddhavasya trivikramo buddha-varjita-sau, dhātuṁ vinā
188. pāc-chabdasya vāmano bhagavati
➲*viriñcito viṣṇur balavān, viṣṇutaḥ sarva-viriñciḥ*➲
189. ja-varja-harigadāder eka-sarveśvarasya dhātor harighoṣāntasyādau harighoṣatvaṁ viṣṇupadānte sa-dhvoś ca
190. nāmāntasya nasya haro viṣṇupadānte buddhaṁ vinā
191.
śvan yuvan maghavan ity eṣāṁ
vasya ur bhagavati
īb-varjita-taddhite tu na
yuvatīty etad-varjam
192. dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane, na kura-chura-nāma-dhātūnāṁ, na ca taddhita-ye
193. pathin mathin ṛbhukṣinn ity eṣāṁ nasya haraḥ sau
194. pathy-ādīnām i-rāmasyā-rāmaḥ kṛṣṇasthāne, thāt pūrvaṁ nuk ca
195. pathy-ādīnāṁ saṁsāra-haro bhagavati
196. in han pūṣan aryaman ity eṣām uddhavasya trivikramaḥ su-śyor eva
197. hano hasya gho ṇin-nayoḥ
198. ra-ṣa-nānta-saṅkhyābhyo nuḍ āmi svārthe
199. nāntoddhavasya trivikramo nāmi
200. aṣṭana ā viṣṇubhaktiṣu vā
201. tasmāt jas-śasor auś svārthe
202. catur-anaḍuhor ām kṛṣṇasthāne, buddhe tv am
203. ra-rāmasya na viṣṇusargaḥ supi
204. nityaṁ hariveṇu-vidhiḥ pratyaya-hariveṇau
205. ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ, na tu viṣṇupadāntāṭ ṭa-vargād anām-navati-nagarīṇām
206 sajuṣ āśiṣ ity anayor is-us-anta-dhātoś ca ro viṣṇupadānte, tasya viṣṇusargaś ca supi
207. ir-ur-anta-dhātor uddhavasya trivikramo viṣṇupadānte
208. dhvaṁsu-sraṁsu-vasv-anaḍuhāṁ do viṣṇupadānte
209. vasor vasya ur bhagavati
210. puṁsaḥ pumasuḥ kṛṣṇasthāne
211. hasya ḍhaḥ, naho dhaḥ, dādes tu dhātor ghaḥ, druha-muha-naśa-snuha-snihāṁ vā viṣṇupadānte vaiṣṇave ca

Viṣṇujanāntā lakṣmī-liṅgāḥ

212. apo do bhe
213. diva au sau
214. diva ur viṣṇupadānte

Viṣṇujanāntā brahma-liṅgāḥ

215. nasya haro vā brahmaṇi buddhe
216. ahno viṣṇusargo viṣṇupadānte, na samāse puṁsīti vācyam

Viśeṣya-viśeṣaṇādi-vivekaḥ

217. tatra kṛṣṇādi-śabdāḥ saṁjñā-viśeṣādau niyata-puruṣottamādayaḥ
218. saṅkhyādi-śabdās tu vācya-liṅgāḥ
219. samānādhikaraṇa-viśeṣaṇa-rūpā viśeṣya-liṅga-viṣṇubhakti-vacanāni bhajante
220. jāti-guṇa-kriyā-dvārā yasya viśeṣaḥ kathyate tad viśeṣyaḥ, yena tasya viśeṣaḥ kathyate tad viśeṣaṇam
221. kecic chabdā viśeṣaṇatve 'pi sva-liṅgaṁ na tyajanti
222. kvacid bahūnāṁ viśeṣaṇatve 'py ekatvam
223. viṁśaty-ādyāḥ sadaikatve anāvṛttau

Kṛṣṇanāma-prakaraṇam

224. sarvādīni kṛṣṇa-nāmāni
225. kṛṣṇanāma-kṛṣṇato jasaḥ śīḥ
226. kṛṣṇanāma-kṛṣṇato ṅeḥ smai
227. kṛṣṇanāma-kṛṣṇato ṅaseḥ smāt
228. kṛṣṇanāma-kṛṣṇa-rādhābhyāṁ suḍ āmi
229. kṛṣṇanāma-kṛṣṇato ṅeḥ smin
230. sarvādiḥ kṛṣṇanāmākhyo gauṇa-saṁjñe vinā bhavet
231. pūrvādi ca vyavasthāyāṁ saptakaṁ kṛṣṇanāmakam
232. samo 'tulye kṛṣṇanāma
233. svam ajñāti-dhanāhvaye
234. antaro bāhya-paridhānīyayor, na tv asau puri
235. pūrvādīni nava kṛṣṇanāmāni jasi vā
236. pūrvādibhyo navabhyaḥ smāt-sminau vā
237. prathama-carama-tayāyālpārdha-katipaya-nemāḥ kṛṣṇanāmāni jasi vā
238. tad-ādi-saptānāṁ saṁsārasyā-rāmaḥ sv-ādau, dasya ca maḥ, tad-ādes taḥ saḥ sau
239. idamo 'yaṁ sau, iyaṁ tu lakṣmyām
240. idamo 'naṣ ṭausoḥ
241. vaiṣṇave tv aś
242. idam-adobhyāṁ nais
243. etad-idamor enaḥ kathitānukathane dvitīyā-ṭaussu
244. adaso dasya saḥ sau, sor auc
245. ado-māt parasya sarveśvarasya u ū yatheṣṭa-siddhi
246. adasa eta ī bahutve
247. na dver maḥ
248. yuṣmad-asmados tvam-aham-ādayaḥ sv-ādinā saha
249. viṣṇupadād vā, anvādeśe tu nityam

250. yuṣmān yuṣmabhyaṁ yuṣmākam ity eṣāṁ vas, asmān asmabhyam asmākam ity eṣāṁ nas
251. tubhyaṁ-tavayos te, mahyaṁ-mamayor me
252. tvāṁ māṁ tvā mā
253. yuṣmad-asmad-viṣṇupadayor vāṁ-nau dvitīyā-caturthī-ṣaṣṭhī-dvitve, na tu samāse, na te vākyādau śloka-pādādau ca
254. kimaḥ ko viṣṇubhaktau
255. kṛṣṇanāma-rādhātaḥ syāp vṛṣṇiṣu, pūrvasya ca vāmanaḥ
256. anyādibhyas tuk sv-amor brahmaṇi
257. dvitīyaikatve kathitānukathane idam-etador enad-ādeśo brahmaṇi vācyaḥ
258. avyayāt sv-āder mahāharaḥ
259. svar-ādi cādi vad-ādi-taddhitaḥ ktvā māntaś ca kṛd avyayam

List of *sūtras* for the *Ākhyāta-prakaraṇa*

260. bhū-sanantādyā dhātavaḥ
261. dhātoḥ
262. tatra prāyo vartamāna-kāle tib-ādayo ’ṣṭādaśācyuta-nāmānaḥ
263. vidhi-sambhāvanādau yād-ādayo vidhi-nāmānaḥ
264. āśīḥ-preraṇādau tub-ādayo vidhātṛ-nāmānaḥ
265. anadyatana-bhūte dib-ādayo bhūteśvara-nāmānaḥ
266. bhūte dib-ādayo bhūteśa-nāmānaḥ
267. parokṣa-bhūte ṇal-ādayo ’dhokṣaja-nāmānaḥ
268. āśiṣi yāt yāstām ity-ādayaḥ kāma-pāla-nāmānaḥ
269. arhārthe ’nadyatana-bhaviṣyati ca tādayo bāla-kalki-nāmānaḥ
270. bhaviṣyat-kāle syaty-ādayaḥ kalki-nāmānaḥ
271. sākāṅkṣaṁ yatra kriyātikramo nirdiśyate, tatra kārya-kāraṇayoḥ syad-ādikā ajita-nāmāno bhūte bhaviṣyati ca
272. pit pṛthuḥ
273. ṇin nṛsiṁhaḥ
274. kit kapilaḥ
275. ṅin nirguṇaḥ
276. kic ca ṅic ca kaṁsāriḥ
277. śit śivaḥ
278. tib-ādi-nava-navānāṁ pūrva-pūrvāṇi para-pada-saṁjñāni
279. uttarottarāṇy ātma-pada-saṁjñakāni
280. navakeṣu trīṇi trīṇi prathama-madhyamottama-puruṣa-saṁjñakāni
281. acyutādayaḥ pañca śivaś ca kṛṣṇa-dhātukāḥ
282. anye pratyayā rāma-dhātukāḥ
283. parapadāni kartari
284. ātmapadibhya ātmapadāni ṅitaś ca

285. ubhayapadibhya ubhayapadāni ñitaś ca
286. ātmapadāny eva karmaṇi
287. ātmapada-prathama-puruṣaika-vacanam eva bhāve

Bhv-ādi-parapada-prakriyā

288. śap kṛṣṇa-dhātuke
289. dhātor antasya govindaḥ pratyaye
290. apṛthu-kṛṣṇa-dhātuko nirguṇaḥ
291. a-rāma-hara e-ayor aviṣṇupadānte
292. a ā va-moḥ
293. yak kṛṣṇa-dhātuke bhāva-karmaṇoḥ
294. īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu
295. ata ā is ta-thayoḥ
296. ato yā iḥ
297. ata iṭ yusi
298. ato yāma iyam
299. tu-hyos tātaṅ āśiṣi vā sarvatra
300. ato her haraḥ
301. prādaya upendra-saṁjñā dhātu-yoge, te ca prāk
302. pūrvokta-nimittatve saty eva ṣatva-ṇatve
303. upendrāṇ ṇopadeśasya ṇatvam
304. hinu-mīnānipāṁ ca
305. va-mādayas te tv acyutāder eva, nānyasya
306. dhātoḥ pūrvam at bhūteśvara-bhūteśājiteṣu
307. sir bhūteśe
308. iṇ-sthā-pibati-dāmodara-bhūbhyaḥ ser mahāharaḥ parapade
309. dāp-daip-dīṅo vinā dā-dhā dāmodara-saṁjñāḥ
310. bhuvo na govindaḥ si-luki
311. bhuvo bhūv bhūteśādhokṣaja-sarveśvare
312. at-pratiṣedho mā-māsma-yoge
313. iṇ bhūteśa-te bhāva-karmaṇoḥ
314. antasya vṛṣṇīndro nṛsiṁhe
315. iṇas to haraḥ
316. iṭ rāma-dhātuke
317. a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ
318. śīṅo ruṭ ca
319. sasya haro dhe
320. īśvara-harimitra-ha-kārebhyaḥ sīdhvaṁ-bhūteśādhokṣajānāṁ dhasya ḍhaḥ
321. iḍ-vyavadhāne tu vā
322. dhātor dvir-vacanam adhokṣaja-sann-aṅ-yaṅṣu
323. sarveśvara-paryantasyādi-bhāgasya anarasya dvir-vacanam
324. sarveśvarāditve tu sat-saṅgādi-na-ba-da-ra-varjasyānya-bhāgasya
325. san-yaṅos tu tat-sambandhinaḥ sarveśvarasya ca

326. pūrvo naraḥ
327. paro nārāyaṇaḥ
328. bhū-narasya bho 'dhokṣaje
329. harikhaḍgasya harikamalaṁ, harighoṣasya harigadā narasya
330. neṭ ya-sarveśvarayoḥ
331. kāmapāla-parapadaṁ kapilaḥ
332. dvy-akṣara-dhātor antaḥ pūrvaś ca sarveśvaraḥ sa-viṣṇucāpaḥ, jāgṛ-kathādi-varjam
333. laghūddhavasya govindaḥ
334. asti-sibhyām īḍ dip-sipoḥ
335. iṭaḥ si-lopa īṭi
336. si-nārāyaṇa-vettibhyo 'na us
337. asaṁyogād alid-adhokṣajaḥ kapilaḥ
338. svañjer vā
339. a-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca
340. ir-anubandhān ṅo vā bhūteśa-parapade
341. nara-viṣṇujanānām ādiḥ śiṣyate
342. śauri-śiraskas tu sātvataḥ
343. ani-rāmetāṁ viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau
344. i-rāmed-dhātor num
345. ka-varga-narasya ca-vargaḥ
346. dhātv-ādeḥ ṣaḥ saḥ
347. sarveśvara-dantya-parā dhātor ādi-sāḥ ṣopadeśāḥ
348. svaṣka-svida-svada-svañja-svapa-smiṅāṁ ca
349. sṛpḷ-sṛ-stṛ-sṛj-stṝ-styā-sūca-sūtra-stana-saṅgrāma-sāra-sāma-sabhāja-sekṛ-stena-stoma-varjam
350. upendrād api ṣopadeśasya ṣatvaṁ kvacit
351. svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā
352. viṣṇujanāntānām aniṭāṁ vṛṣṇīndraḥ sau parapade
353. vāmana-vaiṣṇavābhyāṁ ser haro vaiṣṇave, na tv iṭaḥ
354. harighoṣāt ta-thor dho dhā-varjam
355. ṛ-dvayād viṣṇujanānteśoddhavāc ca vaiṣṇavādi-si-kāmapālau kapilāv ātmapade, games tu vā
356. kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhya evādhokṣaja-mātre neṭ, anyebhyas tv aniḍbhyo 'pīṭ
357. viṣṇujanāder laghor a-rāmasya vṛṣṇīndra iḍ-ādau sau vā parapade
358. uddhavā-rāmasya vṛṣṇīndro nṛsiṁhe
359. uttama-ṇal nṛsiṁha-kārya-karo vā
360. sarveśvarāder vṛṣṇīndro 't-prasaṅga-mātre
361. narāder a-rāmasya trivikramaḥ
362. tasmān nuḍ dvi-viṣṇujana-dhātau
363. ādeśa-hīna-narādy-akṣarasya dhātor asaṁyukta-viṣṇujana-madhyasyā-rāmasya etvaṁ narādarśanaṁ ca kapilādhokṣaje seṭ-thali ca

364. tṝ-phala-bhaja-trapāṁ ca
365. jṝ-bhramu-trasa-phaṇādīnāṁ hiṁsārtha-rādhaś ca vā
366. dhātv-āder ṇo naḥ
367. sarve nādayo ṇopadeśā nṝ-nṛti-nardi-nandi-nakki-nāthi-nādhi-naṭi-varjam
368. ṛccha-varjita-gurv-īśvarāder ām adhokṣaje
369. āmaḥ kṛ-bhv-astayo 'nuprayujyante
370. kṛña ām-anta-dhātu-vat parapadādi
371. nara-ṛ-rāmasyā-rāmaḥ
372. āmo masya hariveṇu-vidhir vā
373. dvir-vacana-nimitta-sarveśvare para-mātre sati yaḥ sarveśvarasyādeśaḥ sa sthāni-vad dvir-vacane eva kartavye
374. nared-utor iy-uvāv ekātmaketara-sarveśvare
375. narasya vāmanaḥ
376. sasya jo je, na tu vaiṣṇave
377. śasu-dada-va-rāmādīnāṁ govindā-rāmasya ca naitvādi
378. vada-vrajayor vṛṣṇīndraḥ sau parapade
379. ajer vī ghaṇaṁ vinā rāma-dhātuke
380. īśāntasya vṛṣṇīndraḥ sau parapade
381. dhātoś catuḥsanasyey-uvau sarveśvare
382. saṁyukta-śnoś ca
383. asaṁyoga-pūrvasyāneka-sarveśvarasye-dvayasya tu yaḥ
384. eti-huvor ya-vau kṛṣṇa-dhātuka eva

➲*dhātu-pratirūpādeśas tad-dhātu-vat-prayogo vaktavyaḥ*➲

385. sarveśvarāntāt sahajāniṭa iḍ vā thali
386. sahajā-rāmavataś ca tādṛśāt
387. sṛji-dṛśibhyāṁ ca
388. atty-arti-vṛ-vyeñbhyo nityam
389. ṛ-rāmāt tu nityaṁ neṭ
390. vāmanasya trivikramaḥ kṛt-kṛṣṇa-dhātuketara-ya-pratyaye
391. ha-ma-yānta-kṣaṇa-śvasa-śvīnām e-rāmetaś ca na vṛṣṇīndraḥ seṭi sau parapade
392. gupū-dhūpa-vicchi-paṇi-panibhya āyaḥ

➲*san-kyan-kyaṅaś ca kāmyaś ca kyaṅ-artha-kvip ca ṇis tathā*
kaṇḍv-ādi-yak tathaivāya īyaṅ yaṅ syuḥ san-ādayaḥ➲

393. a-rāma-haro rāma-dhātuke
394. āya īyaṅ kamer ṇiṅ ca rāma-dhātuke tu vā

➲*bhāvini bhūta-vad upacāraḥ*➲

395. aneka-sarveśvara-kāsibhyām ām adhokṣaje
396. ṣṭhivv-ācamu-klamāṁ trivikramaḥ śive
397. jani-vadhyor māntānāṁ cānācamy-ami-kami-vami-yami-rami-nami-gamāṁ na vṛṣṇīndra iṇi kṛti ca
398. kramas trivikramaḥ parapade śive

399. iṣu-gami-yamāṁ chaḥ śive
400. yama-rama-namā-rāmāntebhyaḥ sug-iṭau sau parapade
401. nāmadhātu-ṣṭyai-ṣvaṣka-ṣṭhivāṁ satva-natva-niṣedhaḥ
402. jes tv-antvos ty-antī
403. jer giḥ sann-adhokṣajayoḥ, ceḥ kir vā
404. kṛṣ-spṛś-mṛś-tṛp-dṛp-sṛpaḥ sir vā
405. ṣa-ḍhoḥ kaḥ se
406. ṛ-rāmoddhava-sahajāniṭo 'ṁ vā vaiṣṇavādāv akapile
407. īśoddhavād aniṭo harigotrāntāt sak bhūteśe dṛśiṁ vinā
408. sako 'nta-haraḥ sarveśvare
409. iṣu-saha-lubha-ruṣa-riṣa iḍ vā te
410. uṣa-vetti-jāgṛbhya ām adhokṣaje vā
411. ḍhasya haro ḍhe, pūrvasya trivikramaś ca
412. caturvyūhāntānām ā-rāmānta-pāṭho 'śive
413. āto yug iṇi nṛsiṁha-kṛti ca
414. ā-rāmāṇ ṇala auḥ
415. ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca
416. sat-saṅgāder āta e-rāmaḥ kapila-kāmapāle vā
417. dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām ī-rāmo viṣṇujana-rāma-dhātuka-kaṁsārau
418. dāmodarādīnām e-rāmaḥ kapila-kāmapāle
419. paḥ pibaḥ, ghro jighraḥ, dhmo dhamaḥ, sthas tiṣṭhaḥ, mno manaḥ, dāṇo yacchaḥ, dṛśeḥ paśyaḥ, arter ṛcchaḥ, sarter javārthasya dhāvaḥ, śadeḥ śīyaḥ, sadeḥ sīdaḥ śive
420. anta-hare na govinda-vṛṣṇīndrau
421. udaḥ sthā-stambhoḥ sasya haraḥ
422. arti-sat-saṅgādy-ṛd-antayor govindo yak-kāmapāla-yayor yaṅi ca
423. ṝ-rāma-vṛ-sat-saṅgādy-ṛd-antebhya iḍ vā si-kāmapālayor ātmapade
424. sat-saṅgādy-ṛd-antasya ṛccher ṝ-rāmāntānāṁ ca govindo 'dhokṣaja-mātre, na tu vṛṣṇīndre
425. ṛ-rāma-hanibhyām iṭ sye svarateś ca
426. ṛ-rāmasya riḥ śa-yak-kāmapāla-yeṣu, na ca trivikramaḥ
427. sarti-śāsty-artibhyo ṅo bhūteśe kartari
428. ṛ-dvayānta-dṛśyor govindo ṅe
429. śruvaḥ śapaḥ śnus tasya śṛś ca
430. u-śnvor govindaḥ
431. asaṁyoga-pūrvasya pratyayo-rāmasya haro vā nirguṇa-va-moḥ
432. karotes tu nityaṁ ye ca
433. u-rāmāt pratyayād asaṁyoga-pūrvāt her haraḥ
434. ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari
435. puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade
436. hariveṇv-anta-sahajāniṭāṁ tanu-kṣaṇu-kṣiṇu-tṛṇu-vanu-manūnām api hariveṇu-haro vaiṣṇavādi-kaṁsārau

437. gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā
438. gamer iṭ sa-rāmādi-rāma-dhātuke, nātmapade
439. ṝ-rāmasyer kaṁsārau
440. danśa-ranja-ṣanja-svanjāṁ nasya haraḥ śapi
441. sṛji-dṛśor am akapila-vaiṣṇave
442. gup-tij-kidbhyaḥ san
443. neṭ svārthe sani
444. īśa-samīpād viṣṇujanād aniṭ san kapilaḥ
445. īśāc ca
446. pūrva-dhātu-vat sanaḥ parapadādi
447. ṛter īyaṅ

Bhv-ādi-ātmapada-prakriyā

448. kamer ṇiṅ
449. ṇer haro 'niḍ-ādau rāma-dhātuke
450. aśāsv-ṛdita uddhavasya vāmanaḥ
451. laghu-yukta-dhātv-akṣara-parasya narasya san-nimitta-kāryam
452. narā-rāmasye-rāmaḥ sani
453. tat-parasya nara-laghos trivikramaḥ
454. aṅ-pare ṇau, na tu daśāvatārādarśane
➲*uddhava-saṁjñasya ṛ-dvayasya ṛr vā aṅ-pare ṇau*➲
455. ṇer na hara ām anta ālu āyya itnu iṣṇu ity eṣu
456. māna-badha-dāna-śānbhyaḥ sann, ī-rāmaś ca narasya
457. rabhi-labhor nuṁ śab-adhokṣaja-varjita-sarveśvare
458. labher nuṁ ṇamv-iṇor vā, sopendrasya tu nityam
459. dyut-ādibhyaḥ parapadaṁ vā bhūteśe
460. vṛt-ādibhyaḥ parapadaṁ vā sya-sanoḥ
461. vṛtu-vṛdhu-śṛdhu-syandūbhyo neṭ sa-rāme ātmapadābhāve
462. kṛper ṛ ḷ
463. sa-para-sarveśvara-ya-va-rāṇām i-u-ṛ-rāmādeśaḥ saṅkarṣaṇa-saṁjñaḥ
464. vyatho narasya saṅkarṣaṇo 'dhokṣaje, punar na saṅkarṣaṇaḥ

Bhv-ādi-miśra-prakriyā

465. sahi-vahor a-rāmasya o-rāmo ḍha-lope
466. jana-khana-sanām ā-rāmo vā kaṁsāri-ye
467. vaiṣṇavādyoḥ kaṁsāri-sanor nityam
468. goha o ū sarveśvare
469. duha-liha-diha-guhebhyaḥ sako haro vā dantyādy-ātmapade
470. hasya jo narasya
471. vaci-svapi-yaj-ādīnāṁ saṅkarṣaṇaḥ kapile
➲*yajo vapo vahaś caiva / veñ-vyeñau hvayatis tathā*
vad-vasau śvayatiś caiva / navaite syur yaj-ādayaḥ➲

472. vacy-ādīnāṁ grah-ādīnāṁ ca narasya saṅkarṣaṇo ’dhokṣaje
473. grahi-jyā-vayi-vyadhi-vaśi-vyaci-vraści-pracchi-bhrasjīnāṁ saṅkarṣaṇaḥ kaṁsārau
474. hvo nara-nārāyaṇayoḥ saṅkarṣaṇo nāma-dhātuṁ vinā
475. vasi-ghasyoḥ ṣaḥ
476. sasya taḥ sa-rāmādi-rāma-dhātuke

Ad-ādiḥ

477. ad-ādeḥ śapo mahāharaḥ
478. hu-vaiṣṇavābhyāṁ her dhiḥ
479. ader aṭ bhūteśvara-di-syoḥ
480. rud-āder īṭ ca
481. ado ghasḷr bhūteśa-sanor, adhokṣaje tu vā
482. viṣṇujanād di-syor haraḥ
483. han-her jahi
484. hano vadho bhūteśa-kāmapālayoḥ
485. bhūteśātmapade tu vā
486. hanaḥ siḥ kapilaḥ
487. narād dhanter hasya ghaḥ
488. u-rāmasya vṛṣṇīndraḥ śab-luki pṛthu-viṣṇujane
489. na tu nārāyaṇasya
490. iṇo gā bhūteśe
491. iṇ-vad ik
492. ik-iṅau nityam adhi-pūrvau
493. asyati-vakti-khyātibhyo ṅo bhūteśe kartari
494. vetti-prabhṛtīnāṁ vedādayo nava nipātā vā
495. vettu-prabhṛtīnāṁ vidāṅkarotu-prabhṛtīni vā
496. vider āmi na govindaḥ
497. śnam-astyor a-rāma-haro nirguṇe
498. asteḥ sa-lopaḥ se
499. aster bhūr bruvo vacī rāma-dhātuke
500. as-her edhi
501. aster nā-rāma-haro bhūteśvare
502. mṛjer vṛṣṇīndraḥ
503. vaca um ṅe
504. rud-ādibhya iṭ kṛṣṇa-dhātuke
505. jakṣ-ādir api nārāyaṇaḥ
506. nārāyaṇād anto nasya haraḥ
507. jāgarter govindaḥ sarvatra, na tu iṇ-ṇal-nirguṇeṣu
508. īśāntasya govindo ’na usi
509. śāsaḥ śiṣ kaṁsāri-viṣṇujana-ṅayoḥ
510. śās-heḥ śādhi
511. cakṣiṅaḥ khyāñ rāma-dhātuke

512. adhokṣaje tu vā
513. śīṅaḥ śe kṛṣṇa-dhātuke
514. śeteḥ śay kaṁsāri-ye
515. iṅo gāṅ adhokṣaje, bhūteśājitayos tu gīr vā
516. bruva īṭ kṛṣṇa-dhātuka-pṛthu-viṣṇujane
517. cakrapāṇes tu vā
518. bravīty-ādi-pañcānām āhādayo vā

Hv-ādiḥ

519. juhoty-ādeḥ pūrva-vad dvir-vacanaṁ śab-luki
520. bhī-hrī-bhṛ-hubhya ām adhokṣaje vā, dvir-vacanaṁ ca
521. arti-pipartyor narasye-rāmaḥ kṛṣṇa-dhātuke
522. oṣṭhyoddhavasya ṝta ur kaṁsārau
523. dāmodaraṁ vinā śnā-nārāyaṇā-rāmayor ī kṛṣṇa-dhātuka-nirguṇa-viṣṇujane, jahāter iś ca
524. śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke
525. jahāter ā-rāma-haraḥ kṛṣṇa-dhātuka-ye
526. ṇiji-viji-viṣāṁ narasya govindaḥ kṛṣṇa-dhātuka-mātre
527. na nārāyaṇoddhavasya govindaḥ kṛṣṇa-dhātuka-sarveśvare
528. dāmodarasyaitva-narādarśane hau
529. ā-rāmād ana us, bhūteśvarasya tu vā
530. sthā-dāmodarayor i-rāmo vaiṣṇavādi-sāv ātmapade, siś ca kapilaḥ
531. aper ādi-haro dhāñ-naddhayor vā
532. avasya taṁse
533. dhāño narasya dho nirguṇe vaiṣṇave
534. śrad ity avyayam upendra-vad dhāñi
535. hāṅ-māṅor narasye-rāmaḥ kṛṣṇa-dhātuke
536. bhṛña āmi ca

Div-ādiḥ

537. div-ādeḥ śapaḥ śyaḥ
538. o-rāmasya haraḥ śye
539. radh-āder iḍ vā
540. masji-naśor nuṁ vaiṣṇave
541. śam-ādīnāṁ trivikramaḥ śye
542. jñā-janor jā śive
543. dīp-janī-budhyati-pūrī-tāyi-pyāyibhya iṇ vā bhūteśa-te kartari

Sv-ādiḥ

544. sv-ādeḥ śapaḥ śnuḥ

Tud-ādiḥ

545. tud-ādeḥ śapaḥ śaḥ
546. muc-āder nuṁ śe
547. giro ro laḥ sarveśvare vā, nityaṁ tu yaṅi
548. kuṭ-āder anṛsiṁho nirguṇaḥ
549. likha-milau kuṭ-ādī bahulam
550. mriyateḥ parapadaṁ śiva-bhūteśa-kāmapālebhyo 'nyatra

Rudh-ādiḥ

551. rudh-ādeḥ śap-khaṇḍī śnam
552. śnān nasya haraḥ

Tan-ādiḥ

553. tan-ādeḥ śapo 'pavāda uḥ
554. tan-ādeḥ ser mahāharo vā ta-thāsoḥ
555. kṛñas tu nityam
556. noddhavasya govinda u-vikaraṇe
557. karoty-a-rāmasya ur nirguṇe
558. sam-pary-upebhyaḥ suṭ karotau saṁskārādy-artheṣu
559. tatra sam-paribhyāṁ bhūṣaṇe samavāye ca
560. upād bhūṣaṇa-samavāya-pratiyatna-vikṛtī-karaṇa-vākyādhyāhāreṣu

Kry-ādiḥ

561. kry-ādeḥ śapaḥ śnā
562. pv-ādīnāṁ vāmanaḥ śive
563. viṣṇujanāt śna āno hau
564. graher iṭas trivikramo 'nadhokṣaje

Cur-ādiḥ

565. cur-āder ṇiḥ
566. ṇer ubhayapadam
567. uddhava-ṝ-rāmasyer
568. yuj-āder ṇir vā

Ṇy-anta-prakriyā

569. ṇiḥ preraṇādau
570. ghaṭ-ādīnām uddhavasya vāmano ṇau, ṇi-pūrvayor ṇamv-iṇos tu trivikramo vā
571. arti-hrī-vlī-rī-knūyī-kṣmāyy-ā-rāmebhyaḥ puk ya-lopo govindaś ca ṇau, daridrāṁ vinā
572. śā-chā-sā-hvā-vyā-ve-pābhyo yuk ṇau

➲*sandehe tu na lug-vikaraṇasya grahaṇam*➲

573. pāteḥ pāl ṇau, vāteḥ kampanārthe vāj, dhūño dhūn, prīṇāteḥ prīṇ
574. bhiyo bhīṣ-bhāpau ṇau prayojakād bhayaṁ ced ātmapadaṁ ca, smayateḥ smāpaḥ sa-bhaya-vismayaś cet
575. sphāyaḥ sphāv, śader agatau śāt, iṇo gamir abodhane, krīñaḥ krāp, adhīṅo 'dhyāp, jer jāp, sidhyateḥ sādh na tu pāra-laukike, duṣo dūṣ citta-karmatve tu vā ṇau
576. naro-dvayasya iḥ pa-varga-harimitra-ja-rāmeṣv a-dvaya-pareṣu sani
577. hantes to nṛsiṁhe 'n-iṇ-adhokṣaje

San-anta-prakriyā

578. san kriyecchāyām
579. u-dvaya-graha-guhebhyo neṭ sani
580. upāsane 'pi śruvaḥ
581. īśānta-hantyor iṅ-ādeśa-gameś ca trivikramaḥ sani
582. ṝ-rāma-vṛbhya iḍ vā sani
583. ruda-vetti-muṣa-grahi-svapi-pracchaḥ ktvā-sanau kapilau
584. dambho dhīpsa-dhipsau, ṛdha īrtsaḥ, jñaper jñīpsaḥ, āpa īpsaḥ, mīnāti-minoti-mānāṁ mitsaḥ, dāmodarāṇāṁ ditsa-dhitsau, rabha-labho ripsa-lipsau, śakaḥ śikṣaṅ, rādho ritso hiṁsāyām, pata-padoḥ pitsaḥ, muco 'karmakatve mokṣaṅ-mumukṣaṅāv aniṭ-sanā saha
585. icchā-san-antān na san

Yaṅ-anta-prakriyā

586. viṣṇujanādy-eka-sarveśvarād yaṅ paunaḥ-punyātiśayayoḥ
587. narasya govindo yaṅi, viṣṇu-rahitā-rāmāntasya tu trivikramaḥ
588. viṣṇujanāt sā-rāma-yasya haro rāma-dhātuke
589. kyasya tu vā
590. gaty-arthād yaṅ kauṭilya eva
591. ṛ-rāmasya rī kya-yaṅoḥ
592. lupa-sada-cara-japa-jabha-daha-daṁśa-gṝbhyo bhāva-garhāyām eva yaṅ
593. hariveṇv-antānāṁ japa-jabha-daha-daṁśa-bhañja-paśāṁ ca narād a-rāmato viṣṇucakraṁ yaṅi
594. ṛ-madhya-dhātu-narato rī yaṅi

Cakrapāṇi-prakriyā

595. yaṅo mahāharo bahulam
596. tad-antaś cakrapāṇi-saṁjñaḥ
597. hariveṇv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca
598. ṛ-rāmānta-tad-uddhavayor narato ri-rī-ro viṣṇavaś cakrapāṇau

Nāma-dhātu-prakriyā

599. nāma-viṣṇupadāt pratyayaḥ

600. yam icchati tasmāt kyan
  ➲*uktārthānām aprayogaḥ*➲
601. antaraṅga-sv-āder mahāhara eka-padatvārambhe
602. a-dvayasya ī kyani
603. o-dvayasyāv-āvau pratyaya-ye
604. yuṣmad-asmados tvan-madāv uttara-pada-pratyayor ekatve
605. nāntam eva viṣṇupadaṁ kye
606. kāmyaś ca pūrva-kyann-arthe
607. yam ivācarati yasminn iva ca tasmāt kyan
608. ṅau na-lopa-niṣedhaḥ kye
609. ya ivācarati tasmāt kyaṅ
610. vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ca
611. kvacit kyaṅaḥ kvip
612. kevalasya pratyaya-ver haraḥ
613. śabdādikaṁ karoti
614. nama-ādibhyaḥ parapadaṁ ca
615. aneka-sarveśvarasya saṁsāra-haraḥ, pṛthu-mṛdv-āder ṛ-rāmasya raś ca, kṣiprasya kṣepaḥ, dīrghasya drāghaḥ, bahulasya baṁhaḥ, hrasvasya hrasaḥ, kṣudrasya kṣodaḥ, guror garaḥ, uror varaḥ, priyasya praḥ, bahor bhūḥ, ṇīṣṭhemeyaḥsu
616. bhūto yuṭ, tathā praśasyasya śra-jyau, vṛddhasya varṣa-jyau, sthirasya sthaḥ, sphirasya sphaḥ, antikasya nedaḥ, bāḍhasya sādhaḥ, sthūlasya sthavaḥ, dūrasya davaḥ, yūno yava-kanau, tṛprasya trapaḥ, vṛndārakasya vṛndaḥ, vin-matvor haraḥ, alpasya tu kano vā ṇīṣṭheyaḥsu
617. muṇḍa-miśra-ślakṣṇa-lavaṇa-laghu-paṭu-prabhṛtibhyas tat karotīty-arthe pṛthv-āder anyebhyaś ca tat karoti tad ācaṣṭe ity-arthe ṇiḥ
618. kaṇḍv-ādibhyo yak karoty-arthe

List of *sūtras* for the *Kāraka-prakaraṇa*

619. eka-dvi-bahutveṣv eka-dvi-bahu-vacanāni
620. yuṣmado gaurave tv ekatve dvitve bahu-vacanam
621. dvi-varja-tad-ādi-mātrāc ca
622. pūjya-vācibhyas tv ādarādhikye
623. asmadas tv agaurave ’pi
624. jāty-ākhyāyām eka-vacane bahu-vacanaṁ vā
625. prathamā nāma-mātrārthe
626. sambodhane ca
627. sambandhe tad-āśrayāt ṣaṣṭhī
  ➲*sva-svāmī janya-janako ’vayavāvayavī tathā*
  sthāny-ādeśa iti proktāḥ sambandhāś copacārataḥ➲

628. kriyā-sambandha-viśeṣi kārakam
629. ākhyātādayo yatra kriyante tad uktam

➲*uktāt nāma-mātrārthe dyotye prathamaiva, yadi bādhakāntaraṁ na syāt*➲

630. uktād anyad anuktam

Kartṛ-karmaṇī

631. svatantraṁ tat-prayojakaṁ ca kartṛ
632. uktānurūpam eva puruṣa-vacanādikaṁ kriyā-pade
633. uktānāṁ pṛthaṅ-nirdeśe praty-ekaṁ samudāyasya vā saṅkhyām apekṣya vacanāni syuḥ
634. yugapad-vacane puruṣāṇāṁ paraḥ, (vacanaṁ tu samudāya-saṅkhyāpekṣyam)
635. anukte kartari karaṇe ca tṛtīyā
636. kriyā yat-sādhikā tat karma
637. karmaṇi dvitīyā
638. kriyā-viśeṣaṇaṁ karma, tac ca brahmaika-vacanaṁ sadānuktaṁ ca
639. karma-kartari karma-vad ātmapadādi

➲*duhi-yāci-rudhi-prachi-bhikṣi-ciño bruvi-śāsi-ji-daṇḍi-vṛ-manthi-vadaḥ, iti tūbhaya-karma duhādi bhaved atha nī-vahi-hṛñ-kṛṣi-mukhyam api*➲

640.

akarmaka-gati-jñāna-
  śabda-bhojana-vācinām
aṇi-kartā karma ṇau syāt
  kṛñ-hṛñ-āder vibhāṣayā

641.

nī-khādy-adi-hvā-śabdāya-
  krando bhakṣir ahiṁsane
ayantṛka-vahiś caiṣāṁ
  ṇau karmatvaṁ niṣidhyate

➲*kālādhva-bhāva-deśānām antar-bhūta-kriyāntaraiḥ*
sarvair akarmakair yoge karmatvam upajāyate➲

642. kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge
643. kartṛ-karmaṇoḥ prāptau kartari ṣaṣṭhī vā
644. acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī
645. dviṣaḥ śatur vā

➲*viṣṇuniṣṭhā viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ, kṛdanteṣv ākāṅkṣā-pūrakatvāt*➲

646. vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā
647. viṣṇukṛtyānāṁ kartari ṣaṣṭhī vā

Adhikaraṇam

648. kartṛ-karmaṇor ādhāro 'dhikaraṇam
649. adhikaraṇe saptamī
650. adhi-śīṅ-sthāsām ādhāraḥ karma, abhiniviśo vā
651. upānv-adhy-āṅbhyo vasa ādhāraḥ karma
652. abhojanārthasyopavaser na

Apādānam

653. apāyādiṣv avadhir apādānam
654. apādāne pañcamī
655. prabhave tat-sthānam
656. janane prakṛtiḥ
657. virāme tyājyaḥ
658. bhaye hetuḥ
659. pratigrahe dātā
660. trāṇe bhaya-hetuḥ
661. śikṣāyāṁ guruḥ

Sampradānam

662. pradeyābhisambadhyamānaṁ sampradānam
663. sampradāne caturthī
664. rucy-arthair icchan
665. krudhādy-arthānāṁ yaṁ prati kopaḥ
666. krudha-druhoḥ sopendrayoḥ karmaiva
667. praty-āṅ-śruvaḥ prārthayitā

Karaṇam

668. kartur adhīnaṁ prakṛṣṭaṁ sahāyaṁ karaṇam
669. tṛpty-artha-karaṇe ṣaṣṭhī vā
670.

apādāna-sampradāna-
  karaṇādhāra-karmaṇām
kartuś cānyonya-sandehe
  param ekaṁ pravartate

Upapada-viṣṇubhaktayaḥ

671. kṛṣṇa-pravacanīyair yoge dvitīyā

672.
lakṣaṇa-vīpsettham-bhūteṣv
abhir bhāge pari-pratī
anur eṣu sahārthe ca
hīne tūpaś ca kathyate
673. atir atikramaṇe
674. kālādhvanor atyanta-vyāptau dvitīyā, apavarge tu tṛtīyā
675. abhita-ādibhir yoge dvitīyā
676. sahārthair apradhāne tṛtīyā
677. tulyārthaiḥ ṣaṣṭhī ca, tulopamābhyāṁ tu ṣaṣṭhy eva
678. viśeṣa-lakṣaṇāt tṛtīyā
679. prakṛty-ādibhyas tṛtīyā
680. yad-artham anyat tasmāc caturthī
681. tumv-anta-kriyāntare gamye tat-karmaṇaś caturthī
682. nama-ādibhir yoge caturthī
➲*vāraṇārthe tv alaṁ-yoge tṛtīyaiva*➲
683. āśiṣi caturthī kuśalādyaiḥ
684. gamyasya yab-antasya karmaṇo 'dhikaraṇāc ca pañcamī
685. anyārthādibhir yoge pañcamī
➲*dik-śabdā añcūttara-padā ād-āhi-pratyayāntāś cānyādayaḥ*➲
686. āṅ-yuktāt pañcamī maryādābhividhyoḥ
687. pṛthaṅ-nānā-yoge pañcamī tṛtīyā ca, vinā-yoge dvitīyā ca
688. hetos tṛtīyā
689. guṇād dhetoḥ pañcamī tṛtīyā vā
690. rādhā-gopī-saṁjñābhyāṁ tu na pañcamī
691. hetu-śabda-prayoge hetau ṣaṣṭhī
692. kṛṣṇanāma-yoge nimitta-kāraṇa-hetv-arthād dvitīyā-varjaṁ sarvā viṣṇubhaktayaḥ
693. dūrāntikārtha-bahir-yoge ṣaṣṭhī pañcamī ca, dūrāntikārthebhyo dvitīyā-tṛtīyā-pañcamī-saptamyo nāma-mātrārthe
694. atasy-artha-yoge ṣaṣṭhī
695. sāmānyato viśeṣasya nirdhāraṇe ṣaṣṭhī-saptamyau, viśeṣataś cet pañcamy eva
696. uktasya yasya kriyā-kālo 'nyasya kriyāvakāśas tasmāt saptamī
697. atrānādare ṣaṣṭhī ca
698. nimittāt karma-saṁyoge saptamī

Acyutādy-arthāḥ

699. vartamāne 'cyutaḥ
700. bhūte bhūteśaḥ
701. anadyatana-bhūte bhūteśvaraḥ
702. parokṣānadyatana-bhūte 'dhokṣajaḥ

703. purā-yoge bhūteśvarādi-trayam acyutaś ca
704. smena yoge tv aparokṣe cācyutaḥ
705. bhaviṣyati
706. kalkiḥ
707. anadyatane bālakalkir, āśaṅkāyām adyatane ca
708. yāvat-purābhyām acyutaḥ, kadā-karhibhyāṁ bālakalki-kalkī ca
709. vartamāna-sāmīpye vartamāna-vad vā bhūte bhaviṣyati ca
710. vidhiḥ, tad-viṣaye kriyātipattau tv ajito bhūta-bhaviṣyatoḥ
711. hetu-tat-phalayor vidhis, tad-viṣaye kalkiś ca
712. sambhāvanārtha-dhātūpapade, yad ity asya prayoge tu tad-vidhir eva
713. bāḍhārthotāpyor yoge vidhiḥ, śakti-sambhāvane cālaṁ-śabdāprayoge tathā
714. icchārtha-dhātu-sattve vidhi-nimantraṇāmantraṇādhīṣṭi-sampraśna-prārthaneṣu ca vidhi-vidhātārau
715. praiṣātisarga-prāpta-kālatveṣu vidhātṛ-viṣṇukṛtyau
716. arha-śaktyor vidhi-viṣṇukṛtya-tṛlaḥ
717. āśiṣi kāmapāla-vidhātārau
718. māṅ-yoge sarvāpavādī bhūteśaḥ
719. māsma-yoge bhūteśvaraś ca

Ātmapada-parapada-prakriyā-viśeṣau

720.
bhāve karmaṇi sarvasmād
  dhātoḥ syād ātmanepadam
ṅidbhya ātmapadibhyaś ca
  kartary api vidhīyate

721. ñidbhya ubhayapadibhyo ṇeḥ kartṛ-gāmi-kriyā-phale
722. ner viśaḥ
723. vi-parābhyāṁ jeḥ
724. ārambhe prād upāt krameḥ
725. śakeḥ san-antāt pṛcchāyām
726. atha smṛ-jñā-paśyatīnāṁ sanaḥ
727. tathā praty-āṅ-pūrvaṁ varjayitvā śruva ātmapadaṁ sanaḥ

List of *sūtras* for the *Kṛdanta-prakaraṇa*

728. dhātoḥ kṛd bahulaṁ kartari
729. vartamānādau śatṛ-śānāv acyutābhau phalāntara-prayoge parapadātmapadayoḥ
730. ato mug āne
731. kriyāyāś cihne hetau ca śatṛ-śānau

732. ātmapada-sthānīyatvād bāhulyāc ca śāna-kānau bhāva-karmaṇoś ca
733. bhāva-kṛd brahmaṇi
734. upendrāt kṛn-nasya sarveśvarāt parasya ṇatvaṁ, bhā-bhū-punā-kami-gami-pyāyi-vepa-varjam
735. āsaḥ śānasya īnaḥ.
736. vetteḥ śatur vasur vā
737. śatṛ-śānau bhaviṣyati ca, tat-pūrvaṁ syaś ca
738. arhaḥ śatṛ pūjye
739. iṅ-dhāribhyāṁ śatr akṛcchra-kartari
740. dviṣaḥ śatṛ śatrau
741. na nārāyaṇāc chatur num kṛṣṇasthāne, brahmaṇas tu vā
742. śap-śyābhyāṁ śatur num ī-pratyaye, śeṣā-dvayāt tu vā
743. parokṣātīte kvasu-ki-kānā adhokṣajābha-saṁjñāḥ parapadātmapadayoḥ
744. nare kṛte 'py eka-sarveśvarād ā-rāmāntād ghaseś caiveḍ vasau, nānyebhyaḥ
745. gama-hana-vinda-dṛśa-viśibhya iḍ vā vasau
746. ktavatur bhūte
747. kto bhūte bhāva-karmaṇoḥ
748. atītādau kta-ktavatū viṣṇuniṣṭhā-saṁjñau
749. kṣiyas trivikramo viṣṇuniṣṭhāyāṁ kartari, ākrośa-dainyayos tu vā, tasmāt ta-rāmasya naḥ
750. śriño jāgṛ-varjaṁ caturbhujāntāc ca neṭ kapile
751. ra-dābhyāṁ viṣṇuniṣṭhā-tasya pūrva-dasya ca no dāṁ vinā, nuda-vinatti-trā-ghrā-hrī-undībhyo vā
752. ā-ī-rāmānubandhād vikalpitateṭaḥ śvayater āśvaser vameś ca neḍ viṣṇuniṣṭhāyām
753. harimitra-yuk-sat-saṅgādy-ā-rāmānta-lv-ādibhya o-rāmetaś ca viṣṇuniṣṭhā-tasya naḥ, dunoti-gvos trivikramaś ca
754. nirvo nirvāṇo, na tu vāte
755. nirviṇṇo nirvidyateḥ
756. śuṣo viṣṇuniṣṭhā-tasya kaḥ, paco vaḥ, kṣāyo maḥ.
757. na dhyā-khyā-pṝ-madi-mūrchibhyo naḥ
758. vittaṁ bhogye pratīte ca
759. bhīma-bhīṣmau bhayānake sādhū
760. vasati-kṣudhibhyām iṭ ktvā-viṣṇuniṣṭhayoḥ, lubho vyākulī-karaṇe, añceḥ pūjāyāṁ, kliśa-pūṅbhyāṁ vā
761. kṣamārthān mṛṣo viṣṇuniṣṭhā na kapilaḥ
762. ṇer haro viṣṇuniṣṭhāyām
763. dānta-śānta-pūrṇa-cchanna-jñapta-dasta-spaṣṭā ṇau vā nipātyante
764. dyati-syati-mā-sthām iḥ, śā-chor vā, dadhāter hiḥ, dāmodarasya do dad, upendra-sarveśvarāt tv ā-rāma-haraḥ, catuḥsanopendrasya ca trivikramaḥ kapila-ta-rāme

765. ado jagdhiḥ kapila-ta-rāme yapi ca
766. annam odane sādhu
767. gaty-arthākarmaka-śliṣa-śīṅ-sthāsa-vasa-jana-ruha-jīryatibhyaḥ ktaḥ kartari ca
768. kvacid anyatrāpi
769. ñi-rāmeto buddhīcchā-pūjārthebhyaś ca kto vartamāne ca
770. eka-kartṛkayoḥ kriyayoḥ pūrva-kāla-stha-dhātoḥ ktvā
771. tat-kāle ’pi ktvā kvacit
772. seṭ-ktvā na kapilo mṛḍa-mṛda-kuṣa-kliśa-vada-vaso vinā
773. u-rāmeto veṭ ktvi
774. jahāter hiḥ ktvi
775. ktvo yab a-nañ-pūrva-samāse
776. upendrory-ādi-vy-antāj-anta-pūrva-padāni kṛdantena samasyante, pūrva-padaṁ tv am-antenaivāvyaya-kṛdantena
777. vāmanāt tuk pṛthau
778. naño ’-rāma-śeṣaḥ sarveśvare tu nuṭ ca samāse, ākhyāte tv ākṣepe
779. hariveṇu-hara-vidhir vā yapi nānta-varjam
780. dāmodarāder ī-rāmo na yapi kvipi ca
781. laghu-pūrvāt parasya ṇer ay yapi, āpnoter vā
782. ktvārthe ṇamuś cābhīkṣṇye
783. kṛt-sūtrādyaṁ saptamy-antaṁ pūrvapadam
784. ṇamuḥ
785. anyathaivaṅ-katham-itthaṁsu ḍukṛñas tat-tan-mātrārthe
786. yāvati vidḷ-jīvābhyām
787. ito vikalpena samāsaḥ
788. saptamī-tṛtīyayor dhātu-mātrāt sannidhāna-gatau
789. nāma-śabde karmaṇy ādiśi-grahibhyām
790. tumu-ṇakau tat-kriyārthatve
791. icchārthe śaky-ādau kālādau ca yojye tumur eva
792. tathā samartha-paryāye
793. karmaṇy aṇ tumv-arthe
794. prādi-vyavahite ’pi kṛcchrārtha-duri khal bhāva-karmaṇoḥ
795. akṛcchrārthe īṣati sau ca
796. upendrāl labher num khal-ghaṇor, na su-durbhyām anyopendra-rahitābhyām
797. ā-rāmād anaḥ khal-arthe, na tu khal
798. śāsi-yudhi-dṛśi-dhṛṣi-mṛṣibhyaś cāno vā khal-arthe
799. vidhy-ādy-arthe tavyānīya-yat-kyap-ṇyat-kelimā viṣṇukṛtya-saṁjñā bhāva-karmaṇoḥ
800. tavyānīyau
801. sarveśvarānta-dhātor yat
802. vāsarūpo ’striyām
803. ā e yati

804. śak-ādibhyaś ca yat
805. hano yad vā tasya vadhaś ca
806. pa-vargāntād yat
807. nañ-pūrvasya vader avadyaṁ garhye, vṛṅ-vṛñor varyā pratibandhaṁ vinā svī-kāryāyām
808. ṛ-dvaya-viṣṇujanābhyāṁ ṇyat
809. ca-joḥ ka-gau ghiṇ-ṇyator aja-vaja-vraja-ka-vargādi-varjam
810. mocya-rocya-śocya-yācya-tyājya-yājya-varjyārcya-pūjyāḥ sādhavaḥ
811. prayojya-niyojyau śakyārthe, vañcyāñcyau gatau, vācyam apada-saṅghāte, bhojyaṁ bhakṣye nipāntyante.
812. anupendre vado yat-kyapau, bhuvaḥ kyap bhāve, hanas taś ca
813. eti-stu-śāsu-vṛña-dṛ-juṣaḥ kyap
814. śaṁsi-duhi-guhibhyo vā kyap
815. bhṛñaḥ kyap na tu patnyāṁ, sambhṛño vā, kṛ-vṛṣibhyāṁ ca
816. bhavya-geya-pravacanīyopasthānīya-janyāplāvyāpātyāḥ kartari ca
817. bāhulyāt karaṇādau ca te
818. kartari
819. ṇaka-tṛlau
820. nandy-āder anaḥ
821. pacāder at
822. gav-ādau vindateḥ śaḥ saṁjñāyām
823. nṛtī-khanyoṣ ṭakaḥ śilpini, ranjeś ca
824. ranjer nasya haraḥ asi ake ane ghinuṇi ca
825. īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ
826. upendre ā-rāmāntāt kaḥ
827. karmaṇy aṇ, hveña-veña-mābhyaś ca
828. karmaṇy anupendrād ā-rāmāt kaḥ
829. akarmaṇy ā-rāmāt kaḥ, stho bhāve tu puṁsi
830. karmaṇi pra-pūrvābhyāṁ dā-jñābhyāṁ kaḥ
831. karmaṇi harater ad anutkṣepe vayasi ca, āṅas tu tāc-chīlye
832. śakty-ādiṣu karmasu graher at
833. karmaṇy arhater at
834. śastre karmaṇi dhṛño ’t, na tu sūtra-daṇḍayoḥ
835. adhikaraṇe śeter at, karaṇe pārśvādau ca
836. girau tu giri-śaḥ sādhuḥ
837. adhikaraṇe bhikṣā-senādāyeṣu ca careṣ ṭaḥ
838. śabda-śloka-kalaha-gāthā-vaira-cāṭu-sūtra-mantra-pada-varjaṁ karmaṇi ḍukṛñaṣ ṭo hetu-tācchīlyānulomyeṣu
839. vṛtra-kṛta-go-brahma-śatru-caureṣu karmasu hanteṣ ṭak
840. karmaṇi hanteṣ ṭak amanuṣya-kartṛtve
841. antātyantādhva-dūra-pāra-sarvānanta-sarvatra-kṣetreṣu karmasu gamer ac

842. su-duror gamer aj adhikaraṇe
843. samāne karmaṇy anya-tad-ādiṣu karmopamāneṣu dṛśaḥ ka-kvip-sakaḥ karmaṇi samānasya ca saḥ
844. anyāder ivena saha saṁsārasyā-rāmaḥ kādy-anteṣu dṛśādiṣu, idama īś, kimaḥ kīś, adaso 'mūś
845. kruñc-dadhṛṣ-sraj-uṣṇihaś ca kvib-antāḥ
846. nāmni sadḷ-sū-dviṣa-druha-duha-yujālābhārtha-vida-bhida-chida-ji-nī-rājibhyaḥ kvip
847. ano-vaher anaḍuh sādhuḥ
848. upendre karmaṇi ca bhajer ṇviḥ
849. nāmny ā-rāmāt manip kvanip vanip viś ca
850. kvip
851. upendrasya pūrva-padasya ca trivikramo nahi-vṛti-vṛṣi-vyadhi-ruciṣu kvib-anteṣu
852. asiḥ
853. asi usi ane ca cakṣiṅaḥ khyāñ neti vācyam
854. ajātāv anupendropapade ṇinis tāc-chīlye
855. jātāv api vratābhīkṣṇyayoś ca
856. manyateḥ khaś-ṇinī ātma-manane
857. sarveśvarānta-pūrvapadasyānavyayasya muṁ vāmanaś ca khiti
858. asūryampaśya-lalāṭantapa-priyaṁvada-parantapa-vācaṁyama-sarvaṁsahādayaś ca
859. bhayarti-megheṣu karmasu kṛñaḥ khaḥ
860. viśvambharādayaḥ saṁjñā-śabdāḥ
861. purandara-bhujaṅgamādayo bhujaga-bhujaṅgādayaś ca saṁjñā-śabdāḥ
862. saptamy-ante janer ac
863. samāse ṅer na mahāharaḥ kṛti bahulam
864. tac-chīla-tad-dharma-tat-sādhu-kāriṣu
865. tṛn
866. alaṅkṛña-nirākṛña-prajana-utpata-utpaca-unmada-ruca-apatrapa-vṛtu-vṛdhu-saha-cara ity ebhya iṣṇuḥ
867. ji-bhubhyāṁ snuk
868. sampṛca-vivica-ranja-saṁsṛja-yuja-tyaja-bhaja-bhanjo ghinuṇ, bhanjer na-lopaś ca
869. calana-śabdārthād akarmakād anaḥ
870. spṛhi-gṛhi-pati-kṛpi-dayi-nidrā-tandrā-śraddhā-śībhya āluḥ
871. nami-kampi-smi-kami-hiṁsi-dīpādibhyo raḥ
872. san-antāśaṁsa-bhikṣibhya uḥ
873. sthā-īśa-bhāsa-pisa-kasibhyo varaḥ
874. vi-pra-sambhyo bhuva uc asaṁjñāyām
875. dāp-nī-śas-yu-yujir-stu-tuda-siñ-sica-śvi-miha-patas traḥ karaṇe, chad-ādibhyaś ca, goś ca nāmni, arti-lū-dhū-sū-khana-saha-cara itraḥ

876. neḍ van-ti-trādau
877. uṇ-ādayo bahulam
878. siñ-ādes tuḥ
879. avi-tṝ-stṛ-tantribhya īr lakṣmyām, lakṣer muṭ ca
880. styāyater īb-antā strī
881. cakṣ-āder usiḥ
882. gama oc
883. ghaṇ
884. ghaṇṇ-al-athu-kayaḥ puṁsi
885. pada-ruja-viśaḥ
886. sparśa upataptari, sāra sthire bale ca, atisāro vyādhau, visāro matsye, prāsāro bale, dārer dārā bhāryāyāṁ, jārer jāra upapatau sādhavaḥ
887. bhāve, kartṛ-varjite ca kārake saṁjñāyām
888. iṅaś cākartari
889. paryāyo 'nupātyaye
890. anupendra-śri-nī-bhūbhyaḥ
891. ranjer nasya haro bhāva-karaṇa-ghaṇi
892. atha ghaṇo 'pavādo 'l ghaṇṇ-arthe
893. īśāt
894. graha-vṛ-dṛ-gama-vaśa-raṇebhyaḥ
895. hano vadhaś ca bhāve
896. gocara-sañcara-vaha-vraja-vyajāpaṇa-nigamādayo ghāntāḥ karaṇādhikaraṇayoḥ saṁjñāyāṁ sādhavaḥ
897. yajña-yatna-viśna-praśna-svapnā bhāve puṁsi, yācñā lakṣmyāṁ na-pratyayena sādhavaḥ
898. sopendra-dāmodarāt kir bhāvādau
899. udadhy-ādayaś ca sādhavaḥ
900. ktir lakṣmyāṁ bhāve
901. ṝ-rāmānta-lv-ādibhyāṁ kter niḥ glā-hā-jyā-mlā-tvaribhyaś ca, na tu pṛṇāteḥ
902. sampad-ādeḥ kvip-ktī bhāve lakṣmyām
903. ijyādīnāṁ ktir neti vācyam
904. viṣṇuniṣṭhā-seṭka-gurumad-viṣṇujanāntāt pratyayāntāc ca bhāve lakṣmyāṁ ṅāp, na tu ktiḥ
905. ṣid-bhid-ādibhyaś ca
906. jāgṛ-śubha-jṝṣāṁ govindaś ca
907. sopendrā-rāmāc ca
908. ṇy-antād āsaḥ śranthādeś cāno bhāve lakṣmyāṁ, na tu kṝteḥ
909. ik-śtipau dhātu-nirdeśe
910. ano bhāve
911. ṭanaḥ karaṇādhikaraṇayoḥ
912. ṭanaḥ karmādau ca
913. ambaṣṭhādayaḥ ṣatvena sādhavaḥ

List of *sūtras* for the *Samāsa-prakaraṇa*

914. samāsā bahulam
915. tatra śyāmarāma-karmadhārayau, trirāmī-dvigū, kṛṣṇapuruṣa-tatpuruṣau, pītāmbara-bahuvrīhī, rāmakṛṣṇa-dvandvau samānārthau jñeyau, avyayī-bhāvas tu ṣaṣṭhaḥ
916. antar-bhinna-padatve 'py eka-nāmatvena yojanaṁ samāsaḥ
917. sa ca paraspara-sambandhārthānāṁ sv-ādy-antānām
918. samāsa-vākyaṁ vigrahaḥ
919. sūtre tṛtīyāntena prathamāntaṁ samasyate, tac ca pūrvam
920. viśeṣaṇaṁ tulyādhikaraṇena
921. pītāmbarāt prāk samāsāḥ kṛṣṇapuruṣa-saṁjñāḥ
922. teṣv ayaṁ śyāmarāma-saṁjñaḥ
923. bāhulyāt kvacin nitya-samāsaḥ
924. kvacin na samāsaḥ
925. kvacid viśeṣaṇena ca viśeṣaṇaṁ samasyate
926. kiñcittvena vibhāge gamye 'pi

Atha pūrva-nipātādy-arthaṁ vaktavyāntarāṇi

927. pūrva-ktāntaṁ paścāt-ktāntena
928. upameyaṁ vyāghrādibhir upamānaiḥ
929. upamānam ubhaya-stha-dharma-vacanaiḥ
930. mayūrādayo vyaṁsakādibhiḥ
931. ku-prādayo madhya-pada-lopaś ca
932. ivena nityaṁ samāso viṣṇubhakty-alopaś ca

Iti kṛṣṇapuruṣeṣu śyāmarāmaḥ

933. saṅkhyā samāhāre samasyate, sa ca trirāmī-saṁjñaḥ
934. samāhāre trirāmyām ekatvaṁ brahmatvaṁ ca
935. a-rāmāntā trirāmī lakṣmīḥ. āb-antā vā, trirāmyā īp
936. pātrādy-antā na

Iti trirāmī-kṛṣṇapuruṣāḥ

937. nañ

Nañ-kṛṣṇapuruṣo 'yam

938. prāptāpanne dvitīyayā
939. gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ, neyasyāḥ pītāmbare

Pūrva-pada-pradhāno 'yaṁ dvitīyā-kṛṣṇapuruṣaḥ

Athottara-pada-pradhānāḥ

940. dvitīyā śritādibhiḥ
941. tṛtīyārthādibhiḥ

942. kartṛ-karaṇe kṛtā
943. atha madhya-pada-lopinaḥ
944. vyañjanam annena
945. saṁskāra-dravyaṁ bhakṣyeṇa
946. vāhanaṁ yānena
947. pūraṇa-dravyaṁ pātreṇa

Iti tṛtīyā-madhya-pada-lopinaḥ

948. caturthī prakṛtyā
949. kvacit tad-avivakṣāyāṁ ca
950. idaṁ-vācy-artha-śabdena ca
951. bali-hitādibhiḥ
952. pañcamī bhaya-bhīta-bhīti-bhībhir ānītādibhiś ca
953. apetādibhiḥ prāyaśaḥ
954. ṣaṣṭhī para-padena
955. saptamī śauṇḍādibhiḥ
956. atra dvitīyādi-kṛṣṇapuruṣeṣv adhokṣajābha-ktavatubhyāṁ samāso neṣyate
957. acyutābhāvyaya-kṛdbhyāṁ ca na

Ity uttara-pada-pradhānā dvitīyādi-kṛṣṇapuruṣāḥ.

958. anya-padārthāt prāṅ madhya-padāprayogiṇaḥ
959. aty-ādayo dvitīyayā
960. avādayas tṛtīyayā
961. pary-ādayaś caturthyā
962. nir-ādayaḥ pañcamyā

Iti madhya-padāprayogiṇaḥ pūrva-pada-pradhānāḥ kṛṣṇapuruṣāḥ
Iti kṛṣṇapuruṣa-prakaraṇam uddiṣṭam

963. anekam anya-padārthe pītāmbaraḥ
964. tumo masya haraḥ kāma-manasoḥ
965. kvacin madhya-pada-lopaḥ
966. kvacid ākhyāta-lopaḥ
967. saṅkhyā saṅkhyayā guṇitatve vārthe ca
968. saha-śabdas tṛtīyāntenaika-kriyā-yoge

Iti pītāmbaraḥ

969. itaretara-yoga-samāhārayo rāmakṛṣṇaḥ
970. samāhāre brahmatvam ekatvaṁ ca
971. samāhāraḥ
972. aprāṇi-dravya-jātīnām
973. nitya-vairiṇām

974. prāṇy-aṅgānām
975. virodhinām adravyānāṁ vā
976. sarve 'pi rāmakṛṣṇā vibhāṣayaika-vad bhavanti

Prasaṅgāt samāsāntara-liṅgāny api nirūpyante
977. uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ
978. trirāmī-prāptāpannālaṁ-pūrva-gati-samāseṣu vācya-liṅgataiva
Iti rāmakṛṣṇa-nirṇayas tad-ādi-liṅga-nirṇayaś ca

979. rātrāhnāhāḥ puṁsi
980. ardharcādayo brahmaṇi ca
981. avyayī-bhāvaḥ
982. tasyāvyayatvaṁ brahmatvaṁ ca
983. avyayaṁ saptamy-arthe abhāve paścād-yogyayoḥ vīpsāyām sākalye antārthe anatikrame iyattāyāṁ ca nityam
Ity avyayī-bhāveṣu nitya-samāsāḥ

Atha vibhāṣitāḥ
984. anur yasya samīpam āha yasya ca dairghyaṁ tena
985. abhi-pratī lakṣaṇenābhimukhye
986. apa-pari-bahir-añc-antāḥ pañcamyā, āṅ ca maryādābhividhyoḥ
Iti pūrva-pada-pradhānāvyayī-bhāvāḥ

987. samāsa-sāṅkarye tu
Iti samāsa-viśeṣāḥ

988. atha samāsa-kārya-viśeṣāḥ
989. pūrva-nipātaḥ
990. rājādīnāṁ dantādibhyaḥ
991. rāmakṛṣṇe
992. hari-saṁjñasya, sarveśvarādy-a-rāmāntasya, alpa-sarveśvarasya, laghv-akṣarasya, pūjitasya ca, sva-gaṇe tu yathottaram
993. dharmārthādiṣu yatheṣṭam
994. ṛtu-nakṣatra-saṅkhyā-varṇānāṁ krameṇa
995. pītāmbare saptamī-viṣṇuniṣṭhā-viśeṣaṇa-kṛṣṇanāma-saṅkhyānāṁ daṇḍa-hastādi-varjam
Iti pūrva-nipātāḥ

996. ekasya śeṣo rāmakṛṣṇe
997. tulya-śabdānāṁ bhinnārthānām api
998. lakṣmyā sahoktau puruṣottamasya tan-mātraṁ ced viśeṣaḥ
Ity eka-śeṣaḥ

999. viṣṇujanā-rāmāntāt pūrva-padāt svāṅgād amūrdha-mastakāt ṅer mahāhara-niṣedho 'kāme
Ity aluk-samāsāḥ

1000. rāmakṛṣṇe ṛ-rāmasyā-rāma ṛ-rāmānta-putrayor vidyā-yoni-sambandhe
1001. jāyāyāḥ patyau jam-bhāvo dam-bhāvaś ca vā
Rāmakṛṣṇa iti nivṛttam

1002. atha puruṣottama-vat
1003. vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyāṁ, na tūṅ na ca priyādiṣu
1004. kṛṣṇanāma vṛtti-mātre
1005. prāptāpanne api
1006. na saṁjñā-pūraṇyau ṇakas taddhita-ka-rāmoddhavaś ca
1007. na jāti-svāṅgābhyām īp
1008. anūṅo na te niṣedhāḥ śyāmarāme, jātīya-deśīyayoś ca
Iti puṁ-vad-bhāvaḥ

1009. mahataḥ saṁsārasyā-rāma ekādhikaraṇa-jātīyayoḥ
1010. dvy-aṣṭanoḥ saṁsārasyā-rāmo daśādau prāk śatāt, tres trayas, navati-paryanta-catvāriṁśad-ādiṣu tu vā, na tu pītāmbarāśītyoḥ
1011. ṣoḍaśaikādaśa ca nipātyau
1012. sahasya saḥ pītāmbare vā
1013. avyayībhāve cākāle
1014. samānasya saḥ jyotir-gaṇa-janapada-rātri-nābhi-bandhu-gandha-piṇḍa-lohita-kukṣi-veṇī-patnī-pakṣeṣu
1015. vibhāṣā rūpa-gotra-nāma-sthāna-varṇa-dharma-vayo-vacanodarya-garbha-jātīyeṣu
1016. kṛṣṇapuruṣe koḥ kat sarveśvara-tri-vada-ratheṣu
1017. koḥ kā pathy-akṣayor īṣad-arthe ca
1018. samo masya haro vā tata-hitayoḥ
1019. bhīruṣṭhāna-gaviṣṭhira-yudhiṣṭhirādayaḥ saṁjñāyām
1020. su-ṣāmādayaś ca
1021. pūrva-padān nasya ṇaḥ saṁjñāyāṁ, na tu gāt
1022. parāder ayanasya, antaras tv adeśe
Iti ṣatva-ṇatve

1023. viṣṇusargasya sa, īśvarāt tu ṣaḥ ka-kha-pa-pheṣu, tau sthāni-vac ca
1024. nir-dur-bahiḥ-prādur-āviś-caturām
1025. as-antasya kṛ-kami-kaṁsa-kuśā-pāśa-karṇī-kumbha-pātreṣv anuttara-pada-sthasyānavyayasya samāse
1026. namaḥ-purasor gati-saṁjñayoḥ kṛñi
1027. tirasas tv agatau ca vā

1028. kaska-ādiṣu ca
Uktau ṣa-sau

1029. uttara-padasya pītāmbare
1030. dhanuṣo dhanvan, saṁjñāyāṁ tu vā
1031. su-saṅkhyābhyāṁ dantasya datṛr vayasi
1032. saṅkhyā-sūpamānebhyaḥ pādasyānta-haraḥ
1033. suhṛn mitre durhṛc chatrau
Ity uttara-padādeśāḥ

1034. itaretarānyonya-parasparā brahmaika-vacanāntāḥ karma-vyatīhāre
1035. pṛṣodarādayaḥ
Iti samāsa-kāryāṇi

Atha dvir-ukti-prakaraṇam

1036. sarvasya dvir-uktiḥ
1037. ābhīkṣṇya-vīpsayoḥ
1038. sādṛśye guṇasya kriyāyāś ca, śyāmarāmavattvaṁ ca
1039. ānupūrve ca
1040. ādhikye tu
1041. yathā-sve yathā-yatham, dvandvaṁ kalaha-yugmādau

List of *sūtras* for the *Taddhita-prakaraṇa*

Atha taddhita-kāryāṇi

1042. ādi-sarveśvarasya vṛṣṇīndro nṛsiṁhe
1043. vṛṣṇīndra-sthāna-catuḥsanādeśa-viṣṇupadāntayor vṛṣṇīndraṁ niṣidhya ya-va-rāmayor aiy-auvau
1044. guru-laghv-āder uttara-padasya
1045. evaṁ saṅkhyātaḥ saṁvatsara-varṣayoḥ
1046. hṛd-bhaga-sindhv-antānām ubhayoḥ padayoḥ
1047. evam ihaloka-paraloka-sarvabhūmi-puṣkarasad-adhideva-adhibhūta-adhyātma-anuhoḍa-avahoḍādīnām
1048. saṁsārasya haro bhagavati
1049. nāntasya, na tv aṇ-īpoḥ
1050. ahnaṣ ṭa-kha-rāmayor eva
1051. ano ye tu bhāva-karmaṇor eva
1052. yūno, na tu bhāva-vihite 'ṇi vu-rāme ca
1053. a-i-dvayasya haro bhagavati
1054. lakṣmī-pratyayasya mahāharas taddhita-mahāhare
1055. u-dvayasya govindo, na tu dhātor na ca strī-pratyaye
1056. viṣṇujanāt taddhita-yasya haro bhagavati

1057. ṣan-han-dhṛtarājñām evān-antānām aṇy a-rāma-haraḥ
1058. a-dvaya-mābhyāṁ tad-uddhavābhyāṁ viṣṇudāsāc ca mator mo vo, na tu yavādeḥ
1059. ṛ-rāmasya ro ye
1060. anantasya vāmanaḥ ke, na tu kapi, āpaḥ kapi vā
1061. pratyaya-sthāt kāt pūrvasyā-rāmasye-rāma āpi, na tu sv-ādy-antād āpi, kṣipakādeś ca na
1062. atha taddhitāḥ
1063. tatra samāsāntāḥ
1064. a-rāmaḥ
1065. ṛk-pathi-pur-apaḥ
1066. niḥ-śvobhyāṁ śreyasaḥ
1067. kṛṣṇapuruṣe
1068. varṣā-dīrgha-saṅkhyāta-sarva-puṇyaika-deśāvyaya-saṅkhyābhyo rātreḥ
1069. ṭit keśavaḥ, ṭ-ṇin mādhava iti
1070. atha keśavā-rāmaḥ
1071. rājāhaḥ-sakhibhyaḥ, na tu rājñyāḥ
1072. rāmakṛṣṇe dhenv-anaḍuhau strī-puṁsādayaś ca
1073. avyayī-bhāve sam-anu-pratibhyo 'kṣṇaḥ
1074. pītāmbare
1075. svāṅgābhyām akṣi-sakthibhyām
1076. nābheḥ saṁjñāyām a-rāmaḥ, prāder nāsikāyā nas ca
1077. nañ-su-durbhyaḥ prajāyā asir alpāc ca medhāyāḥ
1078. ṛ-rāma-gopī-sarpir-ādibhyaḥ kap
1079. asamāsānta-vidher vā, na tūṅi kārye
1080. nāmno lakṣmyām
1081. kṛṣṇād āp
1082. gir-āder āp vā
1083. īp
1084. ṛ-rāmāc caturbhujānubandhān na-rāmād añcateś ca man-mātṛ-pañcādi-varjam
1085. yūno yuvatiḥ
1086. svārthe
1087. aṇ-keśava-gaurādibhyaḥ
1088. sadṛśādibhyaś ca
1089. prāyeṇālpatva-vivakṣāyām
1090. tri-rāmyāḥ
1091. tasya bhāryety arthe
1092. i-rāmād akty-arthād vā īp
1093. u-rāmānta-guṇa-vacanāt kharu-sat-saṅgoddhava-varjād vā
1094. a-rāmānta-jāter nitya-lakṣmī-vaiśyādi-varjam
1095. nṛ-narayor nārī

1096. upamāna-pūrvād ūror ūṅ, sahita-saṁhita-vāmādi-pūrvāc ca
1097. ajāder āp
1098. itaḥ pratyaya-vibhāṣā
1099. pratyaye kha īnaḥ, gha iyaḥ, cha īyaḥ, ṭha ikaḥ, ḍha eyaḥ, pha āyanaḥ, vur akaḥ
1100. (tasya vikāra iti paryantaṁ) keśava-ṇaḥ
1101. dity-adity-āditya-yamebhyo ṇya-rāmaḥ, paty-uttara-padāc cāgaṇapaty-ādeḥ
1102. (tasya bhāva iti paryantam) agni-kalibhyāṁ mādhava ḍhaḥ
1103. strī-puṁsābhyāṁ nṛsiṁha-na-snau, bhāve ca vā
1104. goḥ sarveśvarādi-pratyaya-prasaṅge ya-rāmaḥ
1105. adhikāra-sūtre prathama-nirdiṣṭa-viṣṇubhakty-antāt pratyayaḥ
1106. tasyāpatyam
1107. a-rāma-bāhv-ādibhyām ir nṛsiṁhaḥ, daśarathāder vā
1108. vyāsāder akiṇ, sa ca cit
1109. śivādeḥ keśava-ṇaḥ. ṛṣy-andhaka-vṛṣṇi-kurubhyaś ca, anādi-vṛṣṇīndrebhyo nadī-mānuṣī-nāmabhyaś ca
1110. ā ai au-rāmā yasyādi-sarveśvarāḥ sa ādi vṛṣṇīndra-saṁjñaḥ. tad-yad-ādayaś ca
1111. lakṣmī-śubhrādibhyāṁ mādhava-ḍho bahulam, dity-aditī vā, bhruvo bhruv ca
1112. rāja-kṣatrābhyāṁ ya-gha-rāmau jātyāṁ, manoḥ ṣya-ṣaṇau
1113. gotre
1114. bidādeḥ keśava-ṇaḥ
1115. gargāder mādhava-ya-rāmaḥ
1116. naḍāder mādhava-phaḥ
1117. janapada-sa-nāmabhyaḥ kṣatriyebhyo ’patye taj-janapada-nāmabhyas tu rājani
1118. kurv-āder ṇya-rāmaḥ, na-rāmādeś ca, pāṇḍoś ca tathā
1119. pañcālādeḥ keśava-ṇaḥ
1120. mahāharaḥ
1121. kambojāde rājāpatyayoḥ
1122. bahuṣu lakṣmīṁ vinā
1123. avanti-kunti-kuru-śūrasenāder lakṣmyām, kekayād vā
1124. sāsya devatā
1125. tasya samūho brahmaṇi
1126. grāma-gaja-jana-bandhu-sahāyebhyas tāp lakṣmyām
1127. tad adhīte veda vā
1128. kratu-viśeṣād uktha-yajña-lokāyata-nyāya-nyāsebhyo lakṣaṇa-kalpa-sūtrāntāc cākalpa-pūrvāt mādhava-ṭhaḥ, ākhyānākhyāyiketihāsa-purāṇebhyaś ca
1129. kramādibhyo vuḥ

1130. sarvādeḥ sādes trirāmyāś ca mahāharaḥ, prokta-pratyayāntāc ca
1131. nakṣatreṇa yuktaḥ kālaḥ
1132. pauṣādayo māse nipātyante
1133. so ’tra vartata iti pūrṇamāsāt keśava ṇaḥ, anyāyāder mādhava-ṭhaḥ
1134. śeṣārthe vidhiḥ prāg vikārāt
1135. rāṣṭrād gha-rāmaḥ
1136. grāmād ya-nṛsiṁha-khau
1137. dakṣiṇā-paścāt-purobhyo mādhava-tyaḥ
1138. dyu-prāg-avāg-udak-pratīco ya-rāmaḥ
1139. avyayāt kāla-vācinaḥ keśavas tanaḥ
1140. ādi-vṛṣṇīndrāc cha-rāmaḥ, nāmadheyād vā
1141. tāvaka-tāvakīna-yauṣmāka-yauṣmākīnāś ca sādhavaḥ
1142. māmakādayaś ca pūrvavat sādhavaḥ
1143. para-jana-deva-rājabhyaḥ kīyaḥ
1144. kālān mādhava-ṭhaḥ
1145. tatra jātaḥ
1146. śraviṣṭhā-phalguny-anurādhā-svāti-tiṣya-punarvasu-hastā-viśākhāṣāḍhā-bahulābhyo mahāharaḥ
1147. citrā-rohiṇī-revatībhyo lakṣmyāṁ mahāharaḥ
1148. tatra kṛta-labdha-krīta-kuśalāḥ
1149. tatra bhavaḥ
1150. dig-ādibhyo ya-rāmaḥ
1151. śarīrāvayavāc ca
1152. adhyātmāder lokottara-padāc ca mādhava-ṭhaḥ
1153. vargāntāc cha-rāmaḥ
1154. aśabde ya-rāma-kha-rāmau vā
1155. karṇikā-lalāṭike alaṅkāre
1156. tata āgataḥ
1157. vidyā-yoni-sambandhebhyo vur nṛsiṁhaḥ, ṛ-rāmāt tu mādhava-ṭhaḥ, pitur ya-rāmaś ca
1158. tataḥ prabhavati
1159. so ’sya nivāsaḥ
1160. bhaktiḥ
1161. tena proktam
1162. upajñātam
1163. kṛto granthaḥ
1164. tasyedam
1165. tasya vikāraḥ
1166. avayave ca prāṇy-oṣadhi-vṛkṣebhyaḥ
1167. mayaḍ vā vikārāvayavayor abhakṣyācchādanayoḥ
1168. ādi-vṛṣṇīndrāt śarādeś ca mayaṭ
1169. eka-sarveśvarāc ca

1170. kauṣeyaṁ vastre, go-mayaṁ goḥ purīṣe
1171. tailaṁ yāvaṁ ca saṁjñāyām
1172. phale mahāharaḥ
1173. (tatra niyukta iti paryantaṁ) mādhava-ṭhaḥ
1174. dharmam adharmaṁ ca carati
1175. asti-nāsti-diṣṭaṁ matir asya
1176. tad asya śīlam
1177. chatrādibhyaḥ keśava-ṇaḥ
1178. tatra niyuktaḥ
1179. prāg hitād ya-rāmaḥ
1180. vaśaṁ gataḥ
1181. gārha-patyo 'gni-bhede, nāvyaṁ nau-tārye jale, vayasyo vayasā tulye, dharmyo dharma-prāpye, viṣyo viṣeṇa vadhye, mūlyaṁ mūlenābhibhāvye mūlena same ca, sītyaṁ sītayā sammite, tulyaṁ tulayā sammite
1182. dharma-pathy-artha-nyāyebhyo 'napete
1183. hṛdayāt priye
1184. tatra sādhuḥ
1185. sarvabhūmi-pṛthivībhyāṁ keśava-ṇa īśvara ity arthe
1186. loka-sarvalokābhyāṁ mādhava-ṭho vidite
1187. tasmai hitam ity arthe cha-rāmaḥ, u-dvaya-gav-ādibhyo ya-rāmaḥ
1188. puruṣāt vadha-vikāra-samūheṣu tena kṛte ca mādhava-ḍhaḥ
1189. prāg vater mādhava-ṭhaḥ
1190. tad arhati
1191. daṇḍādibhyo ya-rāmaḥ
1192. kālāt tena nirvṛtta ity arthe
1193. māsāt trirāmyā ya-rāmaḥ
1194. cāturmāsyas tad-bhava-yajñe
1195. tad asya prayojanam
1196. svargādibhyo ya-rāmaḥ
1197. upamāna-kriyād vatis tat-kriyā-tulya-kriyatve
1198. tatreva tasyeva vā
1199. tasya bhāvas tva-tāpau brahma-lakṣmyoḥ
1200. pakṣe tva-tāpau
1201. pṛthv-ādibhya imanir vā
1202. imaniḥ puṁsi
1203. varṇād dṛḍhādeś ca nṛsiṁha-ya imaniś ca
1204. aucity-ādayaḥ
1205. karmaṇi ca
1206. guṇa-vacanād brāhmaṇādeś ca nṛsiṁha-yaḥ
1207. steyaṁ stainye, kāpeya-jñāteya-sakhya-vaṇijyāś ca sādhavaḥ
1208. prāṇi-jāter vayo-vacanād udgātr-ādeś ca keśava-ṇaḥ, īśāntāc ca laghu-pūrvāt

1209. cāturvarṇyādayaḥ svārthe
1210. tad asya sañjātaṁ tārakādibhya itaḥ
1211. mātraṭ pramāṇe
1212. yat-tad-etadbhyas tat-parimāṇe āvatuc
1213. kim-idamoḥ kiyad-iyatau sādhū
1214. kā saṅkhyaiṣāṁ katir vā
1215. avayava-vṛtteḥ saṅkhyāyāḥ keśavas tayaḥ, dvi-tribhyām ayaś ca, ubhād ayaḥ
1216. tasya pūraṇe keśavāḥ
1217. ac
1218. nāntād asaṅkhyāder am aci
1219. viṁśates ti-haraś citi
1220. ṣaṭ-kati-katipaya-caturbhyas thug aci
1221. caturthe turya-turīyau
1222. dvitīya-tṛtīyau pūraṇe sādhū
1223. viṁśaty-ādes tamo vā, nityaṁ śatādeḥ
1224. ṣaṣṭi-saptaty-aśīti-navatibhyaś cāsaṅkhyā-pūrvebhyaḥ
1225. tad asyāsty asmin vā matuḥ
1226. prāṇi-sthād ā-rāmāntāl lo vā sidhmādeś ca
1227. vatsalaḥ kāmavati, aṁsalo balavati
1228. lakṣmaṇo lakṣmīvati, aṅganā-dadruṇa-picchila-jaṭilorasilāḥ
1229. keśāder vo vā
1230. a-rāmād ini-ṭha-rāmau, vrīhy-ādeś ca
1231. matuś cātra paratra ca
1232. śikhādibhya iniḥ
1233. as-māyā-medhā-sragbhyo viniḥ
1234. vācāla-vācāṭau nindya-bahu-bhāṣiṇi
1235. svāmīśvare
1236. hastī jātau
1237. arthī yācake
1238. kṛṣṇanāma-bahubhyāṁ na tu dvy-ādi-caturbhyaḥ
1239. pañcamītas tasiḥ
1240. saptamītas traḥ
1241. etado 'to 'tra, idama ita iha, adaso 'muto 'mutra, kimaḥ kutaḥ kutreti tas-trābhyāṁ triṣv api liṅgeṣu sādhavaḥ, kutrasya kveti ca
1242. itaratrāpi bhavad-ādi-yoge dṛśyate
1243. kāle 'dhikaraṇe sarvadādayaḥ
1244. sarvasya sarvadā sadā, tadas tadā tadānīṁ tarhi, yado yadā yarhi, idama etarhi idānīm adhunā, kimaḥ kadā karhīti, viśeṣyopādāne tu na syāt
1245. sarveṇa prakāreṇety-ādau sarvathādayaḥ

1246. dik-śabdebhyaḥ saptamī-pañcamī-prathamābhyo dig-deśa-kāleṣv astātiḥ, pūrvādharāvarebhyo 'siś ca, pūrvādīnāṁ pura adha ava tayoḥ, avas tv astātau vā
1247. dakṣiṇottarābhyām atasiḥ, parāvarābhyāṁ vā
1248. añcater mahāharaḥ
1249. upary-upariṣṭāt
1250. avarasya paścād astātau sādhuḥ
1251. uttarādhara-dakṣiṇebhya ātiḥ
1252. adūre eno 'pañcamyā vā
1253. kriyā-prakāra-vṛtteḥ saṅkhyāyā dhā
1254. dravya-vibhāge ca
1255. ekadhā-sthāne aikadhyaṁ ca
1256. bhūta-pūrve keśava-caraḥ
1257. guṇa-prakarṣa-yuktāt tameṣṭhau
1258. ākhyātāt tamām
1259. dvayor ekatarasya guṇa-prakarṣe tareyasū
1260. ākhyātāt tarām
1261. prakāravati jātīyaḥ
1262. (kutsitānukampālpārtheṣu) kaḥ, avyaya-kṛṣṇanāmnos tu saṁsārāt prāg ak
1263. añceḥ kha-rāmo vā svārthe na tu diśi
1264. sthānāntāc cho vā tulyatve
1265. saṅkhyāyāḥ kriyābhyāvṛttau kṛtvasuḥ, dvi-tri-caturbhyaḥ suḥ
1266. bahor dhā vā nikaṭa-kālakiyābhyāvṛttau
1267. tat-prakṛta-vacane keśava-mayaḥ
1268. svārthe
1269. navasya navya-nūtna-nūtana-navīnāḥ
1270. bhāga-rūpa-nāmabhyo dheyaḥ
1271. devāt tāp lakṣmyām
1272. prajñādeḥ keśava-ṇaḥ
1273. apādāne pañcamyā tasir vā
1274. prathamā-prabhṛtibhyaś ca yathā-darśanam
1275. bahv-alpārthāt kārakāc chas māṅgalikye, saṅkhyā-parimāṇābhyāṁ ca vīpsāyām
1276. abhūta-tad-bhāve kṛ-bhv-asti-yoge viḥ, kṛñi karmani bhv-astyoḥ kartari
1277. a-dvayasya vāv ī-rāmaḥ, anyasya trivikramaḥ
1278. sātir vā vi-viṣaye kārtsnye